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

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)

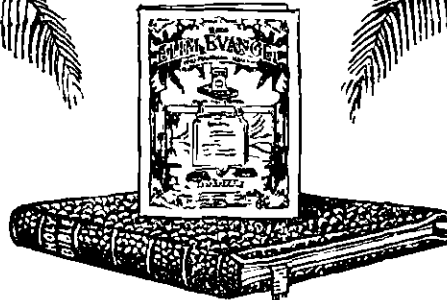
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Saviour Jesus Christ Healer

# THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD

Vol. XL, No. 45

NOVEMBER 7, 1930

Twopence

## Contents

Moody, the Man of God	705
God's Rich Provision in Christ	706
A Great Congo Valedictory	708
Limbs Loosed in Answer to Prayer	709
The Farmer's Answered Prayer	709
Concise Comments	710
Music. I am Determined	710
Bible Study Helps	710
Reaching for Fruit in India	711
Editorials	712
Church Ministry, Offices & Organisation	713
The Kensington Revival	713
The Family Altar	717
Sunday School Lesson	718
Revival Power Still Continuing	719
Children's Bible Educator	720
"God Says I'm Saved"	720

AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. Ex. xx 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

**NOTTINGHAM**

Principal **GEORGE JEFFREYS**  
and Revival Party commence a

**REVIVAL & HEALING**

CAMPAIGN

in the **HALIFAX PLACE CHURCH**  
(Late Wesleyan Church), on

Wednesday, October 29, at 7.30, & continue indefinitely  
Every week-night (except Saturdays) at 7.30  
Sundays at 3 and 6.30. Thursday afternoons at 3.30  
Every Friday night is Young Folks' night.  
Speaker James McWhirter of the Revival Party

For further particulars write to the Sec. c/o Halifax Place Church, Nottingham

**REVIVAL IN KENSINGTON.**

**Pastor P. N. CORRY**  
(Dean of the Elim Bible College) will be preaching  
in the **CONGREGATIONAL CHURCH**  
(Corner of **KENSINGTON PARK ROAD**)  
**NOTTING HILL GATE**

Wednesdays at 7.30 and Sundays at 3 and 6.30  
throughout the month of November

**In KENSINGTON TOWN HALL**

Sundays at 3 & 6.30, throughout the months of December  
and January, while the Congregational Church is being  
renovated and its seating capacity enlarged

**BELFAST**

ANNUAL

**CHRISTMAS**  
**CONVENTION**

in the  
**ELIM TABERNACLE**  
**RAVENHILL ROAD, BELFAST**  
**DECEMBER 25th and 26th**

Speakers  
**Pastors P. N. CORRY, E. J. PHILLIPS**  
**and J. McWHIRTER**

Convener **Pastor R. E. DARRAGH**

Services both days at 11.30, 3.30 and 7

**GLASGOW**

ANNUAL

**NEW YEAR**  
**CONVENTION**

IN THE **CITY TEMPLE**  
(corner of Bath and Elmbank Streets)

JANUARY 1st to 4th

Speakers  
**Pastors P. N. CORRY & R. TWEED**  
Convener **Pastor S. GORMAN**

Services Thursday, 11, 3 & 6.30 Friday, 7.30  
Saturday, 3 and 6.30 Sunday, 11, 3 and 6.30

**WATCH THESE DATES:**

- CLAPHAM.** Nov 16 Elim Tabernacle, Park Crescent  
Visit of London Crusader Choir
- COLCHESTER** Oct 27—Nov 10 Foresters' Hall, Win-  
nock Road Revival Campaign by Pastor and Mrs John  
Woodhead (Leigh-on-Sea)
- GUERNSEY.** Commencing Oct 19 Vazon Mission Hall,  
Castel Campaign by Pastor and Mrs H T D Stoneham
- LONDON** Every Friday night at 7.30 Welsh Tabernacle,  
Pentonville Road, King's Cross Foursquare Gospel Rally
- LONDON.** Every Saturday at 8 p.m. Foursquare Gospel  
open-air meeting at Marble Arch, Hyde Park

- SWANSEA.** Nov 9—16 Bible School and Evangelistic  
Campaign by Principal P G Parker Sundays in the Capitol  
Dance Hall, Portland Street Monday to Friday in the Welsh  
Wesleyan Chapel, Alexandra Road

**This space is reserved for local announcements**

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# 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. 45

November 7, 1930

Twopence, Fridays

## Moody, the Man of God

### A Story of His Personal Work for Souls

By PETER PHILIP BILHORN

**D**URING autumn months of 1892, a request came to me from Mr. Moody to help out in the music of a series of meetings in Buffalo, N. Y. Mr. Sankey had taken sick and was compelled to leave, and Mr. Stebbins and Mr. McGranahan were elsewhere engaged.

Mr. Moody was entertained in a down-town hotel and asked me to occupy one of the rooms in his suite. The meetings were held in an opera house some blocks away.

It was the practice of Mr. Moody each morning after breakfast to read a chapter from the Bible, comment on it, and then pray for the meetings and certain men he had on his mind, and for the Bible Institute, which is now the Moody Institute in Chicago. These prayers were always fraught with warmth and power.

#### A SOUL A DAY.

On a stormy Monday morning after the reading and prayer, I ventured to ask him wherein his power lay. (It seemed that every man with whom he spoke on the subject of salvation and becoming a Christian was swept right into the kingdom. Oh, how I craved this blessing and power!)

After I had put the question to him he said, "Bilhorn, I will tell you this much, I made a promise to God and the rule of my life that I would speak at least to one man every day about his soul's salvation."

I said, "But, Mr. Moody, the opportunity does not always present itself."

He quickly replied, "It will if you keep in touch with God and keep your eyes open for the opportunity."

I was anxious to see just how he approached men on the subject of salvation, as it is not always an easy task. So watching closely from morning till evening, I was sure no one called that rainy day to see him.

#### A STORMY NIGHT.

I knew that the lift attendant was a Christian, also the clerk and the coloured man who waited on the table. The storm which had been gathering grew more severe and about the time we should get ready for the meeting, it seemed to be at its worst.

I said, "Guess there won't be many out to-night in this storm."

With a sort of grunt he said, "There will be a houseful if you believe there will."

He was looking out of the window and said, "I never saw it rain harder than this, go, get a carriage."

I hastened down, and as I stepped out of the door a carriage drove up and the man on the seat said, "Has Moody gone to the meeting yet?"

I said, "I have come down to get a carriage."

"Well, here I am," said he.

I hastened back to the room, helped Mr. Moody with his overcoat and together we went down the lift.

Mr. Moody said to the lift attendant, "Jim, pray for us to-night."

The Irishman replied, "I will do that, Mr. Moody; 'tis

#### A LOT OF WET BIRDS

you'll be havin' out to-night."

I held the umbrella over Moody and urged him to get in first, but no, he pushed me in and then he stepped in.

He had hardly closed the door of the carriage when he opened it again, put his head out and shouted to the driver, "Drive close to the curbing."

Water was running down the street like a river and almost reached the stepping board. Every few minutes he would open the door and put his head out in the storm.

The night was pitch dark,—the rain was beating against the carriage, I was puzzled at the seeming peculiarity of his putting his head out in the storm. I had learned not to question him about it and soon I learned the reason.

He called to the driver to stop, and Mr. Moody stepped out of the carriage into the rain and stood there a moment. Soon a man came along pushing his way against the storm with an umbrella. Moody stopped him and said, "Where are you going?"

"I'm going to the opera house to hear Moody preach."

"So am I, step in and ride."

He literally lifted the man in and then he too stepped in, and hardly had the man seated himself when Moody said to him,

"Are you a Christian?"

"No, I am not"

"Would you like to be?" was the next question

The man, shaking the water from his hat and coat collar said, "You don't think I'd be coming out in this storm to hear Moody preach if I wasn't thinking that way, do you?"

Then Moody said to me, "Bilhorn, you pray for this man"

Oh yes, I prayed, but to me it didn't seem much of a prayer.

Then Mr. Moody prayed, and amidst the thunder and the lightning his voice could be heard, "O God, save this brother to-night, right here now for Christ's sake, Amen"

The storm ceased and there seemed to be a sweet calm as Moody said, "Brother, will you take Jesus Christ to be your Lord and Saviour?"

The man, still dripping with water, said, "Yes, yes, I do, I do"

Just then the carriage came to a stop at the door

of the opera house. Moody stepped out and said, "Bilhorn, you give the man a seat down in the front," which I did

The place was well filled with men as it was to be

#### A MEN'S MEETING.

I went to the platform to start the singing I saw Moody in a side room on his knees praying

When the preaching was over, Mr. Moody asked all those who were Christians to stand The man in question arose, and Mr. Moody pointed at him and said, "Are you a Christian?"

With a shout the man replied, "I was saved in a carriage to-night coming here, a man prayed for me I guess that was you, mister."

And it was. He had kept his vow and pledge to God that he would at least speak to one man each day about his soul's salvation Thus I learned wherein lay the remarkable spiritual power of this man of God, Dwight L. Moody

## God's Rich Provision in Christ

### VI.—The Lamb Glorified (*Rev. v.*)

By Evangelist PHIL H. HULBERT

**I**N our previous studies, we have seen Christ as the LAMB MAGNIFIED, the LAMB PROPHESED, the LAMB TYPIFIED, the LAMB IDENTIFIED, and the LAMB CRUCIFIED. We now purpose looking at Him in the character of the LAMB GLORIFIED

In our last study, we saw the Lamb of God's providing in Gethsemane, the place of suffering, Gabbatha, the place of judgment, Golgotha, the place of sacrifice, and the Arimathean's tomb, the place of buried hopes Now we see Him in glory, the place of power What a scene burst upon the view of the beloved disciple as he saw that door opened in heaven, and was invited to come up Immediately he was in the Spirit and beheld

#### A THRONE SET IN HEAVEN,

and one sitting upon it. Then follows a scene which none but the Holy Spirit could find language to describe. The reader should read the fourth and fifth chapters of Revelation so as to visualise in a measure the wonderful scene which filled the vision of John

After the description given in the fourth chapter, John tells us that he saw in the right hand of Him that sat on the throne a book, written within and on the back side, sealed with seven seals It would appear from what follows that everything revolves around that book, and around the One who could open its seals The instructed believer in the Lord's coming will at once remember the words in Eph. 1:13, 14, "Ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" Then we have the words in Rom. viii:22, 23.

We know that the whole creation groaneth and travaileth in pain together until now And not only they but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

By many able writers the above scriptures are quoted as evidence that the title deeds were contained in that book for the redemption of our bodies as well as for creation. We say

#### YES, AND NO.

We understand the scene in Rev. v to take place after the Church has been caught up So far as we understand the Book of Revelation, the Church's history on earth closes at the end of the third chapter, and she is not again mentioned as such until the nineteenth chapter Therefore we contend that the sealed book has no reference to the Church. That the sealed book has reference to creation we agree, and it is along that line we proceed to explain But first just a word about the title deeds, or the inheritance of the saints, that is, the Church They are given in I Peter 1:2-5

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ Grace unto you, and peace, be multiplied Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith unto salvation ready to be revealed in the last time

The inheritance of the saints of this dispensation of the Holy Spirit is not an earthly one, but heavenly—"reserved in heaven for you"; and they will enter into it at the rapture The whole of the first chapter of I Peter should be read with this thought. The first chapter of Ephesians should also be read in conjunction with I Peter

Here we see the transcendent position into which God has brought believers in this dispensation of grace.

The sealed book is undoubtedly the title deeds to this earth, the inheritance of Adam, but forfeited through sin, and so passed into the possession of Satan. The forfeited title deeds are seen in the hand of God, and the angel is proclaiming with a loud voice, "Who is worthy to open the book, and to loose the seals thereof." The reader will find much useful information regarding title deeds, etc., if he will read Lev xxv 23, 24, where the law provides that a kinsman may redeem a lost possession. In Old Testament days when a kinsman desired to redeem a property, he took his position in the gate of the city with ten men as witnesses, and advertised his purpose, the kinsman who redeemed the property being called the *goel*, or redeemer. The challenge in heaven met with no response for a time. We read, "And no man in heaven, nor in the earth, neither under the earth, was able to open the book, neither to look thereon." And John says that he wept much, but one of the elders said to him, "Weep not, behold, the Lion of the Tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

John would be familiar with this language. First of all he was a Jew, and the redemption of the title deeds would be nothing new to him. He knew what it involved. As the Jew was promised an earthly inheritance, and it seemed that none were able to act

#### THE PART OF KINSMAN REDEEMER

hope seemed shattered, but is inspired afresh by the elder mentioning the Lion of the Tribe of Judah, the Root of David. His thoughts at once went to the Messiah, his tears were dried, and as he looked to see the Lion, lo a Lamb stood in the midst of the throne and of the four living creatures, and of the four and twenty elders. And it stood as if it had been slain, having seven horns, the perfection of power, and seven eyes, the perfection of knowledge and penetration throughout all the earth. What a wonderful setting to the first time the Lamb is mentioned in the Book of Revelation. Although it is the book which might be designated as the Book of Consummation, that is, the winding up of God's dealing with all opposition to His will, and the unfolding of His judgments, yet the Lamb is mentioned more times than in any other book in the Bible (at least twenty-four times).

John evidently had not seen the Lord in His character as the Lamb. He was seated upon the Father's throne, but now He comes forward and takes the book out of the right hand of Him that sat upon the throne. We do not get the opening of the seals in the fifth chapter, but we get a never-to-be-forgotten scene. It was at once recognised in heaven that the Lord Jesus Christ in His character as the Lamb was fully entitled to act the part of the Kinsman-Redeemer. It may be that up to this moment, even the angelic beings who surrounded the throne had not grasped the full import of why He had left the Father's bosom. It is true they sang the *Gloria in Excelsis* at

#### HIS INCARNATION,

but Peter tells us that these things the angels desire to look into, that is, the wonderful salvation provided for lost, guilty men and women of a fallen race. The

mercy-seat was made with the angels looking down upon the sprinkled blood. But now it all flashes upon them—the earth which to them was a prodigal world, which through sin was out of its orbit, was about to be restored. The very heavens, which were polluted with the sin of Satan, were about to be cleansed. They saw for the first time what Bethlehem, Gethsemane, Gabbatha, Golgotha, and the tomb meant. The kingdoms of this earth were about to become the kingdoms of our Lord and His Christ. He had purchased the right to open the seals, by the shedding of His precious blood.

Satan had seen this in a measure hence his offer to give them to Christ in exchange for His allegiance. How his offer was refused we know, but now the usurper was to be dethroned, the patient working of God was to be seen, the triumph of Calvary was to be manifested in the power and person of Him who was once led as a Lamb to the slaughter, and as a sheep before her shearer is dumb, so He opened not His mouth. Then it was the Lamb in humiliation, but now it is

#### THE LAMB IN POWER.

And that power was demonstrated in the fact that the Lamb appeared as newly slain, knowing that Calvary would never be forgotten. The Christ who was crucified in weakness on Calvary is seen in His lamb-like character with the marks of Calvary in the glory, which is now the sign of power.

Listen for a moment to the heavenly music. Thank God we who are saved can sing that song also.

And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having everyone of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof for Thou was slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests and we shall reign on the earth.

Comment here would be superfluous. The Holy Spirit has exhausted language to depict this scene and to bring it to our poor finite minds. We are satisfied, because He is glorified.

When I saw the cleansing fountain  
Open wide for all my sin,  
I obeyed the Spirit's wooing  
When He said, Wilt thou be clean?  
I will praise Him, I will praise Him,  
Praise the Lamb for sinners slain,  
Give Him glory, all ye people,  
For His blood can wash away each stain.

On one occasion when Tennyson was rusticated in a country place he asked an old Methodist woman if there was any news. She replied, "Why, Mr. Tennyson, there's only one piece of news that I know, and that is, Christ died for all men." He responded, "That is old news, and good news, and new news." The death of Christ in its substitutionary fact, and in its sanctifying influence, is ever the old, good, new news for time and eternity.

For when in scenes of glory,  
We sing the new, new song,  
'Twill be the same old story,  
That we have loved so long.

# A Great Congo Valedictory

Pastor and Mrs. James E. Mullan Bid Farewell

By Pastor CHARLES COATES



**T**HURSDAY evening, October 23rd, the eve of the sailing of Pastor and Mrs. James E. Mullan for the Congo, witnessed a most enthusiastic and inspiring valedictory meeting at Elm Tabernacle, Clapham, which building all but proved too small to accommodate the multitude of Foursquare friends and well-wishers who came to bid them Godspeed. Our two beloved friends, who are boarding their steamer, the *Winchester Castle*, at Southampton as this is being written, will surely carry with them fresh and mighty impulses to steady and faithful service in their distant and lonely field in their memory of this heartfelt farewell.

## TWO LARGE MAPS,

one in front of the pulpit, and the other above it, set their field clearly before the vision of the great audience. The first one shewed the African continent as a whole, and the second was a more detailed map of Pastor Mullan's immense "parish" in Katanga, Belgian Congo, a territory soaked with the blood of innumerable inter-tribal wars in history, yet hallowed by the labours and sufferings of a number of illustrious missionary pioneers who cleared the way for and commenced the foundations of the considerable congregations of black saints now rising into strength in that region, engaging in worthy co-operative service under our brother's pastoral care, and tended by him from his central station at Kipushya. Here are men who followed Kapekele, once the Hannibal of the Congo, on the warpath to extend the ragged and cruel kingdom of Mushidi, and who on the death of that monarch, saw the bloodthirsty general changed into a humble Christian and earnest follower of the Nazarene on a new warpath for the bringing of trophies



Above: Pastor and Mrs. Mullan photographed on the morning of their departure. Left: Here they are seen as they leave Elm Woodlands, standing in the car which is surrounded by evangelists, students, and visitors.

which were souls of men, as a result of the living example and labours of men like Crawford, Arnot, Clarke, and others.

These memories were present to the mind of many in this farewell audience who watched with satisfaction and prayerful hope the manifest joy and courage with which our brother and his young bride anticipated their long and lonely effort in the middle of

## THE DARK CONTINENT,

and the enthusiasm with which he pointed to the little red crosses on the great map where he and his colleagues had already succeeded in planting lights in the darkness, and led his audience in descriptive tours along the vast rivers and across the plains and mountains of his charge in God.

Pastor Mullan completed some four years of service in the term of work in Africa from which he returned only in December of last year. He will be earnestly and faithfully seconded in this fresh effort by his young wife, formerly Miss Mary Paynter, a Brighton



Elim Crusader, whose account given to the crowded tabernacle of her conversion and recent service for Christ was a happy feature of the meeting and a most hopeful augury for the years of arduous endeavour now undertaken

Pastor Corry's appeal for funds for the building of our two friends' humble home in the bush met with a most generous response, the audience, under appeal to contribute each a chimney pot, window, or door, etc, responding to the magnificent total of over £80

Well may Elim contemplate the steady extension of her world parish. The home field is well-known to our readers. In the foreign field we now have Pastor and Mrs G H Thomas of Mexico, Pastor and Mrs. Cyril Taylor (the 900 miles distant neighbours of Pastor and Mrs Mullan when at their f'd station) at Ngot-manu, Belgian Congo, Pastor and Mrs Hubert Phillips, of Nelspruit, Transvaal, and Miss Marion Ewens and Miss M Paint, of Gridih, India. Let us continue to uphold these well-loved labourers in prayer

## Limbs Loosed in Answer to Prayer

Healed at Principal George Jeffreys' Eastbourne Campaign

**I** SUFFERED for years with an internal trouble and muscular rheumatism, and was unable to get about without a stick

I attended hospital for three months, and had courses of electrical and radio treatment, but did not receive any benefit, gradually growing worse, until one day my doctor told me he could do no more for me, and said, "Why don't you go to the Pier Pavilion where Principal George Jeffreys is holding a Divine Healing Campaign." He thought I should get benefit, and impressed upon me to try and go. In a few days I went to the meetings on the Pier, was anointed on my second visit, and was healed and able to leave my stick behind me. I have never used it since.

The doctor called in about ten days after I went to the meetings to see how I was. He asked if I had any better news. I said I was feeling better, and he said he was glad. He asked if I had been to the meetings. I told him I had, and that I was praising God all the day. His answer was, "Well, carry on, you will be a new woman yet." I was taking *no medicine*, which was a proof God was doing His own work, and I was getting well



Mrs Hudson

It seemed to me one day all of a sudden that my limbs were loosed, and I could walk quite freely. I was full of joy and praise unto the Lord.

My husband said, "I have known the time when I could not walk slow enough for you, but now I find a difficulty in keeping pace with you." That is now over two years ago, and I am still quite well, and able to do all my own duties, and go about anywhere. Praise the Lord for all His lovingkindness to me, not only for His healing, but for the spiritual blessing I have received which far outweighs the

physical. To God be all the glory—MRS HUDSON (Eastbourne)

## The Farmer's Answered Prayer

**I** AM a 'bond' salesman from Chicago. Returning from Freeport, Illinois, one day I discovered that I should reach Chicago too late for my work in the office at a small town between trains. I therefore resolved to use the time to pay an old friend a visit. It was to be a surprise. Upon going to his home, I found the house locked up, and the neighbours informed me that my friend had gone away for a three weeks' stay. This was a disappointment.

"A wait of five hours for the next train confronted me, but I determined to make the best of it, so I walked out in the country to pass away the time, and came upon an aged man in a field by the roadside, who was slowly turning hay, preparing it for the barn. After exchanging greetings, I engaged the old man in conversation, but I soon discovered that while he was very courteous and kind in his replies to my questions, he kept at his work. The thought came to me, 'Why not help him?' Telling him of my

disappointment, I took an idle fork and so we worked and talked. When the hay was all raked up and gathered in small heaps, I found that I must return to the station. Extending my hand to bid him good-bye, I remarked that my disappointment had been turned into genuine pleasure by his acquaintance.

Holding my hand he said, 'Let me tell you something before you go. This morning, as we awoke, mother and I talked about getting up this hay. I remarked that I was feeling so badly that I feared I should be unable to accomplish the task; but mother encouraged me, and assured me that the Lord would help me. At family prayers we both asked our heavenly Father for His help. I arose feeling refreshed, and felt sure that in some way He would help, but,' he added, as he pressed my hand tighter and a tear glistened in his eye, 'I really did not expect the Lord to send a man from Chicago with kid gloves and patent-leather shoes to help me do it.'"



# Concise Comments and Interesting Items

**Kingsford-Smith**, the hero of the England-Australia air flight was asked, according to the daily press, to have a whiskey and soda at the time he landed in Australia. He replied, "No, thank you, I prefer to travel on water."

**Greenock** is noted for rain, just as Aberdeen is noted for money. In Aberdeen jokes are over abundance of care regarding money. In Greenock jokes are over the abundance of rain. Recently Pastor Kelly of the Elim Church was giving an object-lesson to the children of the Sunday school. The object was an apple. He asked what the skin of the apple was for. One bright boy immediately replied, "To keep the rain out." It was a specially apt reply for Greenock. But Greenock not only experiences watery showers, but spiritual showers. Enterprising bus owners have discovered the value of Elim meetings for trade. On their own initiative they have buses waiting outside the meetings to take the people home.

**Genesis and Geology** is the title of a fine booklet, that has just come into our hands, by Rev. I. Siviter, M.A., of Ilfracombe. Here is a striking passage:

"In addition to that there is the trend of what is called 'modernism'. I think the term is a misnomer altogether. I claim to be as modern as the rest. It is reported that at a conference of clergy a young modernist professor said to a veteran clergyman 'You fellows' (and it includes myself) 'You fellows are getting so far behind that you will never catch us up.' The old clergyman said 'We do not expect to catch you up, we are not going in the same direction. That is perfectly true. The same journal which reported that, added that some of our modern churches will never make any real progress until they walk backward. The Church must get back to the Bible, and because I believe that the Church must get back to the Bible, and in order to help the young men and women who come to this church, some of whom have scientific training, to get back to the Bible I have ventured to arrange to preach a series of sermons on 'The Old Paths in the Light of Modern Thought'."

**Germany's Fascist leader**, Herr Hitler, says that the complete expulsion of Jews from the public life of Germany is in the forefront of the Fascist programme.

The editor of the "Daily Express" comments in words which we gladly endorse:

"So much the worse for the Fascist programme. There are moments of hysteria when such a monstrous policy may win a sham popularity. But every rational German knows that to excommunicate the Jews in this way is as futile as to decree that nobody who is not a blonde or over 5ft. 8ins. shall be admitted to Parliament or the Government service."

"If Herr Hitler intends to be dangerous he must avoid being absurd."

An extreme case of ignorance is given below. It is no doubt not general, yet there are many far more ignorant of the things that are vital to us than we really think.

## TWELVE YEARS OF IGNORANCE

The scene Fraserburgh Sheriff Court.  
Sheriff Dallas to a boy witness of twelve years: How old are you?

Boy: I don't know.

When was your birthday?—I don't know.

Do you go to church?—No.

Do you go to Sunday school?—No.

Have you ever heard of Almighty God?—No.

The Sheriff: This is rather a revelation.

The blind minister in charge of Renfield Street Church, Glasgow, is drawing large crowds. Here are pointed sentences of his on the Home:

"The Home—that most ancient kingdom in the world—the place that should be 'the greatest nursery of goodness in the world' is tending to be disintegrated. The craze for the cinema, the rush to see the latest marvel, the modern novel 'with its subtle and insanitary unfoldings,' and the Divorce Court 'with its pernicious disclosures' all help to make the Home not a 'dwelling but a lodging house, not a sanctuary but a hotel, not a residence but a restaurant'."

## I am Determined

"I am de-termined to hold out to the end, Je-sus is with me, on

Him I can de-pend, And I know I have sal-va-tion for I

feel it in my soul, I am de-termined to hold out to the end

Next Week Another Favourite Campaign Hymn, the music of which you have been longing to get

## Bible Study Helps

### MAN.

#### Formed—by God

In His image (Gen. i, 26, v. 1)

Upright (Eccles. vii, 29)

For His pleasure (Rev. iv, 11)

#### Deformed—by Satan

Spiritually Disobedient (Eph. ii, 2)

Haughty (Prov. xvi, 18)

Hasty (Prov. xiv, 29)

Mentally (Genesis vi, 5)

Physically (Luke xiii, 11)

#### Informed—of Christ

First promise (Gen. iii, 15)

Promise fulfilled (Luke ii, 10, 11)

Promise working out (Luke xix, 10)

#### Reformed—by Christ

(II Cor. v, 17, Rom. xii, 2)

#### Conformed—to Christ

(Romans viii, 29)

#### Transformed—like Christ (future)

Satisfied then—likeness restored (Psalm xvii, 15)

When He appears (I John iii, 2)

He also will be satisfied (Isaiah liii, 11)

### MOSES' INVITATION.

Numbers x, 29, 30.

We are journeying—a solemn declaration  
Unto the place—a certain destination  
Of which the Lord said, etc.—a gracious affirmation

Come thou with us, etc.—a pressing invitation

I will not go—a momentous decision

# Reaching for Fruit in India

News of Miss Marion Ewens and Miss M. Paint

**T**HE great number of Elim friends who follow the work of Miss Ewens and Miss Paint at Giridih, India, with faithful prayer through meeting them at their valedictory fellowships, will be glad to have further news of their progress in the Lord's work in that many-problemed field. Soon after arrival in India, Miss Paint underwent severe test through malarial fever, insomuch that they "despaired even of life" for her at one time. Complete and wondrous victory was, however, ultimately granted to her by our faithful God after many weeks of prayer and struggle, and she has been able for some time past to devote her recovered strength to the necessary task of learning the Hindi dialect in which much of her future work will be done.



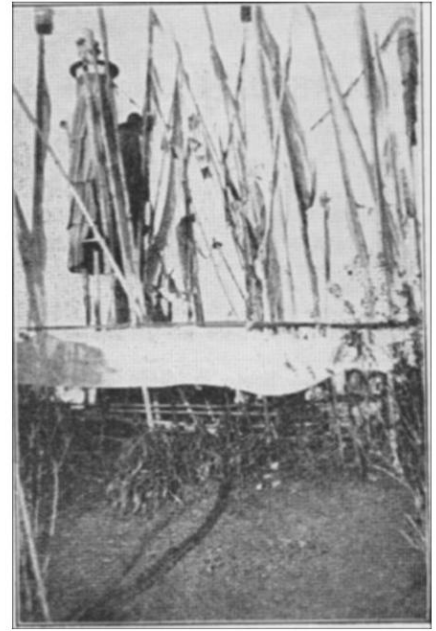
A Tibetan priest, a worshipper of Buddha, and himself called a "living Buddha." The charm around his neck (held in uplifted hand) is worn to keep off sickness. The bell in his hand invokes the spirits, whom they dread while they seek after. The stove in background is for burning incense. The cloth flags above carry impressions of prayers, supposed to be wafted to the spirits by the play of the wind.

Miss Ewens, her faithful comrade, nurse, and prayer-helper during the time of acclimatising trial, writes of her own more recent activities as follows.

On account of this being the rainy season the evangelistic work is somewhat irregular. Nearby places are visited on the fine days. This time of the year more time is given to prayer and Bible study. Several

are waiting for the Baptism of the Spirit, and we have had some rain of blessing, but we need much more. The ground is dry. Instances of healing have been

Prayer flags and banners placed at a sacred spot, where "blessings" or good luck have been obtained. Physical motion by wind or stream, operating on prayer-flags, or printed prayers turned in a mill, are the most prevalent means of heathen prayer in many districts. It is a meritorious act to add to the number. Buddhism in India is now rare, but has been displaced by Hinduism.



reported by the workers, mostly cases of fever. This is the prevalent sickness during the rainy season.

Two women have been baptised since our return to Giridih. One was an orphan Miss Ching got hold of from Lakh Serai named Dorcas, and the other a widow, Somri by name, who with her six-year-old boy came here of her own accord from her village, because she wanted to be a Christian. Others have asked for baptism, and there are five or six waiting.

I have been able to get two Indian workers, Mr and Mrs Ephraim. They have both received the Baptism in the Spirit. They came to us from the church of another mission, where they had much criticism and opposition. The husband and wife are both valuable workers, and we shall be able to go out preaching all the autumn. Faithful prayer-helpers, abide before God for us, that He may lead us forth according to His promise.

We have not come to the end of these wondrously sweet words, "Come unto Me," and we shall not have done with them until we are with Christ in glory. There is such a drawing power in these words, for Jesus does not only say, "Come with your burden of sin, and be saved," but He wants us to keep on coming to Him every day, aye, many times a day. Whenever you have a worry, come to Him, whenever you are tempted, come to Him, whenever you have sinned, come to Him, and you will find that He will ease you, He will give you rest.



## FOURSQUARE ON THE WORD OF GOD

### The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader: Principal George Jeffreys.

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## The Purpose of Elim

BETHESDA was the name of a Christian home opened in France by M Bost for the mentally unbalanced, incurables, blind, deaf, consumptives, and others. The work was greatly blessed. The great-hearted leader was once praised for the work which had been accomplished. He replied, "My friend, I do not look at what I have done, but on what is to be done." Our Elim work affects us according to the viewpoint we take. If we look back upon the few short years that the movement has been progressing, we are filled with gratitude for what has been done. Many thousands bless God for the day on which the Elim movement was born. But if we look out upon the need of the world, our work seems only to have touched a fraction of people. The need around us and before us is tremendous. We must not look at what has been done, but on what is to be done. Forgetting the things that are behind, we must press forward. We know that God is with us. Our great concern is to remain with Him. Then we shall press onward to greater and greater things. Let each individual believer feel his or her own personal res-

ponsibility. Let us pray more, praise more, and plod more. Showers of rain are the result of millions of drops. Showers of spiritual blessing are the result of millions of spiritual drops falling from heaven in response to the prayers and efforts of God's people.

Forward be our watchword,  
Steps and voices joined,  
Seek the things before us,  
Not a look behind  
Burns the fiery pillar  
At our army's head,  
Who will think of shrinking  
By our Captain led?

\* \* \*

## Circumspection.

CHRISTIAN, walk carefully! Such is the exhortation. Such is the tremendous need. Recently we were shewn a wall—it was topped with broken glass. Even a boy could not walk along it. But we all know that a cat does. How carefully it treads. Four paws must be placed down between those sharp-cutting pieces of glass. Step by step those paws must be placed again and again. Oh, how carefully pussy walks! How carefully the eyes watch the uprising points! How wisely each paw is shaken before it is placed down. Here a step, there a step. A short step—now a long step—now a side step, until at last the long wall has been negotiated. Such is life. Danger lurks on every hand. How easily the believer can be cut and hurt and trapped. Take care! Watch and pray! Keep away from dangerous places if you possible can, but if your business and daily life force you into them, then remember the words

Christian, walk carefully danger is near!  
On in thy journey with trembling and fear,  
Snared from without, and temptations within,  
Seek to entice thee once more into sin

Christian, walk prayerfully oft wilt thou fall,  
If thou forget on thy Saviour to call,  
Safe thou shalt walk through each trial and care,  
If thou art clad in the armour of prayer

\* \* \*

## Law and Love.

IDEALLY the Christian is not under law, but under love—or, perhaps better, he is under the law of love. The late Dr A T. Schofield had a fine illustration shewing the supremacy of love over law. Here it is.

"Some time ago I was the possessor of a beautiful collie called Jock. When he first came to London he was wild with spirit, and would dash away. I would never have seen him again had I not put him under law by the purchase of a strong collar with a chain attached. Jock soon got to know me, and after he had been with me some weeks I went to take him out. He put up his head as usual for the collar and chain, but I said, 'No, Jock, no more chain.' I opened the door and for the first time he bounded out free. He dashed away as if I should never see him more, but just then another law, of which he was unaware, came into operation, and he came trotting back to walk with me, held by a chain stronger than any made of steel. For the law of liberty is the law of love."

# The Ministry, Offices, and Organisation of the Church

By Pastor W. HENDERSON (*An Overseer of the Elm Foursquare Gospel Alliance*)

## IV.—PASTORS

**W**E now come to the study of the pastoral office, the most important of the permanent ministries, taking the following outline.

- 1 The Pastor's Gift of Ministry
- 2 His Office and Ordination Qualifications
- 3 His Sphere of Labour
- 4 The Question of Sex
- 5 His Authority
- 6 His Responsibility

### *The pastor's gift of ministry*

Looking into the meaning of the inspired name given for this ministry we find the following

We read in I Cor xii 28 that God hath set in the Church the gift of *government*. This word in Young's *Concordance* means *steering, piloting, directing*, which undoubtedly are essentially necessary powers in the Pastor, and are therefore included in his Divine gift of ministry. This gift of government is not often spoken about or noticed, but the Holy Spirit saw that it would be very much required. The pastor is like a shipmaster or captain placed in the very responsible position of steering or piloting the whole church or assembly which God has entrusted to his care. He should pray specially to be equipped with this gift of government, which is of such vital importance to a successful and God-glorifying pastoral ministry.

# The Kensington Revival

## Seating Capacity of Church to be Enlarged

**THE TWO WEEKS' REVIVAL CAMPAIGN CONDUCTED BY THE PRINCIPAL AND HIS REVIVAL PARTY HAS BEEN SO MANIFESTLY OWNED OF GOD THAT THE CHURCH HAS BEEN TAXED TO ITS UTMOST CAPACITY AND AT SOME MEETINGS PEOPLE HAVE BEEN TURNED AWAY. THE CRYING NEED OF THIS NEW ELIM FOURSQUARE CENTRE IN THE WEST END IS FOR GREATER SEATING CAPACITY, AND WITH THIS END IN VIEW THE REVIVAL PARTY IS TRANSFERRING ITS ACTIVITIES TO THE CITY OF NOTTINGHAM WHILE THE BUILDERS CARRY ON. HUNDREDS HAVE BEEN SAVED AND MANY TESTIFY TO THE HEALING POWER OF GOD. SPECIAL PRAYER IS REQUESTED FOR THE WEEKLY OPEN-AIR SERVICE WHICH HAS BEEN ESTABLISHED AT MARBLE ARCH, HYDE PARK, UNDER THE AUSPICES OF THIS NEW KENSINGTON CENTRE.**

We have the word *pastor* mentioned on eight occasions in various books of the Old Testament, translated from the Hebrew word *raah* which means *to feed*. This word is also translated *shepherd* on 62 occasions, and *herdman* 7 times. Then again we have the Greek word *poimen* occurring 18 times in the New Testament—on one occasion translated *pastor*, and in the other seventeen instances, *shepherd*. The respective Hebrew and Greek words have the same meaning exactly.

From this it is quite easy to understand that a pastor is a spiritual shepherd, one who has received that gift of ministry which consists in shepherding a flock or assembly of God's people, and whose spiritual relationship to his assembly is just that of an eastern shepherd to a flock of sheep, in leading, guiding, feeding, watching over, taking care of, and protecting them. The ministry of a pastor is the highest order of the permanent ministries with the greatest responsibility. It is much more extensive than either evangelist or teacher. While the pastoral office covers both these, it also embraces much more.

He must preach the Word to the sinner as an evangelist, and also to the saint as a teacher.

The Lord has graciously endowed the Church with this very rich and complete ministry. He as the great Chief Shepherd understood the manifold requirements of a flock of spiritual sheep, and made ample provision to meet this need in the pastor's gift of ministry.

There is very little difference between the exercise of the Apostle's and the pastor's ministry, but there was a great difference in the way they received the instructions and guidance for that ministry. The Apostle received these entirely from the Lord in person. The pastor receives his instructions and guidance from the Apostles in the inspired writings of the New Testament.

There was a further difference also between the Apostle's and pastor's ministries. The Apostle was endowed with the gift of prediction. The pastor's ministry does not include prediction. But the pastor's ministry, like the Apostle's, included the organising of the church or churches which came under his charge, and ordaining those persons who were scripturally qualified to the office of overseer or deacon.

There can be no more highly gifted and complete ministry in the Church to-day than that of the pastor,

as it includes the combined ministry and gift of the evangelist, pastor, and teacher.

### 2 *The pastor's office and ordination qualifications*

The office of a pastor is that of an overseer or bishop, and we find the

#### ORDINATION QUALIFICATIONS

for this office given in I Tim iii 1-7 and Titus i 6-9

The qualifications for the office of overseer are so essentially the qualifications of a spiritual shepherd, that there is no difficulty in recognising that they are identical. The overseer and the pastor must be the same person. The pastor as a spiritual shepherd must be an overseer. The overseer from his qualifications must be a pastor or spiritual shepherd.

In verses 4, 5 of I. Timothy iii, we read the very essential qualities of a pastor, ruling, guiding, and taking care of the church not for filthy lucre's sake, but in love, as a father of a family.

In verse 2 and in Titus i 9, we read that it was essential for him to teach or expound the Word publicly, and that by sound doctrine he would convince the gainsayers. This would shew that he must have the ability to teach sinners the way of salvation, and to teach believers the way of holiness, exercising the combined gifts of evangelist and teacher.

We again repeat that the fact of possessing a gift of ministry was not sufficient in itself to qualify for ordination to this exalted and sacred ministry.

The person to be considered as eligible for ordination must first be of a good Christian character, and be found blameless in the three great relationships of life, namely.

- (a) His behaviour in private or home life (*vv* 2, 4)
- (b) His behaviour in the world—toward "them that are without" (*vv* 3, 7)
- (c) His behaviour in church life (*vv* 2, 6)

This is a very high standard given by the Holy Spirit, and might require a considerable period of time after salvation to attain to it. The length of this period is not given, as it would vary under different circumstances and with different persons.

#### THE INSPIRED REQUIREMENT

was very definite in this respect. The person who desired the work of an overseer must not be a novice. He must be a man of blameless character having a good experience (not necessarily a long one) of spiritual work.

He also must be proven (verse 7). That is, he must have been faithful and efficient and preserved a good character in the different relationships of life. The moulding and carving, the chiselling and cutting-away processes must be experienced until the likeness of the Master is distinctly produced in the special characteristics which are outlined as the qualifications for ordination to overseership.

It must be always remembered that the Divine Person who set the examination test for those qualifying for this office is also the great Teacher and Moulder of the lives of those whom He desires should enter this ministry.

The qualifying standard of character for this office is the highest and most exacting in the New Testament, and is given as the ordination qualification of

those whom the Lord has called to the most responsible and highly-gifted ministry of the Church.

We have the Divine command and also the example and practice of our Lord and the Apostles that those who were faithful and would

#### DESIRE TO TEACH OTHERS

the Scriptures and shepherd the flock, should themselves receive special teaching in the Scriptures, and special opportunities to prove themselves in all that pertains to the work of the Lord, as witness

- (a) Our Lord's example with the twelve.
- (b) The Apostle Paul's example with Timothy and Titus.
- (c) The Apostle Paul with the elders or overseers at Ephesus (Acts xx. 17-38)
- (d) The Apostle Peter with the elders or overseers (I. Peter v. 14).
- (e) The inspired command (II. Tim ii 2)

When this matter receives due consideration from the Scriptures, it will be sufficiently evident that those seeking to minister to others in spiritual things should themselves have had a special course of Biblical study and teaching if possible, and that they should have given proof of their ministry before being ordained (I Tim. iii 10; Titus i 7-9)

### 3 *The pastor's sphere of labour.*

This may be divided as follows.

- (a) As pastor over one or more churches
- (b) As pastor with the care of many churches
- (c) As pastor deputed to take the care of one or more churches

Let us consider these in order

- (a) *As pastor over one or more churches*

The sphere of labour of the pastor who has only one church is very easily defined.

He is to exercise his ministry in the flock over which the Holy Spirit has placed him.

He has the privilege of doing the work of an evangelist in his district, or as the Lord would call him. He can found other churches in which he can exercise his ministry, and he may appoint deacons to assist him in the work of the ministry according to their gift.

- (b) *As pastor with the care of many churches*

The Lord may give a very special gift of ministry to a pastor, which may be understood as the

#### POWERFUL COMBINATION

of outstanding evangelical, pastoral, and teaching gifts, in one person. His sphere of labour may be worldwide, going forth everywhere proclaiming the Gospel to the masses; calling out through the powerful evangelical gift great numbers of converts, founding and establishing churches, and making the scriptural arrangements for the oversight of these churches or assemblies, through deputy or assistant pastors or elders.

The Apostle Paul did this as a pastor, and not in virtue of his exclusive ministry as an Apostle—for it is very significant that he did not present these powers and ministries as a proof of his apostleship, nor could he depute any person to do the work of an Apostle. But he did depute both Timothy and Titus to those

other ministries, shewing that these were within the pastor's sphere of labour. Paul, therefore, exercising the powerful combined gifts of pastor, evangelist and teacher, was an example of this class of pastors. He also commanded or deputed Timothy to do the work of an evangelist in the calling out or founding of churches, and establishing and setting them in order. So that a pastor thus highly gifted has scriptural authority to depute pastors, evangelists, and teachers to do the work of the Lord, in establishing and shepherding the churches that he has founded.

(c) *As pastor deputed to the care of one or more churches*

This class of pastor's sphere of labour is similar to that already stated under (a) but with this addition, that he may move from one church to another, following up the churches already called out and founded by the powerful ministry of the pastor defined under (b). Timothy and Titus were examples of this class of pastors. They were

**DEPUTY PASTORS.**

A mutual scriptural arrangement would be necessary between the founder of a church or assembly and the deputy pastor, similar to that which subsisted between the Apostles and their deputy pastors.

4 *The question of sex*

The inspired ordination qualifications for an overseer in the Scriptures are addressed to the male sex only. In I Timothy 11. This is very significant as we have the qualifications given in this chapter for both sexes in respect of the office of deacon. Undoubtedly this excludes women from the office of overseer.

But a sister who is an ordained evangelist, and possessing the qualification of character and the gift of ministry necessary, can be appointed by the pastor to the care and charge of an assembly, and would have the same scope for her ministry as a pastor defined under (c), the pastor of class (c) exercising the oversight of both the sister evangelist and the church.

5 *The pastor's authority.*

The English word *overseer*, designating the pastor's office, is taken from the Greek word *episkopos*. This was a word used in the Apostles' day to designate a representative of the state appointed to a district or province under sanction of the highest authority in the state, to act on its behalf as an overseer, in looking after state interests, and in opposing or correcting anything contrary to its laws or well-being.

The office to which such a person was appointed would give him the

**SCOPE OF HIS AUTHORITY.**

He had no authority to make laws, but he had authority to bring into operation the laws already made, and to enforce obedience.

The scriptural use of this word *overseer* or *bishop* is very similar in its application, and gives a beautiful and correct idea of his office. It is not an office for making laws or rules for creed and conduct, but one requiring the person filling it to be a true repre-

sentative of his King and country (heaven), in guarding and protecting his King's interests, in superintending, directing, guiding, and instructing in the inspired Word of God those over whom he is placed by the Holy Spirit, and in withstanding by sound doctrine all who oppose the laws of his King and country, or who work contrary to His interests.

The office also gives him the scope of his authority. He has authority to care for the church in protecting it from false prophets or erroneous teachers, and to prevent as far as possible erroneous literature from reaching his flock.

He has the authority, and is therefore responsible to provide, for a proper oversight over all meetings where church members come together in a spiritual way, no matter how small. These meetings should not be held against his approval.

He has authority to organise and establish the church under his control, or those churches that have been called out from the world through his own or any other pastor's or evangelist's instrumentality, by their permission in ordaining pastors, evangelists, and teachers, and appointing suitable persons to the offices of deacon and helps, in the various branches or departments of the Lord's work, and upon the scriptural qualification of character.

Those exercising the office of deacon, who are in charge of the most important of these departments in the local church, may be named to correspond with

**THE SPECIAL DUTIES**

undertaken, such as treasurer, secretary, Sunday school superintendent, ward steward, etc. These functions are not required to carry scriptural names, as they are used only to distinguish the various duties of persons appointed as deacons.

Those in the office of overseer who ruled well were to be "counted worthy of double honour." It was necessary for the overseer to rule with diligence (Rom xii 8).

Likewise also, those over whom they were placed as pastors or shepherds were commanded to be obedient to their rule and authority in the Lord (Heb xiii 17). The authority of the pastor was entirely derived from the Lord as defined in the Scriptures, and bounded by the scope of his office as overseer. Such were commanded not to be lords over God's heritage, but to follow their Master's example, and to be ensamples to the flock, that when the Chief Shepherd (or Chief Pastor) should appear, they might receive a great reward—"A crown of fadeless glory" (I Peter v. 2-4).

Some people are erroneously discrediting the scriptural authority of the pastor, and looking for Apostles in these last days who will take a place of high authority similar to the twelve, and in some superlatively inspired way through their word abolish all differences in the various sections of the Church, and unite them in a harmonious whole. But, look where we will in the New Testament, the inspired Word through the Apostles does not give the least encouragement or hope of this taking place. Undoubtedly Paul held out no such expectation to those Ephesian overseers whom he wept over, warning

them that separations would come to them after he had passed from this earthly scene. In writing to Timothy, again, he said that in the last days perilous times should come and instead of giving him a hope of a succession of Apostles who would rule with authority, he gave Timothy and Titus (who were pastors) authority to command, teach, and rebuke, and to commit unto faithful men (not apostles), who also would teach others, the inspired revelation which they had received from him (II Timothy ii 2, iv 2; Titus ii. 15)

These inspired statements should negative any expectation of Apostles rising up in these last days. It is grieving to God and a great dishonour to Him to entertain such unscriptural expectations. Undoubtedly it is casting reflections upon God for failure in making a proper provision for the needs of the Church. God's inspired and revealed arrangements are perfect, but imperfect man in his foolishness, and perhaps his over-zealousness, will aspire to teach God.

What was our risen and ascended Lord's gift to the Church in the Apostles and prophets? It was that wonderful and complete revelation for the Church which He communicated to them directly from Himself after He ascended to the throne. This we have

#### MIRACULOUSLY PRESERVED

to us in the New Testament. This priceless gift was a gift through Apostles and prophets to the Church. This was their specially inspired gift of ministry. It is dishonouring to God to suggest in any way that this gift was not given to each of the twelve Apostles by our Lord after His ascension and upon or after the Day of Pentecost (they had only received a 3½ years' course of training to fit them for apostleship prior to Pentecost), or to infer that the apostleship was incomplete or imperfect in fulfilling its Divine purpose, so that a succession of Apostles and prophets would be required with greater authority than the pastor or overseer. The Apostle's authority was derived from the revelation he received, and this revelation is now put in the hands of pastors, evangelists, and teachers in the office of overseership. Such scriptural pastors, evangelists, and teachers are required in great numbers to-day to teach, preach, rebuke, exhort, and labour faithfully in the New Testament revelation, but there is no necessity for continuing the ancient apostleship, the Divine purpose of which was to give us this complete revelation which cannot be added to or taken from.

The failure is not in God's provision for the Church in these permanent ministries, but perhaps in the unscriptural methods employed by these ministries, and their lack of the endowment of power (the Baptism of the Holy Ghost) and entire sanctification.

#### 6 The pastor's responsibility

The responsibility of the pastor in all these spheres of labour is essentially the same.

In Revelation ii, iii, the risen and glorified Lord as Chief Shepherd or Chief Pastor (the word in the original being the same) is addressing the under-pastors, commending them for their faithfulness and reproving them for their failures; and through them He is also commending and

#### REPROVING THE CHURCHES

under their overseership.

He is not addressing a committee, or a council, or a number of elders exercising the oversight of each church. In every case the Lord is addressing "the angel of the church" in the several localities, not the angels of the Church. He is not addressing a celestial angelic being, for this angel or messenger is condemned for failures and commanded to repent.

The Lord gave the ministry of a pastor or shepherd to the Church (Eph iv 11). He also laid down the spiritual requirements of character for the person who should be overseer of His flock. The terms *shepherd* and *overseer* are synonymous when the offices which they represent are being viewed in their relation to a flock of spiritual sheep.

The shepherd or pastor is an overseer, and the overseer is a shepherd or pastor.

The *angel* addressed can be no other person than the overseer or pastor of the church. The pastor was the only person held by our Lord as responsible for the matured local church. Therefore he must have received from the Lord a corresponding spiritual authority and control over its members, in ruling and guiding them according to the Scriptures (Heb. xiii 17, I Tim iv 11, v 19, 20, II. Tim ii 2, iv. 2; Titus ii 15).

His term of overseership and ministry is not mentioned, it may be long or short. But for the period during which he was exercising overseership he was held by the Lord as

#### RESPONSIBLE FOR THE CHURCH.

In Revelation ii, iii, the risen, ascended, glorified and enthroned Christ gave to the aged Apostle in no ambiguous terms an outline of the manner in which all pastoral work shall be scrutinised, examined, and rewarded, at the *bema* or believer's judgment. How vitally important it is that all pastors should read and understand from Scripture the astounding magnitude of their responsibility.

Responsibility implies authority. No person in any sphere in life can be held responsible or condemned, unless they have received a corresponding authority.

They are called stars, and are said to be in the right hand of the risen Lord. They are light-bearers reflecting the light of the Lord in the churches (Rev i 16-20). The Lord of light and glory is the Author and Sustainer of their spiritual life, their moral character, and their gift of ministry. By Him they are guided and instructed in their sacred office, and to Him alone they are responsible to be faithful in all things.

The mutual arrangements with other pastors must be undertaken only as they are in harmony with the inspired Word. The evangelising, founding, establishing, teaching, guiding, controlling and directing of the churches must be strictly according to the Lord's revelation for His Church given to His Apostles in the inspired Word. The Apostles' teaching and practice, and no other, must be the pastor's teaching and practice. This is their great responsibility.

(To be continued)



# The Family Altar

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

**Sunday, November 9th** Exodus xxviii 29-38

"A memorial before the Lord continually" (verse 29)

It was the privilege of Aaron ever to keep the names of the twelve tribes in remembrance before the Lord. The one who made sacrifice on behalf of Israel was the one entrusted with the sacred work of maintaining those people in the presence of God. So it is with the Lord Jesus, our High Priest. We are spiritual Israel, and are always kept in the presence of God by the One who made the eternal sacrifice for us. God the Father never forgets us because God the Son maintains us in His presence. The Father delights in all that the Son delights in. Supremely the Son delights in the people He redeemed on Calvary. Therefore the Father delights in us also. In Christ we are a sweet savour unto God. In Christ we are precious unto God. We are not forgotten in heaven. We may be forgotten by men of earth. But our heavenly Father never forgets. He does not forget us. We do not forget Him. This morning we are remembering afresh the One who always causes us to be remembered. We are remembering Him in the breaking of bread.

**Monday, November 10th.** Exodus xxix 38-46

"One lamb in the morning and the other lamb at even" (verse 38)

The morning and evening lamb were outstanding daily ceremonies with Israel. A lamb was sacrificed in the morning, a lamb was sacrificed at even. It was a lamb the first thing in the morning. It was a lamb the last thing at night. During the millennium the evening lamb will not be offered. But the morning lamb will still be offered. Why will not the evening lamb be offered? Because the evening lamb was offered at Calvary. Christ, our Lord, was sacrificed at eventide. There is no more need of an evening lamb. In one sense there is no more need of a morning lamb. But the morning lamb continues to be offered as a memorial of Calvary. The evening lamb will no more be offered because Calvary was the precise fulfilment. Let us rejoice this morning in the Lamb that was slain. Let us bless God that we live not in the days of the shadow, but of the substance. The word to-day is not "It will be finished," but "It is finished."

**Tuesday, November 11th.** Exodus xxxii 1-14

"When the people saw that Moses delayed to come down out of the mount" (verse 1)

When the people saw the delay they fell into sin. They waited and waited and waited, until they got tired of waiting. Then they gave themselves over to godless practices. The delay of the second coming of Christ has the same influence upon some people. When they first hear about the second coming and begin eagerly to expect the Lord from heaven, they are very careful how they live. But as the days and years pass and still He does not come, they begin to get careless. Practices that once were loathsome are gradually allowed to creep in. The world's cry, "Where is the promise of His coming?" begins to affect them. They lose the keenness of their watch, and they decline in the righteousness of their lives. Let us take care that the Lord's delay does not cause us to turn aside into evil ways. Let us remember that He is not only a coming Lord, but a companionship Lord, and so let us moment by moment please our heavenly Companion.

**Wednesday, November 12th.** Exodus xxxiii 15-24

"Aaron said, Thou knowest the people, that they are set on mischief" (verse 22)

It was true the people had failed. But Aaron's failure was worse. He was the one that should have stood in the gap. He was the one who should have insisted that the people should not turn to idolatry. He was the one that should have held to God if every other had loosed the hold. But he not only failed, but sought to put the blame upon others. We cannot blame others for what we do ourselves. Stand in the gap in your own homes. Your growing children may demand godless things. They may ask for money for Sunday pleasure.

They may want to get worldly records on to the gramophone. They may want the wireless in order to be in touch with godless entertainments. Parents! stand in the gap. Do the right, whatever others do. Don't sacrifice principle for the sake of children who are turning aside after the world. If you go wrong, let it not be said that they did so because you sinfully compromised with their sinful tendencies. Be a strong Moses—not a weak Aaron.

**Thursday, November 13th.** Exodus xxxiii 25-35

"Who is on the Lord's side?" (verse 26)

"By Thy grand redemption, by Thy grace Divine, we are on the Lord's side, Saviour, we are Thine." How glad we are to be able to say that. There is no doubt about it. We don't go about asking with a sigh, "Am I His, or am I not?" We know—definitely know—that we are on the Lord's side. Once we were not. Once we were on the world's side. Once we walked and talked and played with the world. Once we were led captive by the Devil at his will. But it's altered now. Not now the house of pictures, but the house of praise. Not now the house of dancing, but the house of prayer. Not now the house of clever acting, but the house of soul-satisfying worship. Once we studied to be approved unto men, but now we study to be approved unto God. Once we floated with the stream of time and sense. Now we are flying above the stream-currents of this world. We are spiritually flying in the atmosphere of the eternal and the spiritual. Yes, bless God, we are on the Lord's side.

**Friday, November 14th.** Exodus xxxiii 1-11

"The Lord talked with Moses" (verse 9)

The Lord talked with Moses! It was the secret of Moses' steadfastness in the midst of a faithless and disobedient people. Moses kept true because he had real intercourse with the Lord. What is going to keep us true to the Lord? Not simply attending meetings. Not simply bright singing. Not simply fellowship with a great company of God's people. No, we want more than that. We want direct fellowship with God. We want to know what it is for God to talk with us. If God talks with us, then the talk and gossip of others will grow strangely dim. The strife of tongues will not affect those who know the still, small voice of God. Talk has a tremendous influence upon us, unless we are very watchful. What so-and-so says can sorely disturb our peace, unless we have learned that the thing that matters is not what so-and-so says, but what the Lord says.

**Saturday, November 15th.** Exodus xxxiii 12-23

"My presence shall go with thee, and I will give thee rest" (verse 14)

That settled things for Moses. All was well. All kinds of presences might be near him. Enemies—bitter enemies—might be constantly watching to attack from without. So-called friends might constantly be hindering from within. Opposition might appear on every side, but it would be all right. God's presence was to go with him. That presence would be his until rest came. So on we go to-day. The Lord Jesus has promised never to leave us or forsake us. We can pass into the conflict of the future without fear, for our Lord's presence will go with us. He will be with us "o'er moor and fen, o'er crag and torrent," till the morning dawns on the eternal shore. We are going a strange—largely hidden—journey into the future. We do not know exactly what awaits us. But His presence will go with us, and He will give to the tired toiler and the weary mother the rest at last for which the heart and body sigh.

If one has a propensity for falling into the fire, it is as well to keep off the hearthrug!

Sunday, November 16th, 1930.

READING: Jer. xviii. 12-17.

# Sunday School Lesson By Pastor P. N. CORRY

**MEMORY TEXT:** "I will never, never leave thee nor forsake thee."—Hebrews xiii. 5.

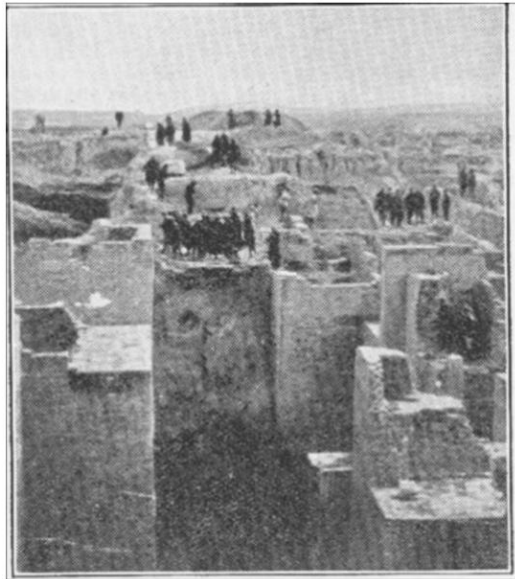
## WAYS AND BYWAYS

### TEACHER'S NOTES.

Once again a change is made in the lesson, and if a reason is desired you will find it in Jeremiah xxxvi 11-13. I am loth to ask any class of young or old to read that list of Jewish names, therefore will you turn again to Jer xviii 12-17.

The prophet in charging Israel with neglect of the Lord likens their foolish conduct to two things.

1. The man who leaves the coolness of the snows of Lebanon and the fresh streams of flowing water to turn to wells



**THE SACRED WAY BABYLON**

and pools to supply his thirst. Such conduct on the part of an Eastern man who thinks of water as the most necessary part of his household requirement is unthinkable. Yet this is what Israel had done and were doing (Jeremiah xviii 13).

2. The second comparison is found in verse 15. They have caused them to stumble in their ways from the ancient paths to walk in paths, in a way not cast up. One version translates this verse as, "They have left the old path and then taken to by-paths of their own, badly made."

**Roads** in most Eastern lands are nothing to boast about. They are mere tracks from one place to another, yet Josephus tells us that Solomon "did not neglect the care of the ways, but he had a causeway of black stone (basalt stone) along the roads that led to Jerusalem, both to render them easy for travellers and to manifest the grandeur of his government" ("Antiquities of the Jews," Book viii, chap vii, sec 4). The Romans also were known throughout the world for the magnificence of their roads, some of which are in use to the present day. In order to interest the class, think of some unmade roads in the district in which they live and compare them with the main road or the finest road in the town. Describe the comfort of walking or driving along a well-made road in which the hills are graded, the streams bridged, the swamps drained, and the surface water disposed of. Now imagine that you turn away from this to a by-path, badly made and badly lit. Streams may make the road their bed, bogs cause you to sink to the boot top or deeper, and if your journey is by car the axle is soon deep in the mire. Which road will be of help in the progress of a car or of a pedestrian, and which will hinder? Naturally the children will all say that the main road is best for traffic, though it may not be for

blackberries and brambles! How foolish the man would be therefore, who always chose the nasty, badly made by-path rather than the main road. Yet that is what Israel and many other foolish people were and are doing.

### Roads are a Blessing.

Communication between towns and cities is necessary and a good road helps to keep the country at peace and is an aid to trade. For instance it used to cost thousands of pounds sterling to keep troops in the Mahsud districts of the Northwest Frontier of India, and there was always trouble. Roads were pushed through from Tank and from Bannu, and at once the garrison could be reduced, the wild men learned the value of peace, and they are now well on the way to becoming an asset to the Empire instead of a curse. The road has changed them. Thank God we know THE WAY that changes sinners into saints, and enemies into friends. The Lord Jesus has Himself become the Way, the Truth, and the Life (John xiv 6), so that we may draw near to the Father by the new and living way which He has consecrated for us (Heb x 19, 20). Once we were afar off with no means of approach, enemies and aliens, but now we have been made nigh by the blood of Christ (Eph ii 13), and have become useful instead of useless.

### Roads Must be Kept in Order

No one likes to see grass growing in the streets or to see them become desolate. They are made for people, for traffic and for merchandise, and to see them empty is most unnatural and sad. Who that has trodden the highroads and streets of Pompeii or Ostia has not come away feeling that they have been walking among the ghosts of the past and in the cities of the dead? Yet the prophet says that Israel were deserting the highways for by-paths, and as a result over and over again we read that the cities of Israel were to become cities without an inhabitant (Jer ii 15, iv 7, etc). We need to keep to the way and be in the way. The very first name by which Christians were called was "The Way," and over and over again in the Acts of the Apostles is this glorious title given to those who followed the Lord (see Acts ix 2, xvi 17, xviii 25, 26, xix 9, 23, xxii 4, xxiv 14, 22).

### The Way is One of Holiness.

In ancient Babylon there was a Highway of the Gods that led from the Temple of Nin Malkh through the Ishtar Gate down through the city to the Temple of Maruk. Nebuchadnezzar on the limestone slabs with which the way was paved inscribed the following, "I am Nebuchadnezzar, King of Babylon. I paved the sacred way with blocks of stone for the procession of the Great Lord Marduk. O Marduk, Lord, grant long life." In the photograph produced, which I took during one of my visits to Babylon, you can see these stones in position at the place where the road led through the Ishtar Gateway. This way of the gods of Babylon had walls on either side covered with lions and beasts in low relief, each over six feet long and picked out in enamel. There were at least 575 of these creatures arranged so that they would appear to be advancing to meet anyone entering the Southern Citadel. It was by no means a way of holiness, though called the Holy Way, because the gods that were served were themselves most unholy, and their worship unclean. But, thank God, Isaiah tells of a way of holiness, wherein no ravenous beast shall make afraid, and in which the wayfaring man though a fool shall not err. He shall be with them walking in the way (Isaiah xxxv 8, 9 margin, Newberry) and because of His companionship we shall not turn to the right hand or to the left. By-ways shall not seduce nor desert tracks allure while we walk with the Lord as our constant Companion. He will keep us in the way, and make it a way of blessing and of service for His glory.

Those that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.

# Revival Power Still Continuing

More Converts—Miraculous Healing at Hendon—Fervent Fellowships & Much-blessed Ministries

## FROM "SAD DAY" TO "GLAD DAY."

**Watford** (Miss W. F. Buchanan) Sunday, October 19th, being the last day of Miss Buchanan's ministry in Watford, was naturally one of those days not looked forward to, but we bless God that it proved a glad day, for two precious souls yielded to Jesus. Watford saints really rejoice and thank God for sending Miss Buchanan to minister there, and wish her God's richest blessing.

## DOES CHRIST SATISFY?

**Bermondsey** (Pastor W. G. Hathaway) The answer to a question, "Does Jesus satisfy the young?" displayed on a poster outside the Elm Church, Upper Grange Road, for the benefit of those who know not the Lord, was beautifully exhibited in an endeavour undertaken by the Crusaders to spread the glorious Gospel at a recent Sunday evening service.

Special pieces were sung, between real old hymns, which impressed the hearts of the congregation.

Two brothers spoke the message of love and consolation to the weary, and the heavy-laden with care, and guilt of sin, shewing them Jesus who is able and willing to carry their burden, and make them free by His atoning blood. All the items were rendered by the Crusaders.

At the recent Annual Fellowship meeting an excellent spirit prevailed and the reports from the various departments in the church were most encouraging.

The Lord continues to bless in this corner of His vineyard.

## REVIVAL TIMES AT CLAPHAM.

**Clapham** (Pastor P. N. Corry) We give praise to God for the wonderful way in which He is blessing the saints under the faithful ministry of Pastor Corry, whose powerful and sincere addresses grip one's very soul. God's children are experiencing a deepening of spiritual life, and are just living from meeting to meeting, hungry for more of Him. Their needs are being met, because He filleth the hungry with good things. The tide is rising higher and higher, numbers are increasing, souls are being saved, and saints being built up in their most holy faith. The Lord has specially set His seal upon the Sunday evening Gospel services, fifteen souls have passed from death unto life during the past three weeks, while at every evening breaking-of-bread service new members have been received into fellowship. The Thursday evening Bible studies are greatly appreciated by all, the masterful way in which Pastor Corry deals with his subjects is so interesting that all are just held spellbound from



Pastor P. N. Corry.

beginning to end. The Tuesday prayer meetings are very well attended, which undoubtedly proves the other meetings are bound to be a source of uplift. On Sunday, 12th October, the Pastor took the congregation for a trip to Palestine, and they saw John x so clearly. The beautiful way in which the life of the shepherd of the east was described will long live in memory.

We praise the Lord that not only is He blessing the indoor meetings, but the open-air meetings are still going strong, and many can testify to having been saved as a result of these meetings.

## MIRACULOUS HEALING AT HENDON.

**Hendon** (Pastor H. W. Fardell) Praise the Lord. He continues to save souls here. Another three publicly accepted Jesus Christ this week-end. One man stepped right into the centre of the open-air ring when the appeal was made, causing amazement to the crowd. The open-airs have never been larger or more vigorous. Then He has manifested His resurrection power in the healing of bodies. One brother suffering from a large growth giving intense pain, had taken to his bed, with abnormal temperature. It being a serious case it was thought advisable to telephone for a doctor, but in the

meantime the Pastor was requested to pray for and anoint the sufferer according to James v 14. Then the prostrate brother testified to his head being much better, but "what about that lump, the growth?" "Why," he replied, "it's gone!—no pain! no growth!" And truly it was so, by the power of God, and it never returned. The doctor was telephoned advising him that he would not now be needed, as the patient was all right. Glory to Jesus' Name.

## FERVENT FELLOWSHIP.

**Hove** (Pastor W. L. Kemp) A great time of spiritual blessing was experienced when the Hove Church held their Fellowship meeting at the Elm Tabernacle, Portland Road. It was a great joy to see so many attend, and when one realised that quite a large number have been saved in recent Gospel services, one could only say, "To God be the glory, great things He hath done."

A number who were unable to get along to the tea came along to the evening meeting. During the service eighteen brothers and sisters were given the right hand of fellowship, and on the previous Sunday evening, fifteen were received in.

During the Pastor's holiday the pulpit was taken by Miss Hawes, and her helpful messages in the various services proved a great blessing to all.

## STIRRING TIMES AT HORNSEY.

**Hornsey** (Pastor J. E. Goreham) We thank God for the great time of blessing experienced, on the occasion of the Annual Fellowship meeting, held on Tuesday, September 30th at Zion Tabernacle, Duncombe Road.

After a crowded assembly had partaken of some tea, Mr. Goreham gave a stirring address giving helpful advice straight to the point, and containing a goodly measure of pastorly solicitude.

During the past two years, the work has made wonderful progress. God has blessed mightily. Twenty-nine have been baptised in water, and over a hundred members received into fellowship by Pastor Boulton. Since Pastor Goreham has been here many more have been added to the Church, under his straight, true, and fiery preaching.

The Sunday school is making good progress, having 127 children on the roll, many of whom have expressed sincere love for the Lord.

The Crusaders have covered the district with tract distribution, and the singing of the Crusader Choir is proving a great blessing.

Mr. Goreham gave a special address on Spiritism, on Sunday 1st, and the word which went forth with great power, was received by a full church, many strangers being present.

## FRUITFUL MINISTRY.

**Devonport** (Pastor A. S. Thorne) The church here has been concerned about its own welfare and is being mightily blessed and used of God.

The Annual Fellowship meeting was recently held when all spent a most enjoyable evening, being favoured by solos and other items, and also with good reports from the various departments. Then again Miss Ching of India paid a visit when they had an insight into the experiences of missionaries, and their labours for the Master in India.

On Wednesday, October 15th, on the occasion of Mr. J. Wooderson's farewell, it was a delight to see the church filled to capacity. The sincere desire of its members is that the blessing of God to an even greater extent may attend his ministry in his new sphere. During his stay in Devonport his ministry has been blessed to the saving of souls.

The following is from the "Western Evening Herald":

## DEVONPORT PASTOR'S FAREWELL

"Every seat in the Hydesville Institute, Cannon Street, Devonport, was occupied last night when members and friends of the Elm Foursquare Gospel Church bade farewell to their Pastor (Mr. J. Wooderson), who is leaving Devonport for Southampton. Rev. F. Harcourt Trevor (Senior Pastor) and Mr. Raper (representing church members) were among the speakers."

**CORRESPONDENCE SCHOOL CAMPAIGN.**

**Greenock** (Pastors W. Kelly and F. Byatt). It has recently been the privilege of the saints in Greenock to receive a visit from Principal Percy G. Parker for a nine days' campaign. The meetings were held in St. Augustine Church which has recently been acquired by the Elim Foursquare Gospel Alliance, large crowds attending on each occasion during the campaign, in spite of the fact that it poured with rain each night.

However the showers outside did not mar the showers of blessing inside, and eager attention was given to Mr. Parker

as he unfolded the Word of God. As an outcome many souls were saved and restored to God while in the hearts of many others there has arisen a deep hungering for a greater knowledge of the Word for themselves.

The Sunday school which has recently been started has attracted great attention, there being as many as 170 scholars attending, and they are under the guidance of capable and born-again superintendents and teachers. The Cadet section for children has been restarted, after being suspended during the temporary stay in the Temperance Institute.

## Children's Bible Educator

**We are giving a prize every month for the best answers.**

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

Children under fifteen years of age are asked to put the answer on a postcard according to the instructions below. Put your name and address on and send in your answer to "Children's Bible Educator," Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4

**PUZZLE.** From each of the passages of Scripture given below take a word indicated by the number in brackets after it, as (2nd), (3rd), (9th), etc., respectively mean that you take the 2nd, 3rd, or 9th word in the verse, as the case may be.

The seven words thus collected are the principal words in a well-known text of Scripture.

Write out the whole text, and give the book of Scripture, chapter and verse where found.

Mat. x. 37 (3rd), Lev. xvii. 14 (5th), Eccles. iii. 6 (9th), I John iii. 15 (2nd), Psalm xxiii. 27 (6th), Psalm ciii. 9 (9th), Matthew xix. 16 (21st).

There are 23 words in the complete verse of the answer.

**Solutions should arrive first post Monday, November 10th**

**Answers for October 24th Puzzle:** "Lord, teach us to pray."

**Names of first twelve with correct answers:** Mary Noble, Arthur North, Stella Cliff, Leonard Pickin, Oliver Morgan, Beda Thomas, Ada Greenslade, Margaret Steven, Fred Emmens, E. Fennis, Rena Godden, Joyce Jones.

## "God Says I am Saved"

**N**OT long since I was asked to visit a young girl about seventeen years of age, who had injured herself, and was thought to be dying. I had known her for some time, and was aware she was very delicate but on calling learned she had fallen out of bed, and received an injury to the back of her head which would eventually prove fatal, it was judged. She being under the care of another surgeon, I had nothing to do with her treatment, so, after making a few inquiries as to her bodily suffering, which was great (specially when moved by others, for she was almost completely paralysed), I began to speak to her about the state of her soul.

"Are you quite happy?" I said. "No, sir." "Why? Are you not saved?" "I am not sure." "But why are you not sure? Do you believe in the Lord Jesus Christ?" "Yes, but I don't feel saved." "Do you feel lost?" "Yes, I do", and she now began to weep.

"Why do you know you are lost?" "Because I am a sinner, and God's Word says so." "Then you believe His Word, do you?" "Oh, yes, sir, indeed I do." "Well then, His Word says, 'Look unto Me, and be ye saved.' Do you believe that?" "Yes." "But are you looking to Jesus?" "Yes, sir, but I don't feel as I should like to." "Granted, but does it say, 'Look unto Me, and feel saved'?" "No." "What then?" "Be ye saved." "What?" "Be ye saved." "When is that, to-day or to-morrow?" "When I look." "But are you looking?" "Yes, I am really looking to Jesus." "Then, are you saved?" She paused a moment, and then firmly replied.

"I don't feel it, but God says I am saved. I see it now." The next moment her eye lit up, and her pallid face told the tale of a new spring of joy having been opened to her.

"Well," I said, "if anyone were to come in, and ask you now if you were saved, what would you say?" "I would say, 'Yes'." "And if they asked you how you knew it and were sure of it, what would you say?"

"I would say that I do believe in Jesus, and God says in His Word that whosoever believeth in Him should not perish, but have everlasting life, and though I don't feel it, I do believe what God says." "Then you rest your soul on Jesus and on God's Word?" "Yes, sir, I do, and I could die happy now. I'd like to go at once to Jesus." "You have no fears?" "None." "No doubts?" "No, why should I? I see it all clearly. I'm only a poor sinner—and Jesus died for me—and I believe in Him—and God says I am saved—and so I know I am."

I had a little more conversation, and called two days after to find her truly filled with joy and peace in believing. Her face shone with the joy the knowledge of God alone can impart.

Are you saved or lost? Which? Don't shirk the question. It must be answered soon. The longest life has its end. Who has given you a long lease of life? A long eternity you shall have. Where will you spend it? Another day may find you in it. Gone for ever from earth, where Christ died, "suffered for sins once, the just for the unjust, that He might bring us to God." Gone where? With Christ? Or without Him? Would it be without Him? You tremble to say "Yes." Stop—listen. Your future is awful. Forgotten by man—forsaken by God—for ever in Hell. Oh, pause a moment in your downward course! List the voice of love speaking to you—speaking from Heaven—"Come unto Me"—"Look unto Me"—"I am Jesus"—"By Me, if any man enter in, he shall be saved" (John x. 9). "Him that cometh to Me I will in no wise cast out" (John vi. 37).

You have naught to do but take your true place as a lost sinner now before God. Acknowledge your sin. Justify Him—He'll justify you. It is all summed up in the sweet confession of the dying girl. May you this day put your trust for salvation in the same Saviour and be able to say with certainty, like her, "I'm only a poor sinner—Jesus died for me—I believe in Him—God says I am saved and so I know I am"—Sel.

# Classified Advertisements

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

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## MARRIAGES.

**CHANNON BUCHANAN**—On 25th October, at Morice Square Baptist Church, Devonport, by Pastor E C W Boulton, Pastor W G Channon to Wilhelmina F Buchanan

**MULLAN LANCASHIRE**—William F Mullan to Mary G A Lancashire (both members of the Elim Tabernacle, Ravenhill Road, Belfast) Service to be conducted at Elim Hall, Armagh by Pastor J Smith on 1st November The hearty good wishes of their numerous friends and associates go with them as they leave for South Africa

## WITH CHRIST.

**HOFF**—On 13th October Mr Frederick Hoff member of Elim Tabernacle, Springbourne Bournemouth aged 73 years Funeral conducted by Pastor W Field. [This is a corrected announcement, we regret error in last week's issue]

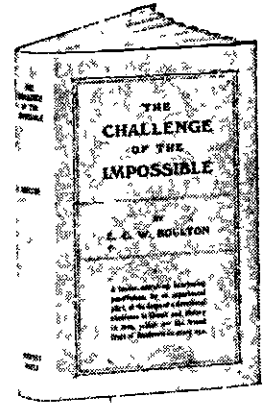
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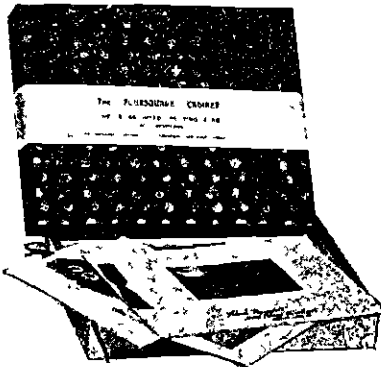
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