

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

Registered at the G.P.O. as a Newspaper

Subscription Price 10/- Per Annum Post Free

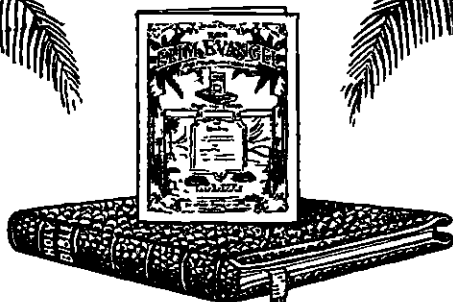
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 42

OCTOBER 17, 1930

Twopence

Contents

Church Ministry, Offices & Organisation	657
The Snare of Service	661
Concise Comments	662
Music: In the Same Old Way	663
Bible Study Helps	663
Editorials	664
Revival Waves Roll On	665
The Judo-Arab Conflict in Palestine	665
Home-coming	667
Foursquare Fortress Flashes	668
The Family Altar	670
Sunday School Lesson	671
Children's Bible Educator	672
Healed by the Power of God	672
"I'm Going by the Book"	672

AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THRESCORE AND TEN PALM TREES. ~ ~ ~ Ex. xv. 27.

Baptiser

The Official Organ of the Elim Foursquare Gospel Alliance in the British Isles and printed and published Weekly at the London headquarters.

Coming King

Revival Campaign at Notting Hill Gate

Principal **GEORGE JEFFREYS** and Revival Party

now at

CONGREGATIONAL CHURCH

(corner of Kensington Park Road and Ladbroke Road)

(One minute from Notting Hill Gate Underground station, on the Inner Circle and Central London Railway)

Buses 12, 27, 28, 31, 32, 46, 52, 82, 88, 98, 112, 127, 184, 549, 612

Sundays at 3 and 6 30 p.m. Every week-night (except Saturdays) at 7.30 p.m.
Wednesday and Thursday afternoons at 3.30 p.m.

YOUTH FOR CHRIST!

GREAT ELIM CRUSADER

CAMPAIGN

commencing

SUNDAY, OCTOBER 19th, 1930

for six days, in the

BATHS CONCERT HALL, BARKING

Special Speakers include

Pastor E. C. W. BOULTON (Nat Crusader Sec.), Pastors
P. N. CORRY, W. HENDERSON, W. G. HATHAWAY,
Principal P. G. PARKEE, and others.

Special visit of the London Crusader Choir for opening services at 3 & 6 30 p.m.
Sunday, October 19th.

Great Crusader Rally on Monday, October 20th. at 7.30 p.m.
when representatives from London branches will take part.

Subjects of striking and vital interest will be dealt with by
special speakers throughout the week

Crusaders are urged to support this effort by their prayers and presence.

NOTE THE DATES! COME AND BRING YOUR FRIENDS!

Principal **GEORGE JEFFREYS**

conducts

GREAT FINALE

to

Elim Crusader Campaign

in the

CAPITOL CINEMA

EAST STREET
BARKING

on

SUNDAY, OCT. 26th, at 8 p.m.

WATCH THESE DATES:

BARKING. Oct. 19-24 Baths Concert Hall. East Street
Elim Crusader Campaign (see advert)

BIRMINGHAM. Commencing October 8 Ebenezer Congregational Church Steelhouse Lane Revival Campaign by
Evangelists P. H. Hulbert and H. W. Fielding

COLCHESTER. Commencing Sept 21 Foresters' Hall
Campaign by Pastor and Mrs C. J. E. Kingston

GREENOCK. October 11 to 19 Elim Foursquare Gospel
Church (late Augustine Parish Church). Belville Street Bible
School and Evangelistic Campaign by Principal P. G. Parker

GUERNSEY. Commencing Oct 19 Vazon Mission Hall,
Castel Campaign by Pastor and Mrs H. T. D. Stoneham

LEEDS. Nov 1 Laying of Foundation Stone of new Four-square Gospel Tabernacle by Principal George Jeffreys

This space is reserved for local announcements

The "Elim Evangel and Foursquare Revivalist" Subscription Form

To the Elim Publishing Co., Ltd, Park Crescent, Clapham, London, S.W. 4

Please send the *Elim Evangel & Foursquare Revivalist* every week to following address. I enclose £ : :

1930

Subscription Rates

1 year • 10s. (post free).
6 months 5s. (post free).

M

Full Address

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publications and Supplies, Elim Bible College, and Elim Foursquare Gospel Churches. The "Elim Evangel" is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. XI., No. 42

October 17, 1930

Twopence, Fridays

The Ministry, Offices, and Organisation of the Church

By Pastor WILLIAM HENDERSON (*An Overseer of the Elim Foursquare Gospel Alliance*)

INTRODUCTION

THE old dispensation with its veiled glory, its sublime promises, its wonderful teaching in types and shadows, and its long line of hoary patriarchs dotting here and there the mighty sweeps of four millenniums, had almost run its course.

The new dispensation with all its greater glory about which inspired

STATESMEN, KINGS, AND PROPHETS

had written was almost at the door.

The long-promised Messiah had come. An ordered arrangement was being fulfilled which was planned before the foundation of this old earth was laid.

Events were rapidly moving onward. The climax of the greatest drama of the ages was about to be enacted. Jehovah was speaking again, not by strangely garbed prophets as formerly, but by the deep soul-enthraling captivating voice of the Man of Calvary. Never was there a more historic moment in earth's chequered course than at this time.

The hands of the great clock of the belfry of time were about to reach the hour. Heralds must be prepared, instructed, equipped, and commissioned to proclaim by voice and pen to earth's enthralled millions of suffering humanity, the universal freedom from the guilt, penalty and power of sin, and the inspired instruction regarding the planting, inauguration, and promulgation of the Church of God on earth, which comprises all those who would embrace that freedom.

Would the Lord open a college for the great and cultured of the land in order to have these glorious new dispensation truths fully expounded?

No: the lowly Nazarene gathered round Him twelve sons of toil, and gave them a three-and-a-half years' course of instruction for the purpose of moulding their characters and educating their hearts (not their heads only), and to bestow upon these men supernatural power, and impart to them a super-human knowledge which would usher in the new

dispensation of privilege and glory for the whole Church period.

The short period of college training came quickly to a close. The great Divine Teacher, Warrior and Emancipator, as God's Substitute for sin, eternally scarred by the fierceness of the conflict, triumphantly passes onward through judgment, Cross, and tomb. With resurrection life He enters victoriously into the realms of fadeless day, there to be enthroned and crowned Conqueror and Lord, the Faithful and True. From that star-spangled throne of supreme authority He sent forth the endowment of power upon all His waiting disciples, first at Jerusalem and repeated at Samaria, again at the house of Cornelius and again at Ephesus.

Undoubtedly this same endowment of power has been continually repeated all down the centuries, and we have the evidences that it is still being poured out to-day.

But in addition to this empowering for service, our risen and glorified Lord has in an exclusive sense imparted

SPECIAL GIFTS OF MINISTRY,

which are the channels through which He communicates the riches of His grace to His Church.

Each of these ministries is very important and essential. The following studies will help us to realise their great importance, and also what the Scriptures teach us concerning each of them.

We have a concise and complete enumeration of these Christ-gifted ministries in Ephesians iv. 11, and also their Divine purpose. We will take them in the order given:

"And He gave some,

- (1) Apostles; and some,
- (2) Prophets; and some,
- (3) Evangelists; and some,
- (4) Pastors and
- (5) Teachers."

APOSTLES

Let us take the following divisions of this subject:

1. The Divine and exclusive meaning of the term *Apostle*
2. The scriptural qualifications and proofs for true apostleship.



Pastor W. Henderson.

3. The scriptural proofs that the eleven Apostles, and Paul the twelfth, had these qualifications.

4 The reason why Paul defended his apostleship, and the meaning of being born out of due time.

5 The scriptural proofs that there were no other Apostles than the twelve, including Paul, recorded in the New Testament.

6. All churches founded and established from the Day of Pentecost until our Lord's return, must be through an Apostle's ministry.

7. A brief summary of the apostles' call, election to office, ordination, commission, ministry, sphere of labour, authority and responsibility.

1. *The Divine and exclusive meaning of the term APOSTLE*

The Apostles were a body of men chosen by our Lord in person, and endowed with a special gift of ministry for the Church, and because of this the Lord called them by this Name. It is very essential to distinguish between the Lord's use of the word *Apostle*, and its ordinary etymological meaning. In this latter sense the Greek word *apostolos* simply means one sent forth (Young's Concordance), but the Lord did not use it in this sense, as is easily proved by the fact that He sent forth many disciples, at one time as many as seventy, whereas He only ordained

TWELVE CHOSEN DISCIPLES AS APOSTLES.

The meaning of the term Apostle is better understood when we realise (1) that the Apostles' call and ordination were from the Lord alone in person; (2) That their office was instituted by Christ for the Divine purpose of ordaining men who would be the inspired agents of laying an unerring and infallible foundation for the building of His Church; and (3) that their ministry was in the Divine power and authority to preach and teach an unknown and unwritten new revelation received from the Lord in person (Eph iii 2-5), and further to commit this to writing with unerring accuracy for the whole Church period.

This is what the Scripture teaches us as the Divine meaning of the term *Apostle*, representing the first of the gifts of ministry mentioned in Ephesians iv 11, and we wish the reader to understand that it is in this exclusive meaning that we shall deal with this word, and not its etymological meaning which is *one sent*, which will only be referred to in emphasising the distinction

2 *The scriptural qualifications for and proofs of true apostleship*

(a) An Apostle must have been regenerated (John xv. 3, Gal. i. 12).

(b) He must have been chosen by the Lord (John xv. 16, Acts xxii 14). He could not be appointed or chosen by man. It is nowhere shewn in Scripture that the Apostles had instructions to appoint any person to the apostleship.

(c) He must have been an eye-witness of the Lord's person after His resurrection from the dead (I. Cor. xv. 7, 8. I. Cor. ix. 1).

(d) He must have received his authority and commission directly from the Lord Himself (Matt xxix 19; John xv. 16; Acts xxvi. 15-18).

(e) He must have been "free" (I. Cor. ix 1): free from all spiritual authority and teaching of rabbi, priest, or other person. He was moreover free from the authority of any other Apostle. His authority and teaching were derived from Christ alone.

(f) He must have been the instrument or channel by which the Lord gave new Divine revelations direct from Himself (a) concerning the changing of the dispensation, and the organisation and planting of the Church (I. Cor. ix 2); (b) he had Divine authority to communicate these revelations, either orally or in writing to the Church for the entire dispensation (I. Cor. xiv. 37; Acts xxvi 15-18). and he was guided by the Holy Spirit to impart

PROGRESSIVE REVELATION

the infallible and authoritative instruction, as contained and preserved in the New Testament which is the Word of God (Gal. i. 12; Eph. iii. 3-5).

3. *The scriptural proofs that the eleven Apostles and Paul the twelfth had these qualifications*

(a) They were all regenerated (John xv 3; Gal. i. 12).

(b) They were all eye-witnesses of Christ after His resurrection from the dead (Matt. xxviii 19, Acts ix 5, 6, xxii 14, I. Cor. xv. 7, 8).

(c) They were all called and chosen to be Apostles by Jesus Christ (John xv 16; Acts xxii 15, Acts xxvi. 16-18; Gal ii 6-8).

(d) They were all ordained and commissioned by Jesus Christ Himself (Matt xxviii. 19; John xv 16, Acts xxii. 15; Acts xxvi 16-18, Gal i 1, 11, 17)

(e) They were all free—under no authority of any Apostle or regenerated person in their day (Acts ix. 20-22, Gal. i. 1, 16, 17; Matt. xxviii 19, 20)

(f) They were the Divine channel or agency through which the Lord gave revelations of the mystery of the Church and the new covenant, and were inspired to communicate these with Divine authority, both orally and in writing to the Church then being called out, and for the whole Church during

THE ENTIRE CHURCH DISPENSATION,

and they were also guided by the Holy Spirit to give in progressive revelation this infallible and authoritative instruction as the Church could receive it (I. Cor. iii. 1-3; Heb v 11-14)

4 *The reason why Paul defended his apostleship.*

Paul defended his apostleship because of his coming into the Church a considerable time after the other eleven. This was the cause of the challenge of his apostleship. The answering of this challenge was the occasion for the Apostle to give the inspired proofs of his apostleship. He therefore declares upon what authority he is an Apostle, and in doing so he acknowledges that there was a seemingly valid reason for them to question his apostleship. He acknowledges that he was "born out of due time," the context clearly implying that he was as one born at a time when he was not in that degree of perfection that he would have attained if born in "due time."

Now, to illustrate by the case of a child prematurely born and so not of full development, this would

generally speaking be before due time, and so many interpret this as the Apostle's meaning, that he was born *before* due time. But in the case of the Apostle, this was *after* due time as we shall see. When were all the other Apostles spiritually born? They were brought forth and perfected during the 3½ years' ministry of our Lord by His training and teaching, but the Apostle Paul was not with them. He was brought into the apostleship too late for this

PERSONAL TRAINING AND TEACHING

of the Lord; so he says. "Last of all He was seen of me also, as of one [Apostle] born out of [or, after] due time. For I am the least of the Apostles." Then he says further (and this was where the anomaly was very apparent), "That am not meet to be called an Apostle." Why was he not meet to be called an Apostle? Because he had persecuted the Church of God. But yet to the Church which he persecuted and was endeavouring to destroy he is now Divinely called to be one of its great master builders. This was certainly something abnormal, but he recognised, though born out of due time, and although a persecutor of the Church, nevertheless he was an Apostle of the Lord Jesus Christ (I. Cor. xv. 8)

5 *The scriptural proofs that there were no other Apostles than the twelve, including Paul, recorded in the New Testament.*

It has been said by very many believers that there are at least eight others in addition to the twelve who were Apostles of the Lord, making the total (omitting Judas) twenty in all. We will however, give sufficient scriptural data to prove that seven of these were not Apostles of the Lord in the same meaning of the term as the twelve apostles, that five were only called apostles from the etymological meaning of the word, that they all came short of

THE DIVINE STANDARD

necessary for true apostleship, and that the eighth (James) was already ordained an Apostle, and counted with the first twelve.

These eight persons are as follows: Matthias, Barnabas, James, two unnamed brethren, Epaphroditus, Andronicus, and Junia. Let us examine claims for these:

Matthias. The record of this brother being appointed to the apostleship is in Acts i. 26. It has always seemed a very difficult matter to know whether Matthias should be included with the Apostles. I have gone very carefully into the Scriptures, and am persuaded that he should not be included with the twelve Apostles (including Paul) for the following reasons.

If we include him as an Apostle of the Lord Jesus Christ, we have an Old Testament prophecy, and three New Testament scriptures, including the inspired statement in which Paul is defending his authority as an Apostle, against accepting him.

Psalmsix 8, says, "Let another take his office," clearly meaning only one to be added to the eleven (Acts i. 20). Then there are our Saviour's statement that the "twelve Apostles would be seated on twelve thrones" (Matt. xix. 28), and John's statement

that the foursquare city would have "twelve foundations, and in them the

NAMES OF THE TWELVE APOSTLES

of the Lamb" (Rev. xxi. 14). Then in Gal. i. 1, 12 Paul was proving his apostleship: "Paul, an Apostle, (not of men neither by man), but by Jesus Christ and God the Father . . . (verse 12): For I neither received it from man, neither was I taught it, but by the revelation of Jesus Christ." In other words Paul proves he has the same right to apostleship as the eleven, for he received the same direct call by the Lord Himself as they had. He also proves he received his knowledge and instruction into all the mysteries and doctrines of the Church of the new dispensation directly from the Lord alone through revelation. He proves the validity of his ordination to apostleship on identically the same ground and authority as the eleven; positively, he received his call and instruction from the Lord alone negatively, no human agency was employed. These scriptures are sufficient to establish the fact that Matthias was not an Apostle of the Lord Jesus Christ.

They also declare under unerring inspiration for all time the credentials of an Apostle of the Lord Jesus Christ—that they must be ordained, instructed by revelation, and commissioned by the Lord Jesus, and not by or through any human agency whatever.

Barnabas. Barnabas was not an Apostle of the Lord Jesus Christ for the following reasons:

Although he was called an apostle in its etymological meaning in Acts xiv.,

(a) The Scripture never asserts that he saw the Lord, nor did he claim to have seen Him, so he fails absolutely to have this very necessary proof, given by Paul when proving his authority as an Apostle (I. Cor. ix. 1).

(b) Paul did not recognise him as an Apostle, which is very evident when we compare the

TWO ACCOUNTS

given of Paul's first visit to Jerusalem after his salvation recorded in Acts ix. 26, 27, and in Galatians i. 18, 19. In Acts ix. 27 we are told that Barnabas took the Apostle Paul and brought him to the Apostles, but in Galatians i. 18, in Paul's inspired record of that visit, we are told by Paul, "I went up to Jerusalem to see Peter . . . but other of the Apostles saw I none, save James the Lord's brother (cousin)." Now Barnabas took Paul to Peter, and Paul said he saw no apostles but Peter and James, obviously therefore, Paul did not recognise Barnabas as one of the Apostles of the Lord Jesus Christ.

(c) Paul's defence of his apostleship in I. Cor. ix. 1, 2 does not include Barnabas, although evidently they were working together (verse 6), as it is given in the first person singular, "Am I not an Apostle?" But when dealing with the subject of marriage, Paul included Barnabas with himself as having the same liberty to have a wife as other apostles and Cephas, and the brethren of our Lord whom he also clearly infers were not Apostles.

(d) Paul through the inspiration of the Holy Ghost definitely excluded Timothy, Titus, and Barnabas on three separate occasions from being called Apostles,

although they were working with him (Col. i. 1, Titus i. 4; I. Cor. ix. 16). This exclusion is so very marked and intentional that in itself it easily overthrows any claim for Timothy, Titus, or Barnabas being Apostles, and is a convincing proof that Paul entertains no thought of

APOSTOLIC SUCCESSION.

If Timothy, Titus and Barnabas could not be included amongst the Apostles, but were definitely and very decidedly excluded, as the scriptures clearly shew, then who since their day could claim to be called Apostles?

James. The next to be brought under consideration is James, who is supposed to be an addition to the twelve Apostles (Gal. i. 19): "But other of the Apostles saw I none, save James the Lord's brother" (cousin) Who was this James? He was not the son of Zebedee, for this James had been slain (Acts xii. 2). He was the Apostle James, the son of Alphæus (Mark iii. 18). This James was a cousin of our Lord. It was customary for cousins to be called brothers amongst the Jews at that time. This was James the Just, who resided at Jerusalem, and the same James who presided at the meeting of the Apostles and elders recorded in Acts xv., and whom Paul met again at Jerusalem fourteen years later (Gal. ii. 9). It was this James who wrote the Epistle bearing his name. This James had been already included in the twelve when they were first called out (Mark iii 18) Further, it is clearly inferred that the actual brethren of the Lord were not Apostles (I. Cor. ix. 5).

Two unknown brethren and Epaphroditus. In II Corinthians viii 23 we have two brethren mentioned, but their names not given, who are said to be

MESSENGERS OF THE CHURCHES.

The word in the Greek for messengers is *apostolos*, translated *apostle* in all places in the New Testament, except in this passage and in a scripture with reference to Epaphroditus. Now it is quite evident that it is the etymological use of the word that is the meaning here, because the inspired text tells us of whom they were the *apostolos* or "sent ones." They were the *apostolos* of the churches, and it is just the same with regard to Epaphroditus (Phil. ii 25). He was the *apostolos* of the Church at Philippi—the scripture says, "Your messengers," or your *apostolos*.

Now in both these cases it is obvious that the churches sent and commissioned them to represent the churches in some way. But the true Apostle of the Lord cannot be sent by any church, or by another Apostle, or by the inspired writings of an Apostle. He must have received his commission from the Lord alone, and not through any human channel. Therefore these two unknown brethren and Epaphroditus were not the Apostles of the Lord Jesus Christ.

Andronicus and Juma (Rom. xvi 7)."

The Scripture states of these that they were "of note among the Apostles."

The Greek does not decide better than the English here as to whether this phrase necessarily means that Andronicus and Junia were themselves notable Apostles, or, merely, that they were

KINSMEN AND FELLOW-PRISONERS

of Paul well-known as such to the Apostles—the word here translated *among* being sometimes used with the force of the former meaning, as in Luke xxii. 26 and Acts xv. 22, and sometimes with that of the latter, as in Luke xvi. 15 and Acts xxvi. 4.

The point must therefore be decided on the larger ground of general mention of these Christians in the inspired record, or the absence of it: and it will be obvious that if Paul's meaning was that Andronicus and Junia were notable Apostles (which would necessarily place them with Paul, Peter, James and John in prominence of ministry), it is inexplicable that we do not find a single further reference to them of any kind in the New Testament, nor any record of apostolic labours by them, nor yet epistles or other inspired treatises written by them.

The second suggested meaning of the phrase must therefore be the true one, namely, that they were people well-known to the Apostles, but that they were not themselves Apostles.

We have now, therefore, shewn from the Scripture that none of these eight were additions to the twelve. Seven of them were not Apostles, and the eighth (James) is not the Lord's brother, but His cousin, and was already an Apostle, one of the twelve

It is obvious then that there were no other Apostles than the twelve recorded in the New Testament

6 *All true churches founded and established from the Day of Pentecost until our Lord returns must be according to the Apostles' literary ministry in the New Testament.*

The Lord realising the importance of the ministry of the Apostles, gave them a revelation which was absolutely from Himself.

He also inspired them to commit this revelation to writing with

UNERRING ACCURACY.

This written revelation He watched over, and has miraculously preserved it all down the ages, and through this ministry of the Apostles all true churches are founded and established. This is the foundation of every church of God.

The Lord has many evangelists, pastors, and teachers for the work of the ministry. All must receive their gift of ministry from the Lord. But they must obtain their guidance and teaching for the calling out, founding and establishing of churches, through the Apostles' ministry in the inspired writings of the New Testament. Therefore all true churches must be founded and established upon or through an Apostle's ministry.

8 *Brief summary.*

The foregoing facts and scriptures prove conclusively the following:

(a) That the Apostle's call was from the Lord alone in person. Neither man nor the inspired writings of man were used (Gal 1 1).

(b) His election and ordination to office were entirely of the Lord Himself, and could not be of man. There were no ordination qualifications given whereby one man or a body of men would have the authority

and guidance to elect any person to the apostolic office. The Apostles themselves had neither the authority nor guidance to elect or ordain another Apostle, and therefore it was an absolute impossibility for them to institute apostolic succession. The Lord alone ordained all the Apostles (Mark iii 14; I. Tim ii. 7).

(c) The Apostles' commission was given by the risen Lord in person (Matt xxviii. 19, 20, Acts xxvi. 16).

(d) The Apostle's ministry was a Divine gift whereby he was empowered to communicate the

INSPIRED REVELATIONS

which he received from the Lord in person regarding the mystery of the Church and the new covenant, etc., with Divine accuracy both orally and in writing.

This ministry continues with us to-day in the inspired writings of the New Testament.

(e) His sphere of labour was given when he was commanded to go into all the world by the risen Lord (Matt xxviii 19, 20; Acts xxii. 14, 15).

(f) His authority and responsibility were from the risen Lord in giving him this commission (Matt xxviii 19, 20; Acts xxvi 16). The Apostle was not under authority to any person, priest, high priest, or fellow Apostle. Paul uses this freedom from authority of any kind as a proof that he was an Apostle (I. Cor ix 1). He received no inspired writings to give him the knowledge of his ministry from another Apostle. He received no teaching from any of the other Apostles. Yet he was in complete possession of the Lord's ministry here upon earth, as

given in the Gospels, and of the mystery of the Church and the new covenant. He received all this from the Lord by revelation. In I Cor. xi. 23 he says, "For I received of the Lord." He knew all about the last supper, although he was not there present. Nor did he receive the knowledge of it from any of the Apostles, he received the revelation of it from the Lord.

THE AUTHORITY OF THE APOSTLES

was absolutely from the Lord, from whom they received their revelation.

Their responsibility was to the Lord. They were not responsible to one another or to any person.

They were under the control of the Lord, and to Him alone were they responsible to minister in preaching or in writing exactly what was supernaturally revealed to them.

The twelve Apostles, including Paul, were chosen by the Lord for the special purpose of receiving a revelation for the Church, and in committing this revelation to the sacred writings of the New Testament with unerring accuracy, to be the foundation of the Church for all time.

When this purpose was accomplished, the apostolic office was closed, but their ministry which was to communicate the revelation which they received from the Lord for the Church is still carried on in the sacred writings of the New Testament. The Holy Spirit is using the original and only Apostles—the Apostles of the New Testament—to minister to us to-day, and will continue to do so while we have the New Testament in our possession, and "till all the ransomed Church of God are saved to sin no more."



Everyone Happy in Brighter Brighton

This photo shows one of the many happy groups taken at Elum Guest House, 45, Sussex Square, Brighton, during the summer. The great number of visitors will ever remember the joyous times of sweet Foursquare Christian fellowship, for many of them received the Baptism of the Holy Ghost. The home is under the management of Miss Isobel McWhirter and is open all the year round. The happy spiritual atmosphere, combined with the comforts of the home which is centrally heated, makes an ideal home from home in view of the rolling sea and beautiful country in the sunny south. Principal George Jeffreys and Revival Party when visiting the Guest House were snapped with one of the groups.

The Snare of Service

By THOMAS HOUGHTON

Serving the Lord with all humility of mind.—Acts xx. 19

A SNARE is defined as "anything by which one is entangled and brought into trouble." If Christian service, then, becomes a snare, it will so entangle us that we shall be brought into

trouble. In other words, we shall be brought into circumstances which are evil and undesirable. Now when may it be truly said that Christian service has become a snare?

1 *It is a snare if it causes us to neglect the private meditation of the Word of God.*

Such meditation was Divinely enjoined on one who was called to important and prominent service.

JOSHUA

was Divinely called to take the place of Moses, and to lead God's chosen people into the land which God had promised to give them. The responsibilities of his position were great, and his time would be fully employed in doing the work Divinely assigned to him. Yet he was not to neglect the daily meditation in the Word of God (Joshua 1. 8). For the promotion of the practical holiness of his own walk, and the prosperity of his work, it was essential that he should meditate privately in the Word of God day and night.

Such meditation is a mark of every truly godly man. "His delight is in the law of the Lord; and in His law doth he meditate day and night" (Psalm 1. 2). Such meditation, regular, comprehensive, daily and prayerful, is essential for our own soul's good, and for our real usefulness to others. The lack of a well-balanced and comprehensive knowledge of the whole Bible exposes Christian workers, at home and abroad, to the danger of being led away into all manner of errors. No attendance at conventions, conferences and meetings can take the place of daily, careful, independent and prayerful study of the Word of God. The really strong Christian is he who gets his theology and his knowledge of the precepts and promises of God's Word direct from the fountain of truth itself.

2. *Christian service is a snare if it causes us to neglect private prayer.*

OUR LORD

teaches us that believing men "ought always to pray, and not to faint." "Pray without ceasing" is an apostolic injunction. Private prayer is especially important (Matt. vi. 6). If we are to be fortified against daily temptations, and to be strong for daily duties, we need to get time early in the morning for private and unhurried prayer. We need to pray always for ourselves. We need to pray always for all saints. We need to pray always for all heavenly ministers of the Gospel. We need to pray always with all prayer, and we need to pray in the Spirit.

Our Lord was a man of prayer. If He, as man,

needed to pray, surely we also need to pray. The apostles were Divinely commissioned to preach the Gospel to every creature. They were endued with power from on high on the day of Pentecost to that end. Yet they needed still to pray, and they did pray (Acts vi. 4). The Apostle Paul was a great traveller, writer, and preacher, and yet he was a man who gave himself to prayer. The minister, the missionary, the ordinary believer can never afford to neglect real, earnest, Spirit-wrought, private and regular prayer.

3. *Christian service is a snare if it causes us to neglect our families.*

CHRISTIAN PARENTS

have serious responsibilities in reference to their children. They are not warranted to delegate these duties entirely to others. They themselves are to teach God's Word diligently unto their children, and to bring them up in the nurture and admonition of the Lord. They are to put the spiritual interests of their children in the foreground. The parent is responsible for the manner in which his family observes the Lord's Day. The injunction against its desecration accompanied with the words, "Thou, nor thy son, nor thy daughter." Any Christian service is a snare to parents which leads to the neglect of their duty towards their children. The same may be said of children in relation to their parents.

4. *Christian service may be a snare if we engage in it apart from Divine guidance.*

PAUL AND HIS COMPANY

avoided any service in the province of Asia and Bithynia, and eventually reached Philippi because they followed Divine guidance (see Acts xvi. 6-13). The Christian worker must be cheerfully willing to serve the Lord wherever the Lord manifestly places him.

5. *Christian service will be a snare if we engage in it from wrong motives and with wrong aims.*

If we engage in service merely to please ourselves or to gain human applause, we are inspired by wrong motives. The Christian "man's chief end is to glorify God, and to enjoy Him for ever." May writer and readers be Divinely kept from the snare of wrong service, and may we have grace "whereby we may serve God acceptably with reverence and godly fear" (Heb. xii. 28).

Concise Comments and Interesting Items

The mountain of Moses is for sale. So says a Jerusalem correspondent. Mount Nebo (Deut. xxxii. 49) has been offered for sale, by the sheiks who own it, to the Franciscan fathers for £1,500. It is understood that the offer has been refused, much to the surprise of the owners.

General Higgins, the leader of the Salvation Army, has recently conducted a great native congress at Salisbury, Rhodesia. It is stated that tens of thousands attended this great open-air gathering. One walked continually for three weeks in order to cover the 300 miles to the meeting place. Over 1,000 natives professed to be saved.

Another strong man has apparently appeared on the scene in Hitler, the Fascist leader of Germany. The Fascist viewpoint is gaining rapid ground in Germany. We cannot tell whereto it will lead. The German leaders who concluded the peace of 1918 are being declared to be traitors to their

country. Hitler, in giving evidence in a recent trial, dramatically declared that after two or three more elections in Germany the Fascists would be in the majority, then, he suggested, the heads of the traitors of 1918 would roll in the sand. This militant leader has evidently captured the imagination of multitudes of dissatisfied German people. He threatens that if he gets into power he will cancel the peace treaties that have involved Germany in heavy indemnity payments. Prophetic students will watch Germany.

The condition of the world is sadly revealed in the following from the "United Presbyterian" of America:

850,000,000 ARE ILLITERATE

"As the result of investigations made by James Abel, specialist in foreign education, it was discovered that 62 per cent of the world, over ten years of age, are illiterate.

That means that 850,500,000 people over ten years of age are not able to read or write. Eighteen countries report an illiteracy of more than fifty per cent.

The loudest loudspeaker is in sight. "The Defender" says:
 "German scientists are now working on a loud speaker

which can be anchored by balloon in the clouds at an altitude of 3,000 feet. Every word spoken can be heard on the ground below with the natural ear. This will be the world's loudest loudspeaker. It may be that Germany will use this instrument in bombarding Russian sound-waves."
 This suggests a new idea for open-air meetings in the future.

In the Same Old Way

H.B. Arr. from Herbert Buffum.

1. When Je-sus laid a-side His crown and to this earth came down, A man of
 2. The blind who heard He pass'd their way cried out thro' na-ture's night, He touch'd their
 3. The deaf and dumb at His command, were made to speak and hear, The un-clean
 4. The man who laid be-side the pool, He lift-ed from the ground; And Zac-che-
 5. When Pen-te-cost was ful-ly come, ac-cord-ing to the word, The Ho-ly

sor-rows and with grief ac-quaint-ed He was found; He came in-to the
 eyes, and thro' that touch they all receiv'd their sight; O blind-ed bro-ther,
 le-pers at His word were cleans'd when He drew near; And lame men when they
 us up in the tree was told He must come down; The puh-li-can was
 Ghost fell on the ones who had the promise heard; They spoke in tongues and

darken'd lives and left a shin-ing ray, And the Lord's still scatt'ring sun-shine
 I'm so glad to say to you to-day, The Lord's still open-ing blind eyes
 met their Lord, walk'd from that ve-ry day, And the Lord's still do-ing busi-ness
 jus-ti-fied when He com-menc'd to pray; And the Lord's still sav-ing sin-ners
 pro-phe-sied with holdness on that day; And the Lord's still do-ing busi-ness

CHORUS.

(1-5.) in the same old way. In the same old way, In the same old way, The Lord is

1st time only. End time only.

doing business in the same old way; business in the same old way.

Copyright.

Readers will readily recognise this week an old favourite Campaign chorus, the music of which they have been longing to get. The verses make an excellent solo and will be appreciated by all. Next week's chorus: "My soul is filled with glory."

Bible Study Helps

THE CONDITION AND FATE OF UNBELIEVERS. As Suggested in I. Peter.

1. They are ignorant (i. 14; ii. 15).
2. They are in darkness (ii. 9; see Eph. v. 8).
3. They are unjust (iii. 18).
4. They are disobedient to God (ii. 8; iv. 17; see Eph. ii. 2; v. 6).
5. They live in vanity (i. 18; see Eph. iv. 17).
6. They live to fulfil the natural desires (i. 14; iv. 3; see Eph. ii. 3).
7. They reject God's chosen refuge (ii. 4, 8).
8. They persecute the saints (ii. 12, 20; iii. 14, 16; iv. 4, 14).
9. They shall wither as grass (i. 24).
10. They have not God's favour (iii. 12; see Eph. ii. 3, last clause).
11. They shall give account to God (iv. 5).
12. Their fate at the judgment will be unspeakable (iv. 17, 18).

Who will tell them Christ died, the just for the unjust, to bring them to God, and that He alone is the Rock of salvation? (I. Peter iii. 18; see Acts iv. 11, 12).

CHRIST'S GIFT TO HIS PEOPLE.

John xvii.

This prayer opens to us a view within the veil, whither the Forerunner is for us entered, and shews us the nature of our High Priest's perpetual ministry of intercession. The frequent recurrence of the word "give" suggests the following line of study. He gives us—

1. The life He has (ver. 2; I. John v. 11, 12; Col. iii. 3).
2. The truth He has (ver. 8; John xvi. 14, 15).
3. The joy He has (ver. 13; John xv. 11).
4. The glory He has (ver. 22; Rom. viii. 17; I. Thess. xii. 17).
5. The place He has (ver. 24). Heaven anywhere with Him (II. Cor. v. 8; Rev. xli. 3, 4).
6. The love He has (ver. 26). Through Him, that love flows to us. Compare ver. 23, last clause.
7. Himself (ver. 26). "Is in them" is the crown and consummation of all (Gen. xv. 1; Psalm xvii. 15).



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader: Principal George Jeffreys.

TERMS.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

QUANTITIES.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

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

MANUSCRIPTS.—Articles submitted for publication should be typed or written on one side of the paper only, and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4. 'Phone: Brixton 2227.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4. (Phone: Macaulay 2981).

TELEGRAMS.—Publishing Dept.: "Vicpress, Clapcom-London." Editorial Dept.: "Foursquare, Brixstret-London."

Martyrs for Christ

THREE months ago the news flashed out of China's darkness that three devoted missionary sisters had been murdered by the Communist Army of the South. Now comes news of two further martyrdoms, both again being women—Miss Edith Nettleton and Miss Eleanor Harrison, of the Church Missionary Society, missionaries in Fukien Province. After months of captivity, the rigours of which, especially for women, can only be understood by those who know China by personal experience, and during which a finger was cut from Miss Nettleton's hand in an endeavour to extort blackmail from the captives' friends in the shape of a ransom of £5,000, while noble effort was made by Mr. A. J. Martin, the British Consul, and Rev. Alfred Sils, to effect their release, the brigand troops despaired of their wicked hope, and accorded their captives the unintended mercy of release by death.

We do not share the view expressed in some quarters that the conscienceless demand for ransom should have been met by the British authorities.

Such a payment would have increased immeasurably the ever-present danger of similar blackmail hanging over most of the 4,000 missionaries still labouring in the Chinese interior, and the martyred missionaries would have been the first to dissuade from a course so useless for them (for they would have been seized again later) and so perilous to others. Missionaries count the possible cost. These paid it with their invaluable lives; and they are satisfied now in the presence of Him whose seven wounds lead the way for ever before the throne of God.

These martyrdoms, even as told in the cold print of the daily paper, wring the heart; to those able to sense by personal knowledge what those months of brutal captivity and their last dread scenes must have meant, they were characterised by circumstances of horror in comparison with which the cannibal ovens which used to receive the martyrs of the South Seas were a swift and tender mercy. Having said which, we reverently rejoice for these beacon lights of quiet but resolute heroism—obscure and devoted selflessness, even unto death—which these sisters displayed for their Lord's sake and the Gospel's, and for the rebuke which they afford to an age almost utterly abandoned to self-worship and self-indulgence.

* * *

Unemployed.

VISITORS to Falmouth in Cornwall will be pleased by the diversities of sailing vessels scattered about the harbour. But pleasure is turned to wonder as one sails up the River Fal. In bends and bays of the river one is amazed to see large coasting and ocean liners lying anchored. These are fine ships—capable of crossing the roughest seas. There they lie, in threes and fours and sixes, anchored alongside each other. Hundreds of men could be employed on each boat. Wonder turns to consternation when it is discovered that these boats are unemployed. No less than forty-eight of these huge vessels lie anchored in idleness. In splendid condition—but *without work!* We were told that some had been in that condition for years. How forcibly the unemployment calamity was brought home to the heart as group after group of these ships was passed. Where will it end? When will trade improve? We know not. But this we know—that there are unemployed Christians hiding away in the creeks and bays of life who could be "full steam ahead" for God if only they received the Baptism in the Holy Ghost. Men and women who once were very useful in Christ's service are now out of active service—and have been for years—simply because they do not press forward toward fuller and fuller power in the service of God. Still the old question should be faced and answered, "Have ye received the Holy Ghost since ye believed?"

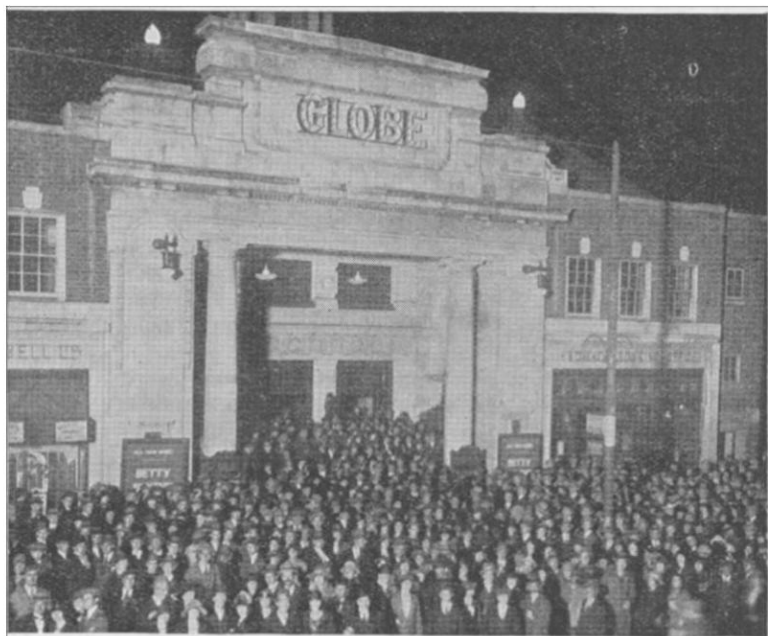
We gratefully acknowledge the receipt of the following anonymous gifts: For Pastor and Mrs. Mullan's outfit, £2/10/- (Cleethorpes), £2 (Leicester), £1 (Leigh-on-Sea), £1 (Rochester), £1 (Birmingham), £1 (M.T.), 10/- (M.M.W.M.), 10/- (East Ham), 2/6 (Clapham); for Portsmouth Building Fund, £15 (Portsmouth); for Foreign Missions, 10/- (Southampton), for work in general, 10/- (Southampton).

Revival Waves Roll On

New Elim Centres at Ealing and Notting Hill Gate

As we go to press news comes to hand of glorious results in Principal George Jeffreys' revival movement in West London. The vast congregations in the Globe Theatre, Acton, have been mightily moved by the Spirit of God with over one hundred conversions in the one day. As a result of instantaneous healings people were weeping aloud while everyone looked on in astonishment at the work of God.

During the last week a permanent Elim centre for the Foursquare Gospel message has been established at Ealing, and the building has been packed to capacity with enthusiastic converts. On Sunday, 12th October the scene of revival is being moved nearer the city, when the Principal and party commence in the late Congregational Church, Kensington Park Road, formerly known as Horbury Chapel, Notting Hill Gate. Readers, pray on!



THE GLOBE CINEMA THEATRE, ACTON

The Judo-Arab Conflict in Palestine

The following remarkable report, which we reproduce by kind permission of the Editor of THE TIMES, written from Jerusalem by the Special Correspondent of that journal, vividly presents the friction edges of the economic quarrel between Jew and Arab in Palestine, and exhibits the march of the present situation there toward Jerusalem's final ordeal in this dispensation (Micah iv 11-13, Joel iii 9-16)

THE two principal factors that have led to Jewish colonisation in Palestine have been (1) the dominant desire after 2,000 years of widely separated existence to return to the country which by religion, by history, and by tradition has always been looked upon by the Jews as their Homeland, and (2) the aspiration to seek, after so many years of disqualification—and often worse—in other parts of the world, the peace and security which have never entirely been theirs elsewhere, even in the most favourable circumstances. The War and the Mandate rendered this hope not only a possibility but also a reality, and Zionism strode ahead. What had up till that time been little more than individual effort and individual enterprise became the accepted policy of Jewry. The results in the few years that have passed since then have been very remarkable.

Since 1909 the urban settlement of Tel Aviv, which adjoins Jaffa, has become a Jewish city of over 40,000 inhabitants. Its municipal institutions, its police, are Jewish. Its language is Hebrew. To-day it is a modern town with its theatres, its educational establishments, its newspapers printed in Hebrew or English, its commerce, its art centres, and its industries. There is a rising generation of young Jews of culture and of fine physique, living healthily in an atmosphere that is both morally and hygienically sound. Tel Aviv is the main urban effort of Jewish

colonisation. The agricultural colonisation is spread far afield. It is this which has presented problems of much more difficult solution and of far greater political import. The most acute of these problems is the attitude of the Moslem population on the question of land.

THE ZIONIST WAVE

The official estimate of the population of Palestine to-day is as follows: Moslems, 682,443, Jews, 154,330, and Christians, 80,225. The Moslems and Jews of Palestine have for centuries led an existence, if not of absolute racial enmity, at least of mutual estrangement and disparagement, but till lately their interests have seldom clashed to an extent that has disturbed the relative peace. The Jews have regarded the Moslems as disquieting neighbours of dangerous propensities, while the Moslems have looked upon the Jews as an unavoidable and perhaps necessary evil. In their business transactions they made what use of each other they could, and lost few opportunities of mutual exploitation. With the advent of Zionism, when money and immigrants poured in from abroad, came the triumph of Judaism. Vast extents of land were purchased, quite legitimately, from the Moslems for the purpose of Jewish colonisation. Many of these estates had been neglected by their former owners, whose methods of cultivation were extremely primitive. Many tracts had been rendered almost unin-

habitable by the prevalence of malaria. The enthusiasm, the wealth at their disposal, and the personal effort of the Jews overcame all difficulties.

It was a form of colonisation such as the world had seldom, if ever, seen—the return to the Homeland of a people after 2,000 years of exile; the realisation that here at last, in an atmosphere of deep religious tradition, an end to all their wanderings, and consequent peace, were to be found. Nor was this all, for every rock, every grain of sand was sacred soil. The land, too, was there for the immigrant to cultivate, either by purchase or, far more commonly, by installation upon estates held by the Jewish National Fund, which had already acquired 75,000 acres of agricultural land. Due care was taken as to the qualifications of the immigrant. With such enthusiasm had Zionism been received by the Jews of Europe and America that vast sums of money were available for immigration, for education, public health, religion, and for the development of the towns and the creation of industries. Education has received unceasing support. Twenty thousand Jewish pupils to-day attend the colleges and schools. Infant welfare, hospitals, clinics, and the training of nurses are branches undertaken by the Hadassah—Women's Zionist Organisation of America—while a "Worker's Sick Fund" has its own medical system. In short it is Judaism successful and triumphant.

THE ARAB SIDE.

Now let us look upon the other side of the picture. From their villages and their tents the country Moslems, victims in the past of Turkish oppression—by nature retiring, primitive, and inefficient, backward in education, many of them wanderers, yet withal proud, intelligent, and sympathetic—have watched the installation of the Jew with jealousy, envy, and suspicion. They have seen malarial plains become inhabited centres of colonisation. They have watched enthusiasm and energy change arid regions into cultivated fields. They have witnessed the digging of wells and the introduction of irrigation where water was not. The hillsides which they, their camels, and their goats deforested they have seen replanted. They have seen wealth—wealth to them almost unimaginable—squandered, as it seemed to them, on the unwelcome alien. The petty townsman, as the Moslem always considered the Jew, was superseding them in their own manner of life as a tiller of the soil. The Jew's children and his sick were taught and tended and nursed. They saw, in fact, all the benefits of which they felt themselves deprived—and were they, too, promised nothing during the War?—showered upon a people whom they mistrusted and despised. They see to-day even more. They see a menace to their possession of land, to their means of existence, to their freedom, to their race and to their religion. The Jew, after long years of servility to the conquering Moslem race, has become its master. The Jew has realised it too, and the gulf is widening.

Little attempt has been made to bring them together. The Palestine Government, aloof as are all British administrations abroad, though filled with the highest sense of duty, is out of touch with both sides. The greater part of the local Press—both Jew and

Moslem—seems to be striving only to embitter the situation. The Jews, enthusiasts and ambitious—but unauthorised—ill conceal even in public what they claim to be their ultimate aim in Palestine—that no Home can be a Home without possession.

With ever-deepening suspicion the Moslem watches the almost incredible advance of Zionism. To him it matters little that it brings in its wake amelioration and improved standards of life, in which he to some extent will share. He cares little that the economic and agricultural condition of Palestine is being improved. To him the march of Jewish progress is the advance of an enemy—a danger that is daily increasing in magnitude. He realises that the lands that he has sold have passed to a trust, such as is the Jewish National Fund, and that no purchase, no change of fortune, can ever restore them. He, too, has dreamed of a national Arab State—of a time when his own people may participate in the world's doings, coming forth from their plains and their deserts and their barren mountains regenerated and reborn—and his dream is being shattered. He has no means to make his voice heard, no one to put forward his case, no literature to distribute, no direction in which to seek sympathy, no wealth, and no friends. He is forlorn, an outcast and forgotten.

Very shortly a proposal will be put before the Palestine Government—drawn up on the instructions of the British Government—which it is intended shall serve as the basis of land tenure and land distribution in Palestine. While it is the duty of the Mandatory Power "to view with favour the establishment of a Jewish Home in Palestine," it is none the less its duty to remember that it is "clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities." While awaiting the presentation and publication of this Report the peace is not likely to be disturbed. But should the eventual decision of the Mandatory Power and of the Palestine Government fail to win its acceptance by conciliation and by mutual agreement of both the Jews and the Moslems, Palestine will be shaken to its very foundations. At present no signs of any *rapprochement* are visible—not of any real effort to bring one about.

THE VALUE OF THE RESERVE.

There is a wide difference between worrying about a possible future of trial, and being ready for it if it should come. The former we should never be; the latter we should always seek to be. It is he who is always prepared for emergencies, for the hard pinches, the steep climbing, the sore struggle, that gets through life victoriously. In moral and spiritual things it is the same. It is the reserve that saves us in all final tests—the strength that lies behind what we need in ordinary experiences. Those who daily commune with God, breathing His life into their souls, become strong with that secret, hidden strength which preserves them from falling in the day of trial. They have a "vessel" from which to refill the lamp when its little cup of oil is exhausted.

Home-coming

By A. P. CONNOLLY, B.A. (*Elim Tabernacle, Clapham*)

Gather My saints together unto Me.—Psalm 1. 5.

A FEW days ago a friend said to me, "As soon as I get through with this worrying piece of business, I want to go home for a few days' rest" The home he had in mind was that of his boyhood—home, where father and mother were—the place where he had spent his happy childhood days

That set me thinking. My mind went back to my own old home across the sea. I thought of my own boyhood days; happy days spent on the old farm. As I mused I lived again those halcyon days. In fancy I was a boy again, re-living the days of long ago. What a joy to ramble through

THE DIAMOND-STUDED MEADOW

on an early summer morning, and watch the glitter of the sunshine on the dewdrop, to enjoy again those early morning breezes laden with the scent of clover, to gather the lovely violets that grew among the tall grasses on the lowlands. What beautiful speckled trout we caught in the stream running through the valley, the berries we picked along the hedges; the nuts we gathered. And thus the days were spent. Then came the evening hour when my father would take down the old Bible, read a chapter and commit us all to the loving care of our heavenly Father, frequently closing his prayer with a request that "we all might live lives that would be honouring to Him, until we finally meet, an unbroken family, in the eternal home."

Then one day a dark cloud settled down over our home. My mother became ill and died. I remember how just before the end came, she called us each to her bedside, gave us good advice, and her parting blessing. Then she asked that we all might sing that

OLD FAMILIAR HYMN,

We are going home We've had visions bright
Of that lovely land, that world of light,
Where the long dark night of time is past,
And the morn of eternity dawns at last,
Where the weary saints no more shall roam,
But dwell in that happy and peaceful home.

I was but a little lad of seven years, and stood close beside my mother. As the last echoes of the song died away she placed her hand on mine and said, "In a little, just a little while, I shall be going home" Very soon after, my dear mother closed her eyes to everything on this side of the eternal world.

During the years that have passed since then there have been many such sad scenes, and with aching hearts we wonder when the last one shall be, but as we look into the Word of God, we have cause to lift up our heads and rejoice, for it is revealed therein that the glad day that shall mark the end of sorrow and mourning is about to dawn. The Christ with His heavenly retinue is about to appear. Then will be the glad home-gathering. "And they shall come from the east, and from the west, and from the north,

and from the south, and shall sit down in the kingdom of God" (Luke xiii 29) Already

THE EASTERN SKY

is streaked with the rays of the rising sun that shall usher in that glad day. What a morning that will be! What a homecoming! What greetings, what handshakings, what shouts of welcome, what songs of victory, what glad hallelujahs, what loud hosannas will rend the air. There will be the literal resurrection of the dead, the literal translation of the living ones at Christ's coming, and a literal eternal kingdom. "The whole earth shall be filled with His glory" (Psalm lxxii 19). And our eyes shall see the King, the Lord of hosts. "And there shall be no more curse" (Rev. xxii. 3)

Dear reader, this is soon to be a glad reality, we are face to face with this grand prospect and these glorious truths. Almost home! Almost at our journey's end! What an event awaits the faithful child of God. Oh, the day is dawning, the time is at hand. Oh, the glory that streams on us from afar.

THE DAY OF GOD

is upon us, we are almost home. Many a one who reads these lines, I most trustfully believe, shall not depart this life until the Lord's Christ be come. The following by the late D. T. Taylor, is very fitting, and fraught with truth:

Beyond the setting is the rising sun and coming day. Beyond the darkness is the light. Beyond the storm is the calm. Beyond the earthquake's fiery throbs are green fields and smiling skies. The coffin and the shroud are often separated but a little way from the bridal scene with garlands and music.

The road may be long and weary but it has an end. All things change, the seal of every mystery shall be broken, all griefs will end, all tears be dried, all sighs shall cease. The weary and sad-hearted shall lift up their heads and sing their hands shall clasp the latch on

THE ETERNAL DOOR

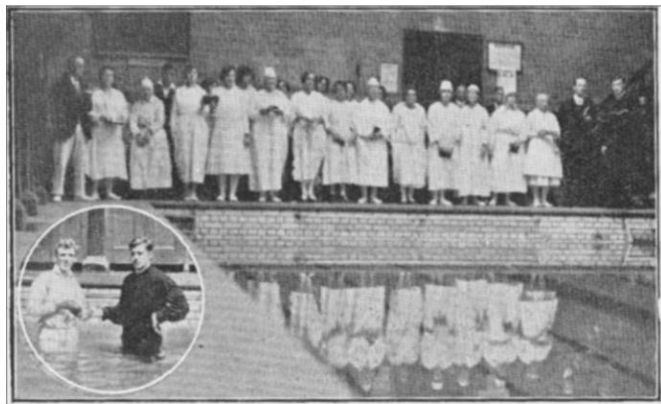
that leads to the sorrowless home. In happy crowds they shall gather on the crystal sea, shining and angel-led. I see them to-day all over the plains of earth, where big unbidden tears are stealing down the furrowed cheek. These have their silent eloquence, and tell of griefs unspoken, and that break the heart. Lo, it is the night of sorrow, and all the world is dotted with broken hearts. But the star of hope beckons even these, and they pass on their way, and now they hear the echoes of the triumph of jubilee. They have climbed the last hill and are come in sight of the plain along which the King and His retinue shall pass and lead them homeward. In sight of the everlasting doors of the city of gold, they give one loud, long, reverberating shout, "Jerusalem! Jerusalem." Lo, they are embraced for ever. Home at last!

Flashes from Foursquare Fortresses

Striking Baptismal Service at Ipswich—Enthusiastic Congregations—Fruitful Campaigns & Ministries

FIRST CONFESSORS IN THE WATERS.

Ipswich (Pastor J T Bradley) Fruitbearing is a sign of spiritual progress. That the church in Ipswich is bearing fruit was manifest on Sunday morning, September 21st, when, instead of attending the usual hall for morning service, the members foregathered at the Public Baths in Fore Street, Ipswich. The purpose of this unusual deviation was the occasion of the first baptismal service held in Ipswich under the auspices of the Elim Foursquare Gospel Alliance. In this instance the church was privileged to receive a special visit from Pastor and Mrs E C W Boulton. A spirit of praise and adoration permeated this memorable service, when



Baptismal Service at the Baths, Ipswich

The photograph shows the candidates at one end of the Baths. Pastors E C W Boulton and J T Bradley are on the extreme right. Inset: Pastor Bradley about to immerse a candidate.

twenty-three of God's children were obedient to the Divine command and passed through the waters of baptism. In the absence of a church building, provided with the necessary means for the immersing of the candidates, no better place could have been procured than the Public Baths. The congregation, numbering about 150, were distributed around the gallery, whilst the candidates were seated at one end of the bath. Pastor Boulton, preceding the immersion of the candidates, discoursed on the subject of water baptism. The same subject had also been very ably dealt with, by Pastor Bradley, on the previous Sunday evening with such lucidity that one sister, who had hitherto hesitated to take the step, was convinced that it was necessary to the progress of her spiritual life, and her name was added to the list of candidates, who as they stepped into the water were each given an appropriate promise from the Word of God. At the conclusion of the service Pastor Boulton, speaking of the blessedness of obedience, called for those who were willing to follow the Lord thus at the next available opportunity. Three sisters signified their willingness. The service, so full of joy and blessing, was one that will be long remembered.

The evening service was held in the Hall, when Pastor Boulton preached on the Prodigal Son, emphasising the position of the elder brother, rather than that of the prodigal. He pointed out that so many whose own state was akin to that of the elder brother, had only considered the position of the prodigal and so lost sight of their own condition. Pastor and Mrs Boulton rendered a beautiful duet, which was much appreciated. The Lord is blessing in this centre. A brother was baptised in the Holy Ghost on a recent Sunday morning, and there is evidence of further blessing in store for God's people in Ipswich.

INTENSIVE BIBLE STUDY

East Ham (Pastors P H Hulbert and H Fielding) Since the August Convention, the Lord's people meeting at Elm

Tabernacle, Central Park Road, have been the happy recipients of rich blessing from their God.

Pastor Len Jones, from Australia, acted in the capacity of Pastor for two weeks, when the Gospel was preached to the sinner, and the saints were fed and built up in a remarkable way.

Pastor Hulbert then returned after a short holiday, continuing his Thursday night Bible Studies on Christ's Second Coming, the last three of these, dealing with "The personality of the Devil," "The Conflict through the Ages," and "Where are the Dead," being particularly blessed. The interest increases at every meeting—strange faces appearing among the well-known ones—all listening intently while the Pastor unfolds these marvellous (and to many, quite new) truths to a crowded tabernacle. Further Pastor Hulbert's address dealing chiefly with water baptism on a recent Sunday evening was greatly appreciated by all, and about thirty believers signified their intention of following the footsteps of the Master by going through the waters of baptism.

To the delight of all, Pastor and Mrs Tweed came for one Sunday to take the meetings after an absence of about eighteen months. In the evening Mrs Tweed ministered to the saints and sang, after which the Pastor addressed the unsaved, the result being several decisions. This visit was indeed welcome, and brought back happy memories of the first three years spent in the Tabernacle under Pastor Tweed's loving care for the spiritual welfare of his flock. The crowd which collected to bid these two dear ones Godspeed after their brief stay was a sure proof of the esteem and love which the East Ham saints have always held for them.

The next Sunday evening service was taken over by the Crusaders, Pastor Hulbert being present. The Lord's presence was felt by all as Christ was uplifted and magnified in the singing, testimonies, and messages. Two souls came to the Lord after this meeting, proving that His Word shall not return unto Him void, even when ministered by the younger people.

SPECIAL CRUSADER EFFORT.

Forest Hill (Pastor A V. Gorton). On Friday evening, September 12th, rain was falling slightly, but in the hearts of the Forest Hill open-air band burns a fire that water cannot quench, because they are enjoying the reign of the King of love, who issued a command, "Go ye", and strengthened by the help of other members of the assembly they went out to give forth a threefold invitation.

Firstly, to come to the Satisfying Saviour, then to the Specific Services at the Crystal Palace, thirdly to the Special Sunday evening Crusader service. How happy those who responded to the threefold invitation.

Mr Gorton who led the Sunday Crusader service, announced that the Crusaders would sing (having had good practice at the Crystal Palace), "Make His Praise glorious, which with smiling faces they endeavoured to do, telling to the large congregation gathered, of an experimental knowledge of a satisfying Saviour.

A very young brother gave a stirring Gospel message, a sister sweetly sang the Gospel invitation, and two other sisters were used of God to feed His children upon the "finest of the wheat," and to create a deeper hunger in the hearts of those listening to know more of the One who is the Bread of Life.

The Pastor with two Crusaders sang with real fervour, "God is Love" God is mighty, God is great God is wonderful—but the message thrilled responding hearts that, best of all, "God is Love."

A sister concluded with an appealing invitation in verse, entitled, "What will you do without Him?"

Again after the happy meeting, the open-air band went out with the fire burning even more strongly than before. Every Saturday and Sunday evenings the good news of salvation is sounded forth in Forest Hill, and God is blessing—praise His Name.

The Crusaders sometimes regret there is only one Monday in each week, so bright and happy are the hours spent in sweet fellowship.

Mr Gorton has unfolded the Epistle of Hebrews on Thursday evenings in the power of the Holy Ghost, and the saints have experienced real times of feasting.

TWENTY-THREE HOURS' PRAYER MEETING.

Leigh-on-Sea (Pastors G. Kingston and J. Woodhead). Great blessing has been experienced at Elim Gospel Hall, Glendale Gardens, these past few weeks, under the joint ministries of Pastor G. Kingston and Pastor John Woodhead. The latter is now resident at Leigh, his ministry being greatly appreciated. The services are being well attended, and all the visitors testify to receiving a spiritual uplift.

On Sunday, 21st September, Pastor Woodhead announced that a twenty-three hours' prayer meeting would be held in Elim Hall, from ten p.m. Wednesday, to nine p.m. Thursday. About 9.45 p.m. the saints began to assemble, and great expectation was manifested by all. A good number stayed the whole night—a night which will remain in their memories. One continual stream of prayer arose to the throne. Sometimes the hallelujahs and praises rose to God, these being followed by quiet, the silence being broken by sobs as people wept for joy, because in the quietness before the Lord He was revealing Himself in a new way to each of the assembly.

Time was also given in intercession for a mighty revival to flood the whole country. Oh how they cried for the salvation of the lost, anyone listening could realise that the hearts of those praying had been filled with that Christ-like love for souls. The prayer for revival was being answered because it was already in the church. Only saints on fire for God could have prayed as these did.

The service continued throughout Thursday, people coming and going all day, and so carrying on the earnest supplications throughout the day, until about seven p.m. the crowds began to assemble until the hall was full. Then came the revival floods. At about eight p.m. the meeting took the form of a praise meeting. How our hearts thrilled as the saints praised God for the rich time in His presence. Four sisters from Croydon told of the blessing they had received, and how after spending from ten p.m. Wednesday till four a.m. Thursday they left to catch the first train to Canvey Island, and being approached by a policeman who thought they had been to an all-night dance testified that they had been to a night of prayer. The policeman was pleased and produced a Testament, and told that he was saved also. Many were the praises given to God for His presence during the twenty-three hours of prayer.

ENCOURAGING TIMES AT TAMWORTH.

Tamworth (Pastor J. McAvoey). The Lord has blessed His people in Elim Hall, Park Street, by a recent visit of Mr. John Long from Ireland, who has ministered the precious Word of truth in the power of the Holy Ghost, and hearts have been refreshed. It was a privilege to have this dear brother, and a warm welcome will always await him at Tamworth!

On Sunday, September 14th, the Crusaders took part in the Gospel service, special solos, duets, and messages being given by them. A goodly number attended, and the Lord blessed this effort.

The quarterly World Crusade meeting was held on September 16th, when Pastor J. McAvoey, gave an inspiring word on Romans 1:14 "I am a debtor." The meeting concluded by the receiving of the boxes for the evangelistic work at home and abroad.

WELCOME MINISTRIES AT BRIGHTON.

Brighton (Pastor J. J. Morgan). The assembly meeting in the Elim Tabernacle at Union Street continues to enjoy great blessing and the meetings are extremely well attended, particularly the Sunday services which are usually crowded. Quietly, but surely, God is doing great work in the midst through His servant Pastor Morgan.

Quite recently they have had the pleasure of visits from Pastors George Bell and Joseph Smith, both from Belfast, and also from Rev. R. J. Jones, of Cardiff. Each one of these welcome visitors to Brighton left them the richer for their earnest and helpful addresses. Pastor Bell preached on "The Two Births," and Pastor Joseph Smith gave a sermon which for sheer beauty of thought would be hard to equal and was in every way uplifting.

Rev. R. J. Jones' visit was an innovation. On this occasion there was a choir, and a solo, "Lie still, and let Him mould me," was sung very sweetly by Miss Dilys Jones

(daughter of Rev. R. J. Jones), and the congregation learned, or tried to learn, to sing a chorus in Welsh. Mr. Jones, who delivered a forceful and Spirit-filled sermon gave the text in both English and Welsh, "Un peth a wn i, lle yr oeddwn i yn ddall, yr wyf fi nawr yn gweled" (John ix. 25).

CAMPAIGN BY PASTOR LEN JONES.

Liverpool (Pastor F. Farlow). The Lord is surely blessing the ministry of Pastor L. Jones at the Elim Tabernacle, Windsor Street. Souls are being saved each week. On Sunday, 21st September, the Pastor spoke to the Sunday school children, and the Lord did indeed open the windows of heaven. Twenty-five children came out to the front to give their hearts to the Lord. It was an impressive sight to see those children kneeling down while the Pastor asked the Lord to bless them—it was a blessing to all who were present. At the Gospel meetings on Monday and Tuesday one soul decided each night to serve the Lord. At the Wednesday afternoon Divine healing service, showers of blessing continued to fall. Four more souls decided for the Lord Jesus, and three testified to a touch of healing. One dear sister said she was healed of deafness while sitting in her seat. Another experienced a touch of healing for gout.

The services are a great blessing to all, and numbers are still increasing. At the Sunday morning service one more soul decided for the Master. We rejoice in these evidences of His manifested presence.

STILL FORGING AHEAD.

Ravenhill Road, Belfast (Pastor J. Smith). The two weeks' special meetings by Mr. and Mrs. Seth Sykes came to an end on September 21st. The attendance was remarkable throughout the entire time, and quite a number decided for the Lord. The special solos rendered by our brother and sister proved quite an attraction, and many were blessed through the message in song, as well as through the preached Word. The Elm work in Belfast continues to make steady progress, and we praise God that the walls of prejudice are breaking down, and many who would not hitherto have thought of coming to the meetings are now attending and enjoying the good things of the Lord.

The assembly here was also recently favoured with a visit from our dear sister Mrs. Altoft, of Grimsby, whose remarkable testimony of healing proved a blessing to many hundreds.

ENTHUSIASM IN THE WELSH CAPITAL.

Cardiff (Pastor A. Longley). During the absence of Pastor Longley, on holiday, the church meeting in the Cory Hall has had the pleasure of making the acquaintance of another of God's servants in the person of Pastor H. W. Fielding, who like Pastor Longley, is full of zeal and enthusiasm for the Master's cause.

All his discourses have been listened to with rapt attention, and at the close of each service the appeal for converts has met with much success. All who have been privileged to listen have had much spiritual inspiration and encouragement to go forward with the Lord's work undertaken by the Foursquare Gospel movement in Cardiff.

The attendance at the services is well maintained and one can safely predict that when the dark evenings are with us the Cory Hall will be far too small for the Sunday evening services. It is also very pleasing to report that the Sunday school, although only formed a few months ago, has had an average attendance of 180 per Sunday. Mention also must be made of the prayer meeting held on Sunday mornings at 10 o'clock. This service is usually attended by well over 100 on each occasion, and it is a time of much blessing.

On Tuesday evening the message preached was on Divine healing, and on Thursday evening the closing message was on the Second Advent of our Lord Jesus Christ. One always expects a large number to the Divine healing service, but last Tuesday surpassed all previous meetings. Prior to the Pastor praying for the sick, he appealed to any unconverted that were present to take their stand for Jesus and thirteen immediately responded.

Less than a halfpenny, post free!

Back numbers of the "Elim Evangel" may be obtained at the reduced price of 8 dozen for 3/6 post free, for free distribution. This is a splendid way of spreading the truth in your district. Write at once to the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.

The Family Altar

Being the Scripture Union Daily Portions, with Meditations by Principal PERCY G. PARKER

Sunday, October 19th. Exodus xii 40-51

"It came to pass, the selfsame day" (verse 51).

God has His clock. It keeps perfect time. He keeps to His time. God is never late—neither is He early. He has planned certain things to take place on certain days. His plans are always fulfilled. It was to the day that Israel, after 430 years, was delivered out of Egypt. God works to the day, to the hour, to the minute, to the second. God plans our deliverances exactly. We were in bondage and difficulty. We tried this way and that way to deliver ourselves. No deliverances came until God's time arrived—then He delivered us gloriously. Looking back we were able to see that His deliverance had come "just in the nick of time." Dr. Campbell Morgan says that Hebrews iv 16 may be rendered thus, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the nick of time." Have we a difficulty this morning? Do we need deliverance? Look steadily past your difficulty unto God. Then just in the nick of time, that situation will be found, that difficulty will be overcome, that money will be supplied.

Monday, October 20th. Exodus xiii 17-22, xiv 1-14

"God led them not through the way of the Philistines although that was near" (verse 17).

The near way is not always right, nor the short cut God's road. Delays and long winding roads often occur in our pilgrimage. The truth is that the important thing is not the way but the traveller in the way. To obtain things easily would often find us unable to do justice to those things when we obtain them. It could be a very near way for a young minister to the pastorate of an important church. But what use is that if when he gets to the pastorate he has not the wisdom and gift to sustain it? It could be a very near way to the mission field—just some wealthy friend to support you. But of what value would that be if when you get to the mission field you are spiritually unequipped to meet its problems. How blessed to know that "God knoweth the way that I take," although it be hidden from me. His way is the right way, although it may seem the long way. Yet in the long run God's way is always the near way.

Tuesday, October 21st. Exodus xiv 15-31

"Moses stretched out his hand over the sea" (verse 21).

It was a strange thing to do. Naturally it was a ridiculous thing. Fancy stretching out a small hand over the mighty sea and expecting that sea to be divided? There was only one thing that justified Moses. But that one thing was the supreme thing. God had told him to do it. Therefore the outstretched hand was a hand of faith. The promise of God has promised to meet our every difficulty if we meet His every wish. Therefore stretch forth your hand over your difficulty. A letter arrives. Its contents shock you. Get into the presence of God. Stretch forth your hand over that letter, and God will make a way through. Are you a farmer having difficulties with your farm? In the presence of God stretch forth the hand of faith across it, and sooner or later the difficulty will disappear, or be overcome. Every difficulty will yield before the outstretched hand of faith. God always honours faith.

Wednesday, October 22nd. Exodus xv 1-18

"Then sang Moses and the children of Israel this song unto the Lord" (verse 1).

It was the song of the other side. It was not the prayer of faith. It was not the act of faith. It was the song of triumph, after the prayer of faith and the act of faith had worked. It is good to hear this song of the other side. It is good to hear Israel praising God for His deliverances. It is easy to forget the song of the other side. It is easy to forget to praise God for His bountiful deliverances. Have you been led through some Red Sea? Then don't forget the song of praise on the other side. People who forget the song of praise for deliverance nearly always cease to have deliverances. In the enjoyment of the blessing, don't forget the

Blessed Prayer is great, but praise is greater. Lift up your heart and pray for deliverance. Lift up your eyes and see the way of deliverance. Lift up your feet and walk through the way of deliverance. Lift up your voice and praise for deliverance.

Thursday, October 23rd. Exodus xv. 19-27.

"They encamped there by the waters" (verse 27).

They got blessing from both waters—the waters of Marah and the waters of Elim. But they got most blessing from the waters of Marah. A miracle was wrought at the waters of Marah—there was no miracle at the waters of Elim. Better have bitter waters with a miracle, than sweet waters without a miracle. We need miracle to-day. Our souls are strengthened and built up when God turns waters of Marah into waters of sweetness. Continuous Elim waters would sooner or later make us contented and lazy. We should settle down. But when God brings us to waters of bitterness then we are stirred up. Our souls are exercised unto prayer and faith. Elim waters are not safe without Marah waters. God knows how to mingle the bitter with the sweet. Sweet waters are all the sweeter because at times we taste bitter waters. Frequently God permits us to camp at Elim, but before long the words of chapter xvi 1, are fulfilled—"They took their journey from Elim." Fresh discipline awaits the life of faith.

Friday, October 24th. Exodus xvi 1-10

"At even . . . ye shall know" (verse 6).

We cannot always trace God's hand through the pilgrimage of a day. There are so many ups and downs—so many confusing paths. But at even we know. After the rush of the day when we sit quietly and review the passed hours we are able to praise the Name of the Lord because the hand of the Lord has been over the movements of our day. At even we know. We understand the why's and the wherefore's. I cannot understand why Jesus should stay two more days in Perea when Lazarus is lying sick, says one of the disciples probably Peter. The disciples did not know the reason the first evening, nor the second evening—but on the third evening they knew. Said a minister to me "I did not know why I missed an important train." But he knew in the evening—for that train met with a terrible disaster. If you don't just understand the why of things in the present, just wait until the evening—or until some future evening—or even until the evening of your life. Then look back and consider, and at eventide you will know.

Saturday, October 25th. Exodus xvi 11-26

"This is the bread which the Lord hath given you to eat" (verse 15).

Give us this day our daily bread is our constant prayer. It is our God-given prayer. Then let us be thankful for our daily food. An extract from the life of George Muller will help us. "To-day I have again much reason to mourn over my corrupt nature, particularly on account of want of gratitude for the many temporal mercies by which I am surrounded. I was so sinful as to be dissatisfied on account of the dinner, because I thought it would not agree with me, instead of thanking God for the rich provision and asking heartily the Lord's blessing upon it and remembering the many dear children of God who would have been glad of such a meal." We are under no obligation to eat all that is set before us, but what we do eat we should eat with gratitude to God, and think of it as the bread which God has given.

The joy of him who has left all for the One whom he loves, to seek diamonds in the rough, is unspeakable.

Temptations that find us dwelling in God are to our faith like winds that more firmly root the tree.

Sunday, October 26th, 1930.

READING: John x. 1-16.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young."—Isaiah xl. 11.

THE GOOD SHEPHERD**TEACHER'S NOTES.**

In the Gospel Scheme the lesson for this Sunday is the first part of John xi, but as that chapter is also dealt with on the last Sunday for November, I am substituting for this week a lesson from John x because it seems a pity to leave this chapter untouched in your lessons for this twelve months. I trust the change will be profitable.

The care of the flocks has always been one of the characteristic occupations of the children of Israel. Both Abraham, Isaac and Jacob had great herds of cattle (Gen. xlii 2, xxvi 14, xxxii 13-20 and xxxiii 13, 14). In fact, this in a large measure comprised their wealth, but you must not imagine that they were able to turn their flocks out to grass in pasture land that was hedged about or walled in. They had to travel tremendous distances with their flocks. As an instance of the distance that a shepherd may



Photo by]

[L T Pearson.

A PALESTINE SHEPHERD

travel with the flocks, turn to the history of Joseph. Joseph set out from the vale of Hebron and went as far as Shechem seeking his brethren and the flock (Genesis xxxvii 13, 14). The distance by motor road in the present day between these two places (and that is certainly a shorter path than a shepherd would take with his flocks) is over sixty miles, and then he finds that they have gone to Dothan, another twenty odd miles farther north (Genesis xxxvii 16, 17). The reason for this journey north can be explained by the map at the end of your Bible—they were making north towards the rich pasture lands of the Esdraelon Valley.

There are many things about the shepherd noted in John x, but in your lesson notice specially the following

I. The Good Shepherd Leads the Sheep (chap x 3-5)

Pasturage depends not upon the knowledge of the sheep but of the shepherd, he knows, and must lead to the green pastures of tender grass (Psalm xxxiii 1, Newberry, margin). It is not as in England, where we turn the flock out into a meadow, good pasturage must be sought for, and many miles away, as in the case of Joseph's brethren already mentioned. Again, in the East the shepherd always goes in front, not striding ahead at four miles an hour, but walking at the pace of the flock (see Genesis xxxvii 14). In Palestine on one occasion Mr. Pearson saw a man driving a flock of sheep and it seemed so extraordinary that he was asked who he was, and he replied, "I'm a butcher!" It is much better to be led by the Lord Jesus than driven by the Devil.

II. The Good Shepherd Names the Sheep (chap x 3)

It seems almost too much to expect, but there it is, "He calleth His own sheep by name" and this also is true of the eastern shepherd. He is with them night and day, from birth

until they die, because sheep are not kept in Palestine for their flesh so much as for their wool. Every sheep is known and called by name, and will answer to the name, but if a stranger attempts to imitate the shepherd's voice or to call them, they will at once be startled and run away from him (John x 5). How tenderly the Good Shepherd calls us by our names, and bids us follow Him to the pastures of life. Just as He called Philip, Peter and John, or as He called Saul on the road to Damascus, so in these days He is calling every boy and girl, man and woman by that wonderful name, "Whosoever," which means "me."

III. The Good Shepherd Knows the Sheep (chap x 14)

He not only knows their name, but he knows them—their foolishness, their sheepishness. If there is one sheep in the flock that is apt to stray and to lead others astray, He knows that one and keeps a watchful eye upon it. The sling which every eastern shepherd is skilful in using (1 Samuel xvii 40 and 49) is then brought into use, and with unerring aim a stone is hurled so that it falls near to or just beyond the sheep. A second warning is not often required. The Good Shepherd in the same way knows us, and has sometimes to treat us as sheep that go astray (Psalm cxix. 67).

IV. The Good Shepherd is the Door of the Sheep (John x 7-9)

The sheepfold of the East has no door made of wood that turns on rusty old hinges, but one of flesh and blood. It does not matter if the fold be made of stones, roughly or skilfully built, or of gorse bushes gathered in a circle, the door is always the same, the shepherd of the sheep. As they come in he counts them and examines them for wounds or other defects, and then when all are safely within the fold, he wraps his shepherd's cloak about his head and becomes the door of the sheep. His weapons of defence and offence are always by his side or bound by the cord to his wrist, and it is over his body that any sheep must stray or any enemy enter, and that is not likely, because the shepherd is a very light sleeper. Praise God that Jesus the Good Shepherd is our Keeper (Jude 24, 25), the Door through which we have entered into life, the Door by which we are led out to obtain pasture, and the One who never slumbers nor sleeps as He keeps the flock (Psalm cxxi 3, 4).

V. The Good Shepherd Gives His Life for the Sheep (John x 11, 15, 17, 18).

The shepherd is ready not only to risk his life, as David did when he fought the lion and the bear (1 Samuel xvii 34-37), but to lay down his life for his flock.

A shepherd who had brought a large number of sheep from the wilds of Transjordan to Jericho many days' journey, told how he had not lost one sheep when true shepherds were in charge of the flock, but that in the short journey from Jericho to Jerusalem when hirelings were employed he lost six. They were not willing to put themselves out in caring for the sheep, whereas the true shepherd would rather die than lose one.

How like the Lord Jesus who would lay down His life for the sheep that had gone astray that He might bring them back again (1 Peter ii 24, 25). We were as sheep going astray, but have now returned to the Good Shepherd who died for us.

In this chapter you will not only find a lot about the Shepherd, but about the sheep, and I have placed these things as an acrostic so that the scholars may remember them better.

Sheep are Shadows of the Good Shepherd—"they follow Him" (ver 27).
Hearers of the Good Shepherd—"they hear His voice" (ver 27).
Enlightened to the Good Shepherd—"they know His voice" (ver. 4).

Evasive of strangers—"they know not" their voice (verse 5).
Perceptive of strangers—"they will flee from strangers" (ver 5).

If the scholars profess to be sheep of the Good Shepherd, then make sure that all the characteristics of sheep are present, and if not, then get them to cultivate them without delay.

Children's Bible Educator

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space.

Children under fifteen years of age are asked to put the correct letter in place of each X, write the completed texts on a postcard together with the references where the texts are to be found. Put your name and address on and send in your answers by Monday, September 29th to "Children's Bible Educator," Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S W 4

Solutions should arrive first post Monday, October 20th.

Answers to October 3rd Puzzle: Neh viii 10, Eph vi. 11, Psalm xxxiv 7 I Tim vi 12, Luke ix 56, Psalm cxvi 5, Psalm cxxxix 10

Gxxx bx uxt yxx, xxd xxave fox Xed oxx Fxhxr, xxd xrom xxe Xorx Jxxxx Chxxxx

Hxxcexxrxh xxrx ix xxid ux fox ve x cxxxx ox rixxxeouh-xxxx, xxich xxx Lxxx, xhx xxhtexx Jxgx, shxxx gixx mx ax xxat dxx

Hx xxxt ovxxcomxxx, xhx sanx xxall bx cxxxxd ix wxixe rxxmexx

Sxx txxt nxke rxxdex xvia fox cxal xxvo anx mxn, xvt xler xxxlow xxat xxxch ix gxxd

Fxx xxt lxxx axxxctxxx, whxxx ix bxv fax a mxmxxx, wxxkxhx fox ux x fax moxx xxcexxvg xvd etxxxx weixxx ox xxorx

Healed by the Power of God at Principal George Jeffreys' Revival Campaign



On the left is Miss E. Levick, who had the use restored to a helpless hand. On the right is Miss W. Belcher, who was healed of mastoid abscess in the ear. She had no drum to one ear but it was restored, so that she can now hear a watch tick. Both were healed at the Birmingham Campaign.



"I'm Going by the Book"

TWO men, the one a foreman, the other one of the carpenters under him, were standing on the deck of a steamship then on the stocks in one of the shipbuilding yards on the Clyde.

"Well, Scott," said the foreman, "I have been anxious to have a conversation with you. I'm told you are one of those people who say they know for certain that they are saved. Is that true?"

"Yes," said Scott, "quite true, thank God, I know I'm saved, in fact, there is nothing I'm more sure of than that I'm saved and surb of heaven."

"Well, now," said the foreman, "that is something I cannot see through, how any man can say that he is saved as long as he is in this world. I think it is rather presumptuous for any one to say so." "Well," said Scott, "whatever you may say about presumption there is a reality in being saved, in being a child of God, and in knowing it. What is the breadth of this waterway?" The foreman, astonished at the apparently sudden change in the conversation, said, "Why, fourteen inches all round, to be sure; what makes you ask that when you know?" "But are you quite sure that

it is fourteen inches?" said Scott. "Certainly!" "But what makes you so sure?" asked Scott. "Why, I'm going by the book," and as he said so he pulled a book out of his pocket in which were marked the sizes and positions of the various things on the deck. "I'm sure it is fourteen inches, for it is here in the book, and I got the book from headquarters."

"Oh! I see," said Scott, "now look here, that is exactly how I know I'm saved. I'm just going by the Book. It came from Headquarters—it is God's own Word. I found there that I was a lost, condemned sinner, worthy of nothing but the lake of fire, but I also found that 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life' (John iii 16). I took God at His word and I'm saved, and you too may be saved—saved on the promises, simply as you are, a lost, condemned sinner. Accept the Lord Jesus as your Saviour, and you can say without presumption, I know I'm saved, for I'm going by the Book." The Book distinctly states "He that heareth My Word and believeth on Him that sent Me, hath everlasting life" (John v 24).

Classified Advertisements

REVISED RATES

30 words (minimum) 2/6 per insertion and 1d for every additional word. Three consecutive insertions for the price of two Box numbers 6d per insertion extra

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd, Park Crescent, Clapham, S.W. 4.

Advertisements should arrive Tuesday mornings for the issue on sale the following Tuesday

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

BRIDLINGTON, Yorks—Bracing sea air, apartments, board-residence, good accommodation, large or small parties, garage Mrs Kemp, "Elinore," Trinity Road B308

BRIGHTON—"The South for sunshine" Spend your winter at Brighton For winter terms apply to Miss McWhirter, Elim Guest House, 45, Sussex Square, or phone Brighton 4063

CARDIFF—Comfortable home for youth, share with son Foursquare Reasonable terms Mrs Palmer, 23, Moira Place, Adamsdown B557

ELIM BIBLE COLLEGE—Visitors welcomed, spacious house, central heating, Bible lectures, spiritual privileges Winter terms for board residence—42/- single room, per week, 35/- shared; or 6/6 and 5/6 per day

HOVE, BRIGHTON—Clean, homely apartments or bed and breakfast (bath, h and c), two doors from Tabernacle, open view, close to sea and shops Mrs Baker, 247, Portland Road B540

HOVE, Brighton—Comfortable, clean and happy home for business girls and others With breakfast, evening meals and all meals Sundays, 19/6 Nice sitting room, coal fires Close to sea and buses Mrs Hoare, 15, Upper Market Street B556

LONDON, Clapham Park, S W 4—Christian home with prayer and fellowship Visitors or permanent, near Elim Assembly, trams and tube, convenient for City, moderate terms Mrs Chapman, The Haven, 1, Bonnevile Road B554

VISITORS to London—Comfortable homely apartments, bed and breakfast, week end meals arranged, liberal table Easy access to all parts Mrs Howard, 40, Guernsey Grove, Croxted Road, Herne Hill, S E 24 B548

HOUSES, FLATS, ETC.

KENSINGTON—To let, furnished, very nice ground floor double rooms, electric light, phone 25/6 per week Apply 24, Upper Putnam Place, Kensington, W 8 B558

TO LET—2 unfurnished or furnished rooms, West Side, Clapham Common Box 158, "Elim Evangel" Office B549

WANTED, for lady, inexpensive bed-sitting room, furnished, or partly furnished, ground or first floor, modern conveniences, near Elim Tabernacle, Clapham Write H, c/o Miss Webb, Elim Woodlands, Clapham, S W B547

SITUATIONS VACANT.

DOMESTIC help required for small modern labour-saving house in Beckenham A good home is assured to one taking an interest in her duties Applicants over 30 years preferred, but not essential Box 159, "Elim Evangel" Office B555

WANTED, immediately, reliable young Foursquare girl for light domestic duties and help with two children Experience not essential. Good home, near Assembly, live as family M Kirby, 23, Vardens Road, S W 11 B546

MARRIAGE.

JOY MOCRO—On 4th October, at the Museum Street Wesleyan Church, Ipswich, by Rev S Brunt, assisted by Pastor H W Fielding, Charles William Joy to Edith Elsie Mocro both Elim Members

PUBLICATIONS.

FREE—Six different leaflets about the "Elim Evangel" for enclosing in your letters. Say how many you can use and receive an assorted packet per return, free and post free Write Elim Publishing Co., Ltd, Park Crescent, Clapham, London, S.W. 4

THE Coming of Christ

—and After

By CHARLES J. E. KINGSTON

An excellent book on an all-important subject It deals with the matter in a manner at the same time lucid, comprehensive, and easily understood.

—The Christian Herald

Price 1/6 by post only 1s. 9d.

ELIM BOOK SALOON
7, Paternoster Row, E.C.4

THE BEST SELLER

At the Elim Bible Saloon and its Branches at Clapham & Brighton is

THE BIBLE



Our sale of Bibles increases year by year, but we are not satisfied yet, although our sales run into four figures.

To encourage a larger circulation of the Bible, we are offering a copy of

"The Structural Principles of the Word of God"

(Price 7/6) FREE!

to all purchasers of a Bible (or Bibles) to the value of 20/- or over, during the month of October. Send at once for our Catalogue, and secure this helpful book.

ELIM BOOK SALOON, 7, Paternoster Row, E.C.4

Just Off the Press.

THE MIRACULOUS HEALING OF Miss FLORENCE MUNDAY

As narrated in a
special interview
with

Pastor CHARLES COATES

Miss Munday's healing is truly a twentieth-century miracle. Her marvellous recovery after attending one of Principal George Jeffreys' revival and healing services in the Wesleyan Central Hall, Southampton, in May of 1927 has astonished those who so lovingly ministered to her during her many years of agonising pain. It has been the means of leading hundreds of precious souls to Christ for salvation and has inspired thousands to believe in the truth of Divine healing. In response to many appeals for a detailed account of our dear sister's suffering and healing, Pastor Charles Coates, who has been a missionary in China for twenty years, undertook to ascertain the relative facts from Miss Munday, whom he interviewed. — He records his impressions here —

PRICE TWOPENCE

NOW READY! 3rd Edition



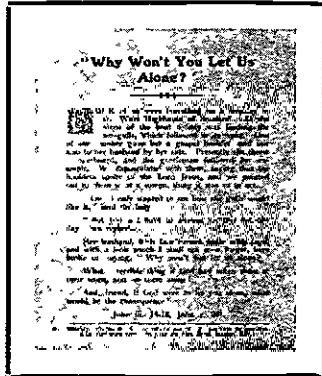
BY
PRINCIPAL
GEORGE JEFFREYS

16 pages.

Price 1d. (by post 1½d.)

7/6 per 100 (by post 8/3)

ELIM BOOK SALOON
7, Paternoster Row, London, E.C.4



Tract Distributors!

We have just reprinted a large

quantity of our famous BROADCAST Series of one-page Gospel Messages. There are thirty-one different kinds, and they are splendid for advertising meetings on the backs ∴ ∴ ∴

In packets of 96 (16 kinds assorted)
Or 100 of a kind, 4d. (by post 6d.)
3/- per 1,000 of 10 kinds (by post 3/9)

ELIM BOOK SALOON, 7, Paternoster Row, E.C.4

LIST OF TITLES

1. Fixed wages for sin.
2. To think only once
3. Is it true?
4. Was He only a good man?
5. 'What will the end be?'
6. Where is happiness to be found?
7. The thief of eternity
8. Only two
9. Thoroughly sincere
10. A free pardon
11. I don't hope at all
12. Fire if you dare!
13. Let your bucket down
14. Where do you belong to?
15. I am praying to God for pardon
16. Loaded with fetters.
17. One thing needful—you you got it?
18. Satan and Martin Luther
19. It's all in the coupling
20. I am that clown.
21. My substitute
22. Jesus Christ the appointed Saviour
23. Learning to float
24. The remedy for rum
25. The settled account.
26. Why won't you let us alone?
27. Art thou prepared for eternity? [sands]
28. Keeping mercy for thou-
29. A warning!
30. Can we know?
31. God's gift