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THE BIBLE IS THE WORD OF GOD (see page 721)

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

Subscription Price 10/- Per Annum Post Free

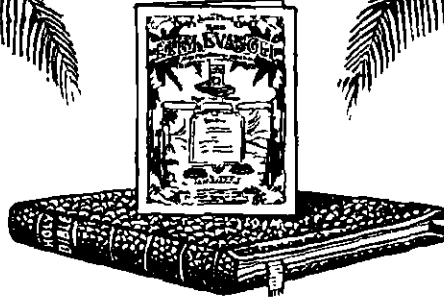
Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 46

NOVEMBER 14, 1930

Twopence

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

Baptiser

The Official Organ of the Elim 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

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nock Road Revival Campaign by Pastor George Kingston**FOREST HILL.** Commencing November 9 Perry Vale  
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Campaign by Pastor H. Kitching**LONDON.** Every Friday night at 7.30 Welsh Tabernacle,  
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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****The "Elim Evangel and Foursquare Revivalist" Subscription Form**To the *Elim Publishing Co., Ltd, Park Crescent, Clapham, London, S.W. 4*Please send the *Elim Evangel & Foursquare Revivalist* every week to following address. I enclose £ : :

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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. 46

November 14, 1930

Twopence, Fridays

## The Bible is the Word of God

By FRANK PECKHAM

**T**HE question of the inspiration of the Scriptures is one which deserves the careful consideration of every intelligent person. To the Christian it is important because it is imperative that we be able to give an answer to every man that asks of us a reason of the hope that is in us. For the believer himself it is still more important, for if the Bible is true, life is eternal, and every person must therefore settle the question of his eternal destiny.

The Bible itself claims to be the infallible Word of God. In it the claim is repeated again and again and in no uncertain language. In II Timothy iii. 16 we read, "All scripture is given by inspiration of God and is

### PROFITABLE FOR DOCTRINE,

for reproof, for correction, for instruction in righteousness." In II Peter we read, "For prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. John says that what he writes is "the Revelation of Jesus Christ which God gave unto him." Jesus prayed the Father and said, "Sanctify them through Thy truth, Thy word is truth." At another time He said, "The Scripture cannot be broken," and again "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law until all be fulfilled."

In compiling the following, I have to acknowledge my indebtedness to Dr. Straton of New York for much valuable data.

Now no one can deny that the Bible is here. It is an objective reality and not a subjective idea. It has not only existed in the face of all sorts of efforts to destroy it. Not only has it been subjected to the

### VICISSITUDES OF FORTUNE

and the catastrophes of history that have utterly destroyed other valuable books, which were former treasures of the human race, but calculated and definite steps have been taken from time to time to wipe it utterly from the earth. It is said that in one century 150,000 people were butchered for reading the Bible. The gaoler's key, the headman's axe, the rope, the gallows, the faggot of the bigot, the powder of the poisoner, the dagger of the assassin have all combined in the effort to annihilate it. As Moses' bush, the Bible has burned, but it has not been consumed.

In the eighteenth century the great French infidel, Voltaire, prophesied that within a hundred years from the time when he wrote, the Bible would be an obsolete book. He declared that it would go entirely out of circulation and that it would be found only as a curio on the shelves of antiquarians. As a striking comment on this prophecy stands the fact that the house

### WHERE VOLTAIRE WROTE

is now owned and used as a storehouse by the French Bible Society, and the very walls that looked down on the sneering sceptic as he penned his prophecy are now literally lined with hundreds of Bibles.

Another extraordinary thing about the Bible is the amazing rate at which it is being printed. The American and British Bible Societies alone print a Bible every five seconds, twelve every minute, 720 an hour, 17,280 every day in the year. At the centennial celebration of these societies in Washington, during President Roosevelt's administration, facts were given shewing that those two societies had printed and circulated 250,000,000 Bibles in that one hundred years. Let your minds dwell upon that tremendous truth for a moment. Suppose all of these Bibles should be brought together at one spot upon the earth's surface. With them you could construct a skyscraper beside which the Woolworth Building would dwindle into insignificance. To transport them would require

### A TRAIN TWENTY-FIVE MILES LONG,

drawn by 225 locomotive engines, and if the pages of that number of Bibles were spread out upon the ground, they would afford standing room for three times the world's present population.

How do you account for this miraculous preservation and phenomenal publication of the Book?

If this Book had been less than Divine, if its writers had been speaking falsehoods when they claimed to be verbally inspired, would it not long ago have taken a place alongside the mythology of ancient Greece? The fact that millions of people still regard it as a revelation from God to man argues that its words are the words of truth.

The Bible is remarkably unique. There is not another book on earth like it, nor is it like any other book. Indeed it is not one book but a library of

sixty-six books composed by about forty different writers from all ranks of society and requiring at least 1,500 years in its composition. It took twenty years to produce Gibbon's *Rome*; Clarke's *Commentary* required in its composition twenty-six years, Webster's dictionary, thirty-six years. But it required

#### 1,500 YEARS TO PRODUCE

the Bible, and its authors came from every walk of life. Shepherds, fishermen, priests, warriors, statesmen, husbandmen and kings contributed to it. It is filled with history, genealogy, ethnology, law, ethics, prophecy, poetry, eloquence, sanitary science, political economy and perfect rules for the conduct of personal and social life. Yet throughout this Book there is a marvellous unity; it is one harmonious whole. One Spirit breathes through it all, one great ideal and purpose shines with ever-increasing brightness from its beginning to its end. Other books get out of date when they are ten or twenty years old, but this Book lives on through the ages, and keeps abreast of the mightiest thought and intellect of every age.

Though in sixty-six divisions, the Bible is one Book. Why? There is but one answer to the question—Because the Holy Spirit of the living God is the real Author! Suppose forty strangers should walk in here to-night. One man comes from New York, another from New Jersey, another from Ohio and so on, each from a different state and each bearing

#### A BLOCK OF MARBLE

of a peculiar shape. Supposing I pile these blocks in order until I have the figure of a man, perfectly symmetrical and beautifully chisled, and I say, "How did these men, who have never seen each other, chisel out that beautiful statue?" You say, "That is easily explained. One man planned the whole statue, made the patterns, gave the directions, and distributed them around; and so, each man working by the pattern, the work fits accurately when completed." Very well. Here is a book coming from all quarters, written by men of all classes, scattered through a period of 1,500 years, and yet this book is fitted together as a wondrous and harmonious whole. How was it done? "Holy men of God spake as they were moved by the Holy Ghost." One Mind inspires the whole Book, and it is the voice of God speaking with resurrection power.

One of the most conclusive proofs of the Divine origin and infallibility of the Bible is that of

#### FULFILLED PROPHECY.

Binney defines prophecy as "a miracle of utterance, . . . a miracle of knowledge, a prediction of something future beyond the power of human sagacity to calculate." Prophecy then is history written in advance, the foretelling of events long before they happen and in such detail as to preclude the possibility of guess-work.

The Bible abounds in fulfilled prophecies of which I wish to call your attention to three. The first is concerning Tyre, a city of Phœnicia and located on the shore of the Mediterranean Sea. God speaking through the prophet Ezekiel, foretold not only the destruction of ancient Tyre, but certain peculiar things about it that are most striking in their literal

fulfilment. Read the prophecy, as recorded in Ezekiel xxvi 3, 4, 12, 14. There are two stages in

#### THE FULFILMENT

of this prophecy. They are indicated in the chapter itself by a change of pronouns. The first division of the prophecy was fulfilled by Nebuchadnezzar who took and spoiled the city after a siege of thirteen years. For 240 years the old city lay in ruins. The former inhabitants moved away to an island half a mile from shore and there built a new city. But the ruins of the old city still remained and God had said, "I will also scrape her dust from her and make her like the top of a rock," and "Thou shalt be a place to spread nets upon." Was God's Word going to prove true? Who would attempt the mammoth job of tearing down the ruins and carrying them into the midst of the sea? For 240 years there was no answer to this question. But at the end of that time Alexander the Great determined to capture the new city of Tyre. Arriving with his armies at the shore of the Mediterranean Sea he found half a mile of water between the shore and the city. Nothing daunted, he set his armies to tearing down the ruins of the ancient city and raking them into the sea to make a causeway over which his army could cross to capture the island city. So great was the demand for materials in this vast undertaking, that the very dust seems to have been scraped from the site and laid in the sea! Though the complete fulfilment had lingered long, it had come at last with resistless might! But that is not all. There is one more point in the prophecy which deserves our attention. The prophets had said, "Thou shalt be

#### A PLACE TO SPREAD NETS

"thou shalt be built no more," a statement which brings the prophecy down to this present time. Here is a challenge to the modernist, the evolutionist, the atheist and the agnostic. Go and build, if you can, a city upon the site of ancient Tyre, for in the 2,200 years which have elapsed since the days of Alexander, the ancient city has never been rebuilt, and if you should go there to-day you would find fishermen's nets stretched upon the rocks of the ancient site.

The two remaining passages to which I wish to call your attention are taken almost at random from among the Messianic prophecies. The first is found in the fifth chapter of Micah and the second verse. It is from this passage that the scribes obtained their information when they told Herod that the Messiah should be born in Bethlehem of Judæa. But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel, whose goings forth have been of old, from everlasting." The second passage is found in Isaiah vii. 14, "Therefore the Lord Himself shall give you a sign, behold

#### A VIRGIN SHALL CONCEIVE

and bear a son, and shall call His name Immanuel." Suppose I should stand here to-night and predict that in the year 2054 a boy named John Potter would be born in Ozark, Mo., and that he would become the first president of the United States of the World. How much stock would you take in the prediction?

None at all Yet it is true that hundreds of years before the birth of Christ the prophets had foretold His coming to this earth, the place and miraculous manner of His birth, and details as to His mother, the deeds of His life, the peculiar and most unusual incidents of His death and burial and resurrection, all of which were literally and exactly fulfilled

We are able to gather some little idea of the force of these prophecies by consideration of the law of simple and compound probability A prediction with one detail or feature has one chance in two of fulfilment, as, for example, the prediction is made that the Gospel will be preached to every person in South America by 1940 It is obvious that the Gospel will or will not be preached to every person in South America by 1940 Therefore the prophecy stands one chance in two of the fulfilment This is called simple probability

#### A PREDICTION WITH TWO FEATURES

has one chance in four of fulfilment For example, the prediction is made that the Gospel will be preached to every person in South America by 1940 and that seventy-five per cent of the hearers will accept Christ as their Saviour. There are four things that may happen in connection with this prophecy (1) It may utterly fail, that is, the Gospel may not be preached to every person in South America and seventy-five per cent may not accept Christ (2) The Gospel may be preached to all, but seventy-five per cent may not accept Christ (3) The Gospel may not be preached to every person but nevertheless seventy-five per cent may accept Christ (4) The prediction may prove true, the Gospel being preached to every person by 1940 and seventy-five per cent accepting Christ as their Saviour Therefore, it is evident that a prediction with two details has one chance in four of fulfilment Likewise a prediction with three details, one chance in eight, four details, one chance in sixteen and so forth This is called compound probability and is expressed by the fraction  $\frac{1}{n}$ . There are twenty-five predictions in the Scriptures bearing on the betrayal, trial, death and burial of Jesus These were uttered by different prophets during the period from 1000 B C to 500 B C, yet were literally fulfilled in twenty-four hours According to the law of compound probability there was one chance in 33,544,432 that these twenty-five predictions would be fulfilled as prophesied There are also 333 predictions concerning

#### THE PERSON AND WORK OF CHRIST

which were fulfilled at His first advent According to the law these prophecies stood only one chance in eighty-four billion followed by eighty-eight more ciphers, of fulfilment In the light of all this, may we not see the absolute infallibility of God's Word? And shall we not admit that only Omniscience could foretell events in such great detail and only Omnipotence could bring about the fulfilment of these marvellous prophecies?

Again I conclude that this Book has within it the very breath of God from the effect it produces upon men When Robert Fulton built his first steamboat and announced its trial trip up the Hudson River on a certain day, a great crowd gathered at the wharf to

jeer at the failure they expected to witness But at the appointed time the little boat's whistle blew, her engine began to pump and slowly she began to move up stream The crowd which came to scoff was changed into a wildly cheering, dancing, hat-throwing throng Thus it is with the Bible, if those who scoff would take the trouble to look at the miracles they would scoff no longer, but would stand with bowed head and reverent spirit before the Book which has

#### TRANSFORMED THOUSANDS OF LIVES

and shewn the way to health to other thousands whose bodies were wrecked by sickness, accident, disease, drink and drugs

If you were but to try you would find, not one man, or two, or ten, but men by the thousands who will tell you, "I was wretched, I was miserable, I was lost, I broke my poor mother's heart, I ruined my family, my wife was heart-stricken and dejected; I was ruined, reckless, helpless, homeless until I heard the words of that Book, and accepted Christ as my Saviour But since that time I have been as happy as the day is long, I feel like singing all the time, my soul is full of triumph and peace, and health and blessing have come to my desolate home once more" And he will tell you the very word which fastened on his soul. Perhaps it was "Come unto Me all ye that labour and are heavy laden and I will give you rest," or "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," or it may have been, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life"

#### VOLTAIRE

believed that he had dealt a death blow to Christianity. He had a young disciple named La Harpe whose genius and gifted pen he expected would complete the demolition. He regarded the young man as his successor in the work. The time came when France reaped the harvest that Voltaire had sown The French Revolution broke out and La Harpe was cast, with a host of others, into prison

No literature found its way into the prison, but one old gentleman had a book which was his constant companion, and of which he never seemed to tire It was a Bible. La Harpe begged the loan of it and was converted to God by simply reading it He came out of prison to build the faith which his master had hoped he would utterly destroy.

The miracle-working power of the Bible proves to us again that it is the Word of God. The coat-of-arms of the French Bible and Tract Society is

#### THE PICTURE OF A BIBLE

in the form of an anvil, around which numbers of broken hammers lie upon the ground, and the motto is "The hammers break; the anvil abides for ever"

The Word of God lives for ever in the hearts of His people It burns in the soul, "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" It echoes in the soul like chimes from some great cathedral and lives on the ear like

music that can never be forgotten. The memory of the dead passes into it. The joys of childhood are bound up in it. The power to lessen our griefs and trials is hidden in its words. It is the link which binds the Christian to his Maker. It is his sacred thing which doubt has never dimmed and controversy has never soiled.

Yes, the Bible is the infallible Word of God. Have you accepted the marvellous message which shines forth from its pages? Are you serving the Christ who gave His life that He might wash you from your sins in His own blood? As an ambassador of Christ I beseech you in Christ's stead, be ye reconciled to God.

## Book Review

### "God in the Slums": Stories of Squalor Gilt with Redemption Glory

*God in the Slums*. This is the title of a new book by Hugh Redwood (Hodder & Stoughton). It is somewhat after the style of Harold Begbie's famous book, *Broken Farthenware*. But there is something in this book that touches the chords of the heart even more than Mr. Begbie's volume—for the writer himself becomes an active worker in the midst of the people whose Christian service he so warmly endorses. The author is the night editor of one of our great daily papers. He got into touch with the endeavours of the Salvation Army at the time of the disastrous flooding of the Thames in 1928. From that time he has gradually been drawn into closer and closer touch with them, and week by week, although maintaining his position as a busy night editor, he spends active time among them, and is one with them in redemptive service. It would seem that through the Army he has been soundly converted to Christ. He is known as "Big Brother." Here is one wonderful story told by him.

"The Salvation Army was almost wholly unknown to this officer when she received her call. She was then a country lass who had never been to London, though she lived with her parents in Middlesex. The family were Baptists, and she herself was a Baptist church worker. One Sunday accompanied by a girl friend, she heard an arresting sermon from a visiting minister. His theme was that of personal service. God, he declared, had a specific task for every individual, and by no other person could that task be performed. Either it was done by him to whom it was allotted or it was left for ever undone. 'Make no mistake,' said the preacher, 'He has a task for you', and to the listening girls his finger seemed to be pointed directly at them. The young church worker in particular was powerfully affected by the sermon. She went straight home after the service, and in the privacy of her bedroom prayed that God would show her what it was that He expected from her.

"Instantly (she says) I heard a voice. It was perfectly distinct and I heard it as plainly as I now hear you. It said, 'I want you to work among the poor as an officer in the Salvation Army.'

"She rose from her bedside in awe, feeling convinced that God had spoken to her. But her own minister, to whom she went for counsel, warned her against allowing herself to believe any such thing. 'What you heard, or thought you heard,' he said, 'was only the voice of your own desire.' It is unnecessary to comment on this, except to observe that certainly, at that time, her desires did not

lie in the direction of the Salvation Army. But she suffered herself to be persuaded.

"A little later she went to live for a while in London, and there attended some of the Army meetings, without at first being greatly attracted. During this period, however, her parents became Salvationists, and presently she, too, was wearing uniform. The sense of a call returned insistently when she resumed her home life, she volunteered for officership, was summoned to London for an interview, told her story—and was rejected. Her interviewers were kind but firm, they said she would render the best service by helping her local corps. She was puzzled, but not cast down, feeling that, whatever the outcome, she had acted as she had been led. The sequel came quickly.

"That night I had what I suppose you would call a dream, but it was much more vivid than an ordinary dream. I saw myself in the midst of a great number of very poor people, whose faces were very clear. And then I heard the same voice as before, saying to me, 'These are the people. I want you to work among them as a Salvation Army officer.'"

"This time she felt no doubt. She wrote urgently to London, asking to be granted a second interview, 'as there had been a mistake,' and in less than a month she was in the training home. Her first appointment was in Whitechapel, and her first experience an open-air meeting outside a notorious public-house. The doors of the bar shot suddenly open, and a drunken man was thrown violently into the road. She could see his face plainly and her heart gave a leap, because she recognised it. It was one of the faces she had seen in her dream and had never forgotten. Then she looked about her in the crowd, and recognised others.

"The drunken man followed the march to the hall. A song was sung in the meeting which he had loved as a boy, and the singing of it broke him down. The young officer spoke to him, and he became her first convert, rising quite sober from the penitent-form. Years after, at a meeting in a Deptford street, a stalwart, well-dressed man strode up to her and grasped her hand in affectionate gratitude. It was the same man, head of an endless line of men and youths and women who have made good under the influence of her ministry."

This book can be obtained from the Elim Book Saloon, 7, Paternoster Row, London, E.C.4. Paper covers, 1/- (by post 1/3), cloth boards 2/6 (by post 2/10).

## More Healing Testimonies



On the left is Mrs. Bennett who was healed of incurable heart trouble after not being able to lie down for over three years. The doctor said she would never be able to lie down again.

On the right is Doris Cox who was healed of eczema after suffering for seven years.

Both were healed at Principal George Jeffreys' Birmingham Campaign.



## Concise Comments and Interesting Items

**One Catholic Church** of Christ is the aim of the Archbishop of Canterbury. He states

"I see the vision grow more clear of a great community of churches united in Catholic faith and order spreading in all parts of the world, none of them absorbed in any other but all of them rejoicing in their freedom and self-government, bound together by all those traditions which, for centuries past and for centuries to come, will mark the one Catholic Church of Christ."

One great Church of Christ is a fine ideal—it was the ideal of our Lord. But we do not want a Church united upon beliefs that are so vague that no one can object to them. We would gladly welcome a Church united on the New Testament pattern. But unless we get such a pattern a united Church will mean that most of the real Christians will stay outside.

**This strong statement** comes from America. But we can easily adapt it to our own country and to various sections of the Church.

If the Church were doing her evangelistic duty and if every member of the Church were finding his man, praying with him, talking to him, explaining the Scriptures to him, and leading him to Christ, America could be evangelized in thirty days. The trouble is that the individual Christian is absolutely ignorant of his evangelistic duty, or he is so lazy that he will not perform it. To name but one denomination, if the elders of the Presbyterian Church would handpick one man each week and lead him to Christ they could lead 180,000 people to Christ each month, or they could bring to Christ and into the Church 2,160,000 souls every year. But the average elder is so lazy that he will not even attend prayer meeting. He imagines that he occupies a seat of authority when he isn't fit to occupy any such position, in fact, if he were a real Presbyterian he would know that his only duty on the session is the duty of leading men to Christ. There is no position in the Presbyterian Church for an elder unless he is imbued with the spirit of evangelism. We do not need governors, we haven't anything to govern. We need workers, not shirkers, we need prayers, not players, we need personal workers, not egotistical peacocks. There is but one plan of evangelism, namely the Holy Ghost's plan, and His plan is personal evangelism."

**Miss Katheryn Roth**, a well-known converted star actress, is visiting our country. Her conversion caused a tremendous sensation in America. When she left the stage for Christ's sake, she did not realize that she was exchanging it for the pulpit. But gradually God's plan became clear to her. Now her whole life is being given to winning men and women for Christ. Here is an interesting paragraph.

"Some people expect me to be a Billy Sunday or a Gipsy Smith," she once said in a Methodist church, "and sweep them off their feet as those famous preachers do. But I am just plain Katheryn Roth." The next morning the newspapers said that, despite her disclaimer, "she shewed that she possessed as much fervour and imagination as either of the evangelists named, for she spoke as if inspired."

**Croydon Council** has once more by a majority of one, decided not to allow picture houses to open on Sunday.

"In the Bible Society depot at Cape Town are exhibited open Bibles in some twenty different languages. One of these happened to be a Hebrew Old Testament, which lay open at the 12th chapter of Zechariah. A certain gentleman of Israeli extraction must have scanned that page on several occasions until it sung him to such an extent that one day he actually went inside the depot and asked, 'Wont you please turn over the page of that Hebrew Bible in the window, because it is not right to put the blame on us.' He was referring to Zech. xii. 10. 'They shall look upon Me whom they have pierced.'"

Who or what is the main subject of the whole of Scripture? What mean all the figures and ceremonies of the Law, the costly furniture and precious ornaments of the Temple, the rich vestments of the priest, the blue, the purple, the scarlet, the fine linen, the gold and silver, the gems and precious stones? Is not every one of them—are they not all together shadows and dim resemblances of the matchless perfections of Christ? He indeed is "a rose without a thorn." And, best of all, each child of God can say, "My Beloved is mine!"



# Foursquare Enthusiasm in Greenock

By MACLEAN MAXWELL (Formerly Editor and Manager of "The Greenock Herald").

The Parish Church known as St Augustine Church was taken over by the Elm Alliance as a result of Principal George Jeffreys' Revival Campaign in that town in the spring of 1929 —ED

**W**HAT a change has come over St Augustine Church, Greenock, since the days some years ago when I was a member of the church and occasionally occupied the pulpit then for my friend its worthy minister, towards whom I have nothing but the kindest thoughts and the happiest of memories.

On Sunday night last it was my privilege and pleasure to worship again within its sacred walls, now the permanent shelter of the Foursquare Gospellers in Greenock.

Oh what a night it was! Wild and stormy with drenching rain, which seemed to drop from an open sky—such a night as generally makes ordinary church members decide that their own fireside is the best place, from which they refuse to stir.

We reached the church about half an hour before the time the meeting was due to commence only to discover that many hundreds had already gathered therein. When the service started the great church, in which I had listened more than once to ministers preaching to about twenty-five persons, was packed to overflowing.

If it was wet and stormy without, it was calm and bright within, from the minute when Pastor Kelly announced the first hymn. There was no denying the fact that God was in the midst and there were "angels hovering round."

What a power the Gospel message has, and what a message on the ripeness for salvation Principal Percy G. Parker (of the Christian Worker's Bible Correspondence School), late of Glasgow, gave to that thirsting and eager congregation.

There is no doubt the world is ripe for the Foursquare Gospel, for the plain Gospel story is the only "power of God unto salvation."

There is no need for me to preach to the converted, therefore all I wish to do is to offer a few observations and impressions.

It was evident to me that the power of God was mightily in the midst of that great company of worshippers. His Spirit was moving them, as He moved those of old on the shores of the Galilean Lake.

It does one's soul good to worship with such earnest Christians, and thereby have one's faith strengthened for the struggle of life.

What a joy for one to see the number of young folk who comprised such a large part of the congregation, and to feel that in at least one church in Greenock there is such a mighty band of young witnesses for Christ.

It says much for Pastor Gorman, now of the City Temple, Glasgow, that he has held together such a solid body of Christians, men and women of all ages rejoicing to "go to the house of God," and commune therein with the great Architect of the universe, who never slumbers nor sleeps, but listens and hears the most timid of our prayers, our worship and our supplications.

Truly Greenock is much blessed with having such a mighty force for good within its borders.

There is no doubt that many of the deep sinks of iniquity and low morality, will be cleansed by such a wholehearted band of aggressive Christians, whose labours for the well-being of the community are incalculable, except by Him who hath said, "Go ye out into all the world, and preach the Gospel: and lo, I am with you always."

## All My Springs are in Thee (Psalm lxxxvii)

**S**UPPOSE that Christians would do what Jesus said, and lay up treasures in heaven instead of upon earth. It would break up a few banks, but thousands of pounds would be released for missions, and millions of people would hear of Jesus who never have heard, and His coming would be hastened.

Suppose that Christians would love their enemies instead of killing them. There would be fewer wars and there would be saints in the twentieth century like the ones in the early Church who did not kill anyone.

Suppose that Christians when they are sick, would do what the Holy Ghost through

### THE APOSTLE JAMES

tells them to do. There would be a cry of "Great is Diana of the Ephesians", but God would prove that His Bible does not lie.

Suppose that Christians were wise enough to make friends of the unrighteous mammon. There would be more widows' hearts made to sing for joy, and more orphans visited in their affliction, and when the "Inasmuch as ye have done it unto one of the least of these My brethren" is heard, they would have a thousandfold more joy.

Suppose that Christians instead of being so selfish as only to give a tenth, pharisaically thinking that that was all that was required of them, would give

as the Lord has prospered them. There would be fewer sowing so sparingly but they would want to reap more bountifully.

Supposing that Christians would take the decision of the first Council of the Church as to Gentiles not being bound under the law. There would be more

### STANDING FAST

in the liberty wherewith Christ hath set them free, and fewer foolish Galatians, esteeming one holy-day above another, and making the kingdom of heaven a question of meat and drink instead of joy and peace in the Holy Ghost.

Suppose that Christians wanted the Baptism in the Holy Ghost as Mary, the mother of Jesus, Peter, James and John and the rest of the 120 received it, or as the household of Cornelius at Caesarea received it. There would be more finding out that God is more willing to give the Holy Spirit to them that ask Him than an earthly father is to give gifts to his children.

Suppose that Christians realised that the world-wide revival that is soon coming will be apostolic in power, that God is going to restore the Church to Pentecostal fulness. That signs and wonders will follow in the Name of the holy Child Jesus, and millions of heathen saved. There would be more asking for rain in the time of the latter rain and being true and loyal to God that they might share in this great victory.

# Since Jesus Came Into My Heart

R H McDaniel

Chas H Gabriel

1 What a won - der ful change in my life has been wrought! Since Je - sus came  
 2 I have ceas'd from my wand'ring and go - ing a - stray, Since Je - sus came  
 3 I'm pos - sess'd of a hope that is stead fast and sure, Since Je - sus came  
 4 There's a light in the val - ley of Death now for me, Since Je - sus came  
 5 I shall go there to dwell in that Ci - ty I know, Since Je - sus came

in - to my heart! I have light in my soul for which long I had sought,  
 in to my heart! And my sins which were ma - ny are all wash'd a - way  
 in - to my heart! And no dark clouds of doubt now my path way ob - scure,  
 in to my heart! And the gates of the Ci - ty be - yond I can see,  
 in - to my heart! And I'm hap - py, so hap - py as on - ward I go,

CHORUS

Since Je - sus came in to my heart! Since Je - sus came in - to my  
 Since Je - sus came in, came

heart, Since Je - sus came in - to my heart, Floods of joy o'er my  
 in - to my heart, since Je - sus came in, came in - to my heart

soul like the sea - bil lows toll, Since Je - sus came in - to my heart,

This week's hymn is an old favourite which is always a blessing wherever it goes. Next week, a new and delightful chorus "Dearer than all," by Alfred H. Ackley

# Bible Study Helps

## THE BELIEVER'S CALLING IN CHRIST.

- 1 It is a high calling (Phil iii 14)
- 2 It is a holy calling (II Tim i 9)
- 3 It is a heavenly calling (Heb iii 1)
- 4 It is God who hath called us (II Tim i. 9)
- 5 It is not according to works but according to grace (II. Tim i. 9, Rom viii 28)
- 6 It is a calling to fellowship with Christ (I Cor i 9)
- 7 We are to walk worthy of His calling (Eph iv 1)

## THE "SHALL NOTS" OF JOHN'S GOSPEL.

### The Believer

- Shall not come into condemnation (John v 24)
- Shall not walk in darkness (John viii 12)
- Shall never hunger (John vi 35)
- Shall never thirst (John iv 14)
- Shall not be plucked out of Christ's hand (John x 28)
- Shall not perish (John iii: 15)
- Shall never die (John xi 26)

### BELIEVERS' SINS.

- 1 They are forgiven—"I write unto you because your sins are forgiven you for His Name's sake" (I John ii 12)
- 2 They are forgotten—"And their sins and iniquities will I remember no more" (Heb x 17)
- 3 They are removed—"As far as the east is from the west, so far hath He removed our transgressions from us" (Psalm ciii 12)
- 4 Cast behind God's back—"Behold, for peace I had great bitterness, but Thou hast in love to my soul delivered it from the pit of corruption for Thou hast cast all my sins behind Thy back" (Isaiah xxxviii 17).
- 5 Blotted out—"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins return unto Me for I have redeemed thee" (Isaiah xlii 22)
- 6 Sought for, and not found—"In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found for I will pardon them whom I reserve" (Jer i 20)
- 7 Cast into the depth of the sea—"He will turn again He will have compassion upon us, He will subdue our iniquities, and Thou wilt cast all their sins into the depths of the sea" (Micah vii 19)

"The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is His delight" (Prov xv 8)

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Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader: Principal George Jeffreys

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

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

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

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

## Miss Florence Munday

SOME time since we promised the publication in permanent form of the special account of Miss Florence Munday's miraculous healing, granted at Principal George Jeffreys' Southampton Campaign in May, 1927, written by Pastor Charles Coates after a special interview, and published in our issue of 11th April last. This little booklet, printed verbatim as it originally appeared, is now ready, so that the numerous friends who were disappointed of their extra copies of that issue, which quickly sold out, can now be supplied. It gives in succinct form the whole history of our sister's remarkable experience of the Lord's goodness in leading her safely through the long years of suffering and despair, until she had arrived at that "large place" of deliverance, praise, and public testimony for which our Lord had designed it, with special attention to the divinely granted steps in the healing, and some subsequent spiritual experiences. It is entitled as before, *The Miraculous Healing of Miss Florence Munday*,—the booklet being suited for enclosure in letters or otherwise, price 2d (by post 2½d), or 15/- per 100 (15/9 post free), from the Elim Book Saloon, 7, Paternoster Row, London, E C 4

## Healed at His Baptism.

REV G T B DAVIS, so well-known in connection with the distribution of Testaments in several lands, tells the striking experience of a Mexican, named Mr Ruesga. As a young man he was bitterly opposed to Christianity. But hardship and illness came. Malaria laid him low. He was persistently visited by missionaries, but he sought to drive them away. He became almost blind through disease. Still he went on abusing his visitors. But they left a Spanish Bible. Through that Bible Mr Ruesga was converted. Immediately he determined to be baptised. A preacher was sent for by telegram. Here is the completion of the story as told by Mr Davis.

The report that one who had formerly opposed the evangelicals was to be baptised spread rapidly through the camps. Some two hundred Mexicans gathered to see the great sight. They began to make fun of him, and to call him names. They said he was a traitor in becoming a Protestant, and had sold himself for money and clothes. Others called him a fool to go into the water, when he was almost a skeleton from his long sickness.

"It was a cold November day with a 'norther' blowing. The water was covered with a thin coating of ice. He himself felt that it was like going to his grave to go into the icy water, but he was determined to do it. He was so weak that he had to be supported by two men to get to the pool of water. When he was about to be baptised, he took hold of Mr Baker, a big, strong man, and found that even he was trembling from the coldness of the water.

"While the Christians sang a hymn, he was baptised. Then, without any support, he went to the edge of the water and saw his wife baptised. Instead of the baptism being his grave, it became his life. Like Naaman of old as he dipped in the waters of Jordan, both he and his wife were completely healed of their malaria, and neither of them has had an attack of it from that day to this. When I saw Mr Ruesga he was the picture of health."

## Time for Love.

HERE is a striking illustration which speaks for itself. It requires no comment.

A minister who was riding outside a London omnibus got into conversation with the driver, and after a time asked him, "Do you love Jesus?" With a contemptuous look he replied, "No, sir, I have no time to think of such things." "Are you married?" was the next question. "Yes, sir," was the reply. "How many hours in the day do you work?" "Sixteen." "Then I am very sorry for your wife." "Why are you sorry, sir?" was the astonished question. "Because you have no time to love her." "Love her?" said the driver. "Why, I love her every yard I drive." The zealous worker took quick advantage of the very reply he wanted to deliver the Gospel message. The love of Christ should underlie every mile we drive.

We gratefully acknowledge the receipt of the following anonymous gifts. For Pastor and Mrs Muilan's outfit £1 (Baldock), £1 (Brighton), £1 (Carlisle), 10/- (Hornsey), 10/- (Ireland), for work in Belgian Congo, 25/- (Glasgow)

# The Ministry, Offices, and Organisation of the Church

## V.—Timothy's Appointment and Ministry as Pastor

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

**I**N the previous article we discussed and defined the pastor's gift of ministry, his office and ordination qualifications, his sphere of labour, the question of sex, his authority, and his responsibility. We have shewn that he must be born again, qualified and equipped by the Holy Spirit, and gifted for the ministry by the risen and glorified Lord. He must take the infallible Word for his guide, and with a single eye do all things for the glory of God. He must labour faithfully to feed and

This high office and pastoral gift placed him next in rank to those of an Apostle. The chief point of difference is that the Apostle received his instruction and revelation from the risen Lord in person. The pastors received that same Divine revelation not directly, but through an Apostle in the inspired writings of the New Testament, which is the Word of God. Timothy (and Titus also) received his orally and in writing only from the Apostle, not by revelation—proving he was neither an Apostle nor a prophet.

## Revival Party at Nottingham

Famous Building a Foursquare Gospel Centre

Principal George Jeffreys and his Revival Party commenced a Campaign in the historic Halifax Place Chapel, the grand old sanctuary of Nottingham Methodism, on Wednesday, 29th October. The beautiful and spacious building, now a permanent centre for Elim, is the scene of an old-time revival. The fire that burned on this ground in early Methodist days is burning brightly to-day. The prayers of God's saints are being answered. Souls

Nottingham  
Journal

AMAZING  
REVIVALIST  
SCENES IN  
NOTTINGHAM

are saved in every service. Over seventy have already decided for Christ, and the power of God is present to heal as in the early days of the Wesleys. Many are testifying to deliverances from their diseases—some instantaneously. One sister was miraculously healed of a lump at the back of her neck. Enthusiastic Crusaders from Birmingham, hundreds strong, sang their way to the opening service. Former members of this church weep for joy.

protect the sheep under his charge through the power of the Holy Ghost in full dependence on his Lord.

In the Apostle Paul's charge to Timothy we have a beautiful illustration of apostolic teaching and practice and a complete overthrow of the doctrine of apostolic succession.

In order to substantiate and prove our teaching regarding the pastoral office we will take up Timothy as an example of the apostolic practice, and observe in doing so the real nature of the connecting link between apostolic and pastoral ministries.

First we ask the question, Was Timothy an Apostle? And we answer, No. He and Titus (who was in the same ministry) are never named Apostles. In fact, the Apostle Paul made it quite clear they were not such, but as this point has already been dealt with in our study of the apostolic office, we need not labour it again here. It was then shewn that the apostleship was confined to the eleven, with Paul filling the position of the twelfth—excluding all others both in the Apostles' own day and ever since.

What then was the ministry of Timothy? Teachers say he was an evangelist, which undoubtedly he was. But beyond this he also occupied a higher ministry and office. The Scriptures clearly teach that he was a pastor in the office of an overseer

We will take Timothy's office and ministry under the following divisions:

- 1 His Office and Ordination Qualifications
- 2 His Ministry
- 3 His Sphere of Labour
- 4 His Authority and Responsibility

Taking these in order, let us first examine

### 1 Timothy's office and ordination qualifications

In order to deal with this it is necessary to take four passages of scripture—Acts xvi 1, 2, I Tim 1 18, iv 14, and II Tim 1 6.

From these Scriptures and from subsidiary passages we get the following. Timothy was evidently saved through the Apostle Paul, for he called him "his son," meaning of course his spiritual son. It would not be correct, however, to say that he was saved when Paul visited Derbe and Lystra on the occasion recorded in Acts xvi 1, 2, for this passage itself implies he was saved prior to this visit. He was saved through the Apostle on some former visit (probably the visit recorded in Acts xiv 6), and as a true follower of the Lord had received experience in the work of the Lord, and acquired also a good reputation amongst the brethren of Lystra and Iconium.

Now when the Apostle visited Derbe and Lystra again some

### SEVEN YEARS LATER,

he met with Timothy once more, and in all probability his great friendship and love for him was begotten at this time

That Timothy offered himself for the work can be truly inferred, but the Apostle knew the mind of the Lord as to the necessity of certain qualifications of character before ordaining anyone. Therefore he proceeded to make full inquiries as to the young man's character, and how he had conducted himself in the churches of Lystra and Iconium. The Divine record of the sum of this investigation we have in verse 2, that Timothy "was well reported (testified) of by the brethren that were at Lystra and Iconium." In I Timothy iv. 14 and II Timothy i. 6, we have statements which shew that Timothy was ordained by the laying on of the hands of the presbytery and the Apostle Paul. But to what office was he ordained? Scripture fully verifies that it was to the office of overseer, to do a work which was almost identical with the Apostle's (I. Cor. xvi. 10). How erroneous those teachers are who say Timothy was ordained by taking guidance through the gift of prophecy. Timothy was ordained to the office of an overseer because he was proved and found blameless and had the qualifications necessary for that high office. You will also notice that although Timothy was a young man, yet he was not a novice, as he had probably been about seven years in the Christian life, and had proved himself to be highly eligible for the office during that time

### 2 Timothy's gift of ministry

The ministry of an Apostle included all the other four ministries. Likewise the ministry of the pastor included the other two permanent ministries,

### EVANGELIST AND TEACHER

We find Paul, writing under inspiration to Timothy, authorising and commanding him to do the work of an evangelist (II Tim iv 5). Therefore he must have received the gift of an evangelist. He also commanded him to teach publicly, proving again that he must have received the gift of a teacher (I Tim iv 11, vi 2, II Tim ii. 2)

Further, we find in the many references to Timothy in Paul's writings to the churches, as well as in his letters to Timothy himself, that the Apostle counted upon him as one having received the pastoral office and ministry (I Tim iv 11-16, I Tim iv 1-5). In writing to the Philippians about Timothy (Phil. ii 20, 21), he says, "For I have no man likeminded (margin, so dear to me) who will naturally care for your state for all seek their own." This reveals the true pastor's or shepherd's heart. Then the Apostle's inspired Pastoral Epistles to Timothy giving him instructions how he was to act as a pastor, and how he was "to behave" (conduct, Young's literal translation) himself in the house or church of God" (I Tim iii 15), in organising the church, and ordaining to office those who were qualified. (There was no recognition of Timothy having received this or any teaching by direct revelation)

All these scriptures clearly testify that Timothy had received the gift of ministry of a pastor.

Further, in I Tim iv. 14 and I Tim i 6, we have the record that Timothy received a gift while his ordination service was in progress. This gift he was instructed not to neglect, but to stir up. What was this gift, and how was it bestowed? Some might say it was

### ONE OF THE NINE GIFTS

of the Spirit, and that he received it through the gift of prophecy at his ordination. But Scripture contradicts this in II Tim i 6. Here it is stated that this gift was a gift of God (not of the Spirit). The Lord gave all the gifts of ministry after He ascended up on high (Eph iv 8-11) therefore this was clearly a gift of ministry which Timothy received. Our Lord exalted as God gave this gift of ministry to Timothy, the ministry of a pastor, and confirmed it through prophecy.

### 3 Timothy's sphere of labour

Timothy's sphere of labour was a worldwide one, just as was the Apostle's. He accompanied the Apostle Paul in many of his expeditions in some cases being sent alone, or left behind by the Apostle, but always working in a general way as an overseer, organising and establishing churches. He was commissioned to ordain overseers as pastors from amongst those who were eligible for that office and ministry (I Tim iii), himself being an example and pattern for all (I Tim iv 11-16)

It is important to note that Timothy received no inspired instruction from the Apostle to cast lots, or to use the gifts of prophecy, tongues or interpretation in these appointments

### 4 Timothy's authority and responsibility

The authority of Timothy was given him solely through the Apostle from the Lord. He had no authority from any other source, nor could he add in any way to this. He must have a "Thus saith the Lord" through the Apostle for his authority. His responsibility was to be obedient to the Word of God entrusted to his charge. The often repeated charge which the Apostle gives to Timothy to keep all his instructions and commandments in each Epistle is profoundly significant. How very important it was for Timothy to have the Apostle's commandments, which were indeed the

### COMMANDMENTS OF THE LORD,

written out for him, that he might often study them, and refresh his memory by reading them (I Tim iv. 13).

We may quote here I Cor x 11 "These things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come"

Timothy's great responsibility as pastor to adhere strictly to the inspired Apostle's commands is also the great responsibility of all pastors. The sacred and solemn charges which the inspired Apostle gives to Timothy in these Epistles are certainly given to all who take upon them the responsibility of this sacred ministry, until the appearing of our blessed Lord (I Tim vi 13, 14)

In giving his impassioned and inspiring charges to Timothy (as also to Titus) the Apostle knew full well by revelation that the ministry of Apostles would not continue, for he also stated in I Cor xv 8, "And last of all He was seen of me also, as of one born out of due time" What did he mean by this emphatic phrase, "And last of all"

The context in verses 7 and 9 before and after shew clearly that he was referring to Apostles. "And last of all [the Apostles]" But he was not the last of all the Apostles to see the risen and glorified Lord.

#### JOHN THE APOSTLE

on the Isle of Patmos saw the Lord long after Paul had passed into glory (Rev 1. 13-17)

Even if we take the wider application (which the context does not allow) and introduce the word brethren—"and last of all the brethren," the Apostle John would contradict this (so also would Ananias, Acts ix 10), for Paul distinctly states the particular time he was referring to—the time of his spiritual birth. This is more clearly understood from Young's *Literal Translation*, which reads, "And last of all—as to the untimely birth." According to this Paul was making reference to the particular time when he saw the Lord, as distinct from other occasions (such as Acts xviii 9, xxiii 11) which occurred when he was born again, and when he received the gift of his apostleship. This completely clears up the seeming contradiction, and qualifies his statement to mean the only logical alternative, fully supported by the context—that Paul was

#### THE LAST APOSTLE

to whom the Lord appeared for the purpose of imparting the gift of apostleship

In Matthew xxviii 19 there is an inferential reference to a continuity in the teaching of the "all things" commanded by our Lord in His closing words, "And lo, I am with you alway, even unto the end of the world"

If Paul clearly and certainly knew by revelation that there would be no apostolic succession, how then was this command of our Lord literally obeyed by him, and what were his inspired instructions securing a continued obedience to the command after his own day. The Apostle does not leave us in the dark to take the traditions of men, or of any so-called church, for guidance on this vital point. He gives us by revelation a clear outline of the inspired method adopted by himself, and also of the inspired method which would provide for the command being obeyed right on through the Church age until our Lord should return. We have the unerring authoritative Scriptures for our supreme guide on this essentially important matter. Under authoritative revelation he states that the Lord Himself had committed to him the apostleship of the uncircumcision, while to Peter was committed the

#### APOSTLESHIP OF THE CIRCUMCISION

(Gal ii 7, 8) This apostleship is nowhere stated to have been committed to anyone else by any of the Apostles. But we do have it clearly stated that the Apostle committed the revelation he received to Timothy both orally and in writing (the word *com-*

*mitted* in the original means "put down to the charge or keeping") Now this is what the Apostle did and we are certain he was working out fully and accurately what the Lord required to be done.

Now what were the inspired instructions to Timothy in order that the teaching of the "all things" commanded by our Lord would continue to be proclaimed. We have it in II Timothy ii 2. He was here commanded to commit all of it to faithful men. And how were these faithful men in turn to carry out our Lord's command?—by teaching other faithful men.

In other words the inspired authoritative Divine arrangement to be obeyed for the

#### CONTINUANCE OF THE COMPLETE TEACHING

of our Lord in His inspired word was the committal of it to faithful men gifted with the ministries of evangelist, pastor, and teacher ordained to the office of overseer or deacon.

But it may be asked, What was to be committed? and what was the inspired arrangement or procedure? Some teachers of error say that the method or arrangement for committing this inspired revelation in continuity during this dispensation was by a certain body of men giving what they call an infallible interpretation of this Divine revelation, and thereby placing the revelation itself in a subordinate position, if indeed they would allow it to be read at all by the common people.

This is entirely contrary to the inspired and authoritative method employed by the Apostles. Paul in writing the inspired revelation to the Church in Rome did not commit it to any select body of men in isolation from other Christians. On the contrary he wrote, "To all that be in Rome, beloved of God and called to be saints" (Rom i 7). Likewise also in writing to the Corinthians he said, "To all that in every place call on the Name of Jesus Christ our Lord" (I Cor i 2). Thus not only to Christians in Corinth was the charge addressed—the Apostle says it was to *all in every place*, in Corinth or out of it, who should call upon the Name of the Lord to the utmost limits of the world.

Similarly, in writing to the Philippians, he addressed "all the saints in Christ Jesus which are at Philippi with the bishops and deacons." In this latter Epistle it is very

#### IMPORTANT AND SIGNIFICANT

that he did not write to the bishops and deacons only, but also to all the saints, or members of the church (Phil i 1).

How did Peter write his authoritative and inspired revelation. In I Peter i 1, he addressed it, "To the strangers scattered throughout [several countries]" Again, in II Peter i 1 he writes, "To them who have obtained like precious faith." The whole revelation was to be committed or given in its purity, without one word added to or taken from it, in a language understood by the common, ordinary people. This is the priceless inheritance of every mortal creature. There is no such thing as an infallible interpretation authorised in this precious Word of God. Such an arrangement is nowhere mentioned in the Scriptures. It is without apostolic authority.

What was the Divine method or procedure? Briefly it was that these faithful men would carry out the instructions given by our Lord, by obeying our Lord's commands in preaching the Gospel to every creature, teaching them to observe all things whatsoever He commanded, whether directly given by Himself, or through His Apostles preaching and teaching the new birth or salvation as absolutely imperative and essential as the first step into the Church or family of God whose should accept this new birth being therefore called *saints*. Holiness of life and healing for the body, the Baptism in the Holy Ghost with

#### SIGNS FOLLOWING,

the Second Advent of our Lord, and all that is in the Word of God, forming the message with which the Church should send forth her missionaries to all parts of the world

Such was the organisation of the Church as committed to Timothy and Titus, and also recorded in the Epistles, with the appointment of faithful men possessing the authoritative, scriptural qualifications for the two offices of overseer and deacon, exercising the blessed ministry of the precious gifts of our Lord—evangelist, pastor and teacher—having the gifts of the Spirit in scriptural order, functioning in the worshipping services. This is the Church's great responsibility. Every member has his or her individual share as members of His Body in obeying our Lord's loving commands, and in upholding the entire Scriptures of the Old and New Testaments as the supreme

authoritative revelation for all mankind. Oh that all who have taken the profoundly sacred and responsible office and ministry of pastor, evangelist, or teacher would so read and study these Pastoral Epistles to Timothy and Titus that they could visualise that dauntless warrior of the Cross aflame with a holy passion, his whole being throbbing with inspired and sacred emotion penning these letters not only to Timothy but to themselves individually. Yea, that they would meditate upon them, as they are also exhorted and commanded, until that same

#### INTENSE LOVE AND HOLY PASSION

for the shepherding of the flock would dominate and permeate their whole beings in the same way and degree as it filled and thrilled the aged Apostle

Timothy has passed to his eternal reward, but the message that inspired him and the multitudes of noble warriors down the centuries is alive and pregnant with the same burning, holy, passionate pleading, to nerve and inspire pastors, evangelists, and teachers to-day, through the power of the Holy Ghost, to lift high the flaming torch of spiritual freedom, liberty and righteousness in the glorious Foursquare Gospel, that a world of slaves grovelling in sin and ground under the tyranny of our modern civilisation and false religions might be emancipated, and taught the joyous liberty and the exhilarating happy life that flows from a wholehearted consecrated walk with the meek and lowly, but enthroned and glorified Man of Calvary

## From Front Line to Editor's Desk

Principal at Barking—Captivated Crowds—Missionary Enthusiasm

#### SOUL-STIRRING STUDIES

Bath (Pastor W. I. Taylor) With the beginning of the autumn Pastor Taylor commenced a series of addresses on "The Holy Spirit, His Work and Office in the Church and the World." These occasions have proved times of very real blessing and each week the numbers attending the week-night preaching service have increased for the power of Jehovah has rested mightily upon the meetings as God's servant has sought under the inspiration of the Spirit to unfold some of the truths of His precious Word.

The Gospel services are also being much blessed. The hall is always crowded to the door, and on a recent Sunday evening there were five who in the lovingkindness of God were given grace to take their stand beneath the blood-stained banner of the Cross.



Pastor W. L. Taylor.

#### TEN CONVERTS IN AS MANY DAYS.

Reading (Pastor J. C. Kennedy) God is blessing the saints meeting in the Palmer Hall West Street, in a mighty way, and we believe a great move amongst the unsaved is being accomplished. Bodies are receiving the touch of the Divine Physician, and the saints are being revived spiritually, creating an increased hunger for the fulness of the Spirit.

During last week ten souls professed salvation. The open-air and look-out bands are constantly bearing much fruit, eight souls being the result of these united efforts.

#### MISSIONARY VISIT TO HENDON

Hendon (Pastor H. W. Fardell) A great time of spiritual blessing was enjoyed on a recent Wednesday evening, when a

large crowd gathered to hear Pastor Mullan of Belgian Congo. Great joy, was experienced as he told of the marvellous way God had answered the prayers of His saints in miraculously healing His servant when he seemed to be so near death with malarial fever. Everyone was greatly encouraged to continue steadfast in prayer on behalf of these missionaries, who are doing such a glorious work in preaching the Gospel of salvation to those dwelling in darkness. Praise God, even cannibals and murderers have, through the power of the Name of Jesus, been gloriously saved, and are now serving the King of kings.

Two precious souls surrendered their hearts to the Lord, when the altar call was given.

#### DOUBLE EVENT AT LETCHWORTH.

Letchworth (Miss D. Phillips) There was a double interest attaching to the services at Letchworth during the week-end of October 19th and 20th, when the Sunday school anniversary and the visit of Pastor Mullan were arranged to take place simultaneously. The pastor is an old friend of Letchworth, and the story of his experiences on the foreign field was eagerly anticipated.

During all the services there were signs of a very vigorous work in the Sunday school and the way in which the scholars sing their special hymns was very commendable. In addition to the singing, many of the children and young people took an active part in the meetings. To crown all bringing joy to the hearts of the Lord's people and inspiring the Sunday school workers to fresh zeal, there were three conversions at the Gospel service on Sunday night.

The grown-ups, as well as the boys and girls, were moved and thrilled as Pastor Mullan recounted at each service some of his experiences during his four years on the Congo. It was an encouragement to those who had been praying for mission work to learn that God had been answering prayer in a signal and definite way, and as the pastor spoke of the tremendous need for continued prayer for the white missionaries, the



native evangelists, and the converts, many present were stirred to greater earnestness and continued zeal in prayer for the dark places of the earth

### A WOMAN PIONEER.

#### First Hull Wearer of Salvation Army Bonnet.

The interment took place at Hull on Thursday of Mrs Rachael Batty, of Spring Street, a well-known worker in the church of Elm Hall, and a former stalwart of the Salvation Army. She was the first woman in Hull to wear the Army bonnet. The interment was conducted by Pastor Court, of Elm Hall—Reprinted from the "Hull Daily Mail" of October 24th, 1930

### HISTORICAL OR SPIRITUAL INTEREST.

**Exeter** (Pastor L Quest) There is great rejoicing from the hearts of the members of the Foursquare Gospel church meeting in the J O C Hall, Friernhay Street, for the Lord's continual blessing on the meetings, and a great volume of praise is ascending. Much can be said about this grand old cathedral city, the capital of glorious Devon, with its many sacred places where some of the old martyrs lived and were burned at the stake, or put to death in some other cruel way.

It is a city of continual interest and delight both to the archaeologist and the historian, with some of its ancient walls still visible—Exeter fights to maintain all her privileges—but while she is thus engaged holding her forts, there is a body of people who are building a Foursquare Gospel stronghold, which is a sure refuge for the saints, until our Lord returns to claim them. Souls are being saved, and bodies touched by Jehovah Ropheca, and God's people are being filled with the Holy Ghost. During these last three months about twenty souls have been saved, and about twelve have received the Baptism in the Spirit. Recently Pastor Quest held a baptismal service in the River Exe, when several passed through the waters. The Word of God is being given forth and a series of studies on "The Church" is gripping the interest of the people as they listen to the Word. The position of the believer in Christ is being made clear, and the saints are, like Ruth, gathering all the gleanings as they go.

### SUNNY WORTHING

**Worthing** (Pastor R Smith) Just glance at the placards on the Southern Railway hoardings, and you will see "Sunny Worthing" advertised. Certainly Worthing does have its share of sunshine, but the sunniest spot in the town is at the Elm assembly. Here there is always sunshine, blessed sunshine, even when the sky outside is clouded, and its warmth can be felt as soon as the threshold is passed.

It was a time of happy fellowship at the recent annual meeting. After tea and some choruses and prayers the Treasurer read his statement of accounts. Then the Secretary gave a splendid heart-to-heart talk about the progress of the work, during its first year he said that owing to the high rent of the hall, there was a deficit. Then Pastor Smith put it to the assembly, and in a shorter time than it takes to write it down, "cheerful givers" had risen up on all sides, until the deficit was more than covered, and some balance left over! God loveth a cheerful giver ("hilarious giver," the margin reference tells us) and certainly sanctified hilarity was the order of the hour during this part of the proceedings.

Then the Pastor wound up the meeting with one of his usual Spirit-filled messages. He thanked the assembly and officers for their loyal and loving support, and said that he had spent some of his happiest days since he came to Worthing, and inwardly all thanked God for sending such a faithful minister. Pastor Coffin had planted, Pastor Smith is doing



Pastor R Smith

the watering, but the Lord is over-ruling all and giving the increase—Worthing is still in its infancy, but it is a lusty child, and growing steadily, and in the "sunshine of His smile" may it ever grow in grace!

### OLD-FASHIONED.

**Knapp Farm** (near Exeter) A visit to this little country place in South Devon does one's heart good. A really spiritual atmosphere can always be observed there. How good to hear them all speak of the storms they have encountered, and the many battles won, then to be led into the dear old chapel, kindly lent by Mrs Reed. These old-fashioned people, with old-fashioned hymns, and old-fashioned prayers and Amens, rejoice in the preaching of the old-fashioned Gospel. Well! you would very soon be old-fashioned too.

On Wednesday, October 8th, Pastor L Quest visited this centre and spoke on "The Feast of Tabernacles," discoursing upon the antitype, the Millennium, and the blessings of that age. Much blessing is resting on the little work here.

### ELIM CRUSADER CAMPAIGN

**Barking** (Pastor W A Nolan) The opening services of the Campaign in the Baths Hall on Sunday, October 19th, were marked with enthusiasm. The London Crusader Choir, accompanied by Pastor E C W Boulton, were present and their ministry both in word and in song was very effective, and much appreciated by all present. The hall was crowded for the evening meeting and the Choir again sang with great effect. Pastor Boulton gave the address.

On Monday night a glorious time of fellowship was experienced with the Crusaders from other centres. Pastor I C W Boulton presided at the united rally, and gave a brief outline of the growth of the Elm work. Three brothers, each from a different branch, testified to the saving and keeping power of the Lord Jesus Christ. A brother from Croydon gave a very interesting illustrated address on the Ark of the Covenant.

On Tuesday night they were favoured by a visit from Pastor W G Hathaway and some Bermondsey Crusaders. Pastor Hathaway gave a fitting address on the subject of revival. Hearts were stirred as the preacher made plain God's way of revival, and at the close of the service, four souls decided for Christ.

On Wednesday evening Pastor P N Corry gave a very forceful address on the Christian's Armour. The Ilford Crusaders were present and sang a choir piece entitled, "Sun of My Soul."

On Thursday evening Pastor W Henderson spoke on "Crusaders." Two Elm Bible College students, one from Denmark and one from Germany, were present and gave their testimonies. It made all hearts rejoice to hear these two testimonies in broken English.

On Friday evening, Principal P G Parker spoke on the Foursquare Gospel—that Gospel which has meant so much to all of us was accepted by many at the close of the service. Hallelujah!

Sunday, October 26th, was the grand finale of the Crusader Campaign when our beloved Crusader-in-Chief, Principal George Jeffreys, conducted the service in the Capitol Cinema. Crowds of people thronged round the doors two hours before the service started, and the huge building was soon filled to its utmost capacity. Right from the commencement of the service one could feel the presence of God. How the people sang! The grand organ, piano, and orchestra together with the congregational singing produced notes of praise that must have made the angels in heaven stop and wonder. At times a holy hush pervaded the whole atmosphere.

At the conclusion of the Principal's address the invitation was given, and twenty souls surrendered their lives to God. Testimonies were then given of healing.

And so ended the Crusader Campaign. The critics may ask, "Can Jesus Christ meet the need of modern youth?" The answer comes back clear and strong, "Indeed He can, we Crusaders have proved it." "Can Jesus Christ give satisfaction?" The answer rings out again, "Every hour of the day, He satisfies."

A work has been done which will stand the test of eternity. We praise God for the way He has blessed this special effort, and we realise that had it not have been for His blessing, the work would be in vain.



# The Family Altar

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

**Sunday, November 16th.** Exodus xxxiv 1-14

"Present thyself there to Me" (verse 2)

To present oneself to another implies a thoughtful, definite action. We present a gift with the idea of it becoming wholly the property of another. We are to yield or present ourselves unto God as a living sacrifice. Moses presented himself to God in the morning. It is a good thing to present ourselves afresh to God every morning. Especially is it well to present ourselves afresh to God each Sunday morning, for it is the first morning of a new week. Everything on this morning is designed to help us—especially when we partake of the bread and wine. These are memorials of the Lamb of God who presented Himself absolutely to God. If Christ presented Himself to the Father, should we not do the same? Of course we should. Thy dying love, O Lamb of God, draws forth my living love. I will therefore present myself afresh to Thee this morning, that Thy will may find expression through my life.

**Monday, November 17th** Exodus xxxiv 20-35

"The firstling of an ass thou shalt redeem with a lamb" (verse 20)

It did not say that the firstling must be without blemish. There was no condition that it be an obedient animal without vices. No, the ass might have been very troublesome or defective. It might have been blind, lame, deaf, deformed, obstinate—all these things and more yet the lamb was sufficient to redeem it. The perfections were in the lamb, the imperfections in the ass. A perfect lamb redeemed an imperfect ass. Or the ass might have been beautiful in form and sound in limb. But still the lamb was essential to redeem it. Thus is the picture of our redemption. We are as the ass, either morally ugly, or perhaps morally almost blameless. Yet we need redemption. God's perfect, heavenly Lamb was necessary to our redemption. The ass that was not redeemed by the lamb had its life forfeited. We only live as we accept God's Lamb as our substitute. We may not like to have our lives figured by an ass. But God who knows us through and through has so figured us. Humility is glad to accept God's provision—the Lamb.

**Tuesday, November 18th** Exodus xxxv 20-35

"The Lord hath called by name Bezaleel" (verse 30)

There are general calls and special calls. General calls are helpful—but the greatest blessing comes to the life when we get a special call. It is beautiful to know that God has some special work to be done, and He has specially called us to do it. God is ready to give special calls if we are ready to respond. Many do not want special calls because the call involves special sacrifice. If you are seeking a special call be prepared for a strict spiritual training. Those who desire great calls must have great characters. Leaders are not prepared in rose-gardens, but on battlefields. Special calls are not calls to luxury, they are calls to strenuous service. Sometimes the end of a special call is martyrdom. But even if there is not the actual act there needs to be the constant manifestation of the martyr spirit. "I die daily," said Paul. He was a man of a special call. He well knew the heart scars and the body scars of an honoured soldier of the Cross. It is good to seek a special call, but you will also want special grace.

**Wednesday, November 19th** Exodus xl 17-27

"He lighted the lamps before the Lord" (verse 25)

And suddenly the Holy Place was lighted up! Seven lamps crowned the candlestick, with its main shaft and two branches on either side. Seven lamps—but they so wondrously blended together that they gave one light. It was not seven lights that mastered the attention, but one light. Every light merged into the exhibition of one light. So it should be with the Church. There are many individuals in the Church, but all individuals should so merge together that one complete light should shine forth. We sometimes hear about "leading lights" in the Church. But we are not seeking leading lights—we follow one Light. We want the light of the glorious Gospel of Christ to shine forth into all the world. Each one of us must therefore shine—but the shining should not remind men and women of us, but of Him. Shine, brother, shine. Shine, sister,

shine. But let your happiest thought be that the brightness does not reveal you—but Christ. Your light may be comparatively small, but the absence of one small light can spoil the finest lighting effect.

**Thursday, November 20th.** Exodus xl 28-38

"The glory of the Lord filled the Tabernacle" (verse 35)

Glorious Tabernacle—its darkness had been turned into light. Happy people—God was in the midst of them. Blessed God—He had condescended to enter His dwelling place. But now there are tabernacles of flesh and blood. Everyone of us is a tabernacle for God. When Christ came in, then our darkness was turned into light. When Christ came in, then God was glad, for He had found the goal of all goals—the heart of man. God loves to fill human tabernacles with His glory. Do not let us think God must be constrained to fill the human heart. He yearns to do it. Nothing pleases Him more. When God has the right conditions, He is not slow to fill man's life. He is quick—very quick. Usually it is a slow process to obtain the right conditions, but when those conditions are present God hastens to fill the empty space with His glory. Do you feel a broken and empty vessel? Look to God—then He will mend that which is broken, and fill that which is empty.

**Friday, November 21st** James i 1-15

"Let patience have her perfect work" (verse 4)

God can do nothing with an impatient man, except to teach him patience. Patience is essential if we are to work with a patient God. Therefore before God can trust us to go along with Him, He must teach us to be patient. A great preacher once said, "The trouble is that I am in a hurry and God is not." In one sense God is in a hurry—He yearns to bring men into saving touch with Himself. But the wisdom of God governs the rate of His working. Therefore in His own work He lets patience have its perfect work. How important then that we should let patience have its perfect work in our lives. Only thus can we co-operate with God. Only thus can we be of any value in His service. Where is the patient man? Then there is a man whom God can use. The Lord worketh for them that wait for Him. Quality is not the result of rush. Quality is the result of character which is strong enough to be willing to work at God's rate. The patient man does not make haste—neither does he make waste.

**Saturday, November 22nd.** James i 16-27

"Let every man be swift to hear, slow to speak, slow to wrath" (verse 19)

We should rather use the word "swift" in each case—swift to hear, swift to speak, swift to wrath. No, says God—we may be swift to hear. Then that which we hear should be well considered before we speak. Because we want to speak that is no reason why we should speak. Be slow to speak. But even if we do decide to speak, and that which we have heard is calculated to stir up our wrath, we are still to be slow to wrath. God makes us go slowly at the launching of wrath. There is such a thing as righteous wrath. God is wrathful against sin. That wrath was expended upon the life of the Lord Jesus at the Cross. But wrath is the very last thing that should escape our lips. Be swift to hear—but don't get angry. Then if you do speak—still, don't get angry. Keep sweet when it would be easy to be sour. Don't cloud the day for others because you wish to speak your mind. It is only safe to speak one's mind when the mind within us is the mind of Christ.

"It should give pause to shallow thinkers that the Gospel story has in no respect weakened its hold upon the child mind, but rather seems to gain in its attractiveness. Every slum post in the British Isles could do with at least twice its present Sunday school accommodation"—*God in the Slums*

Sunday, November 23rd, 1930.

READING: Daniel i. 1-20.

# Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: "I pray not that thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. They are not of the world, even as I am not of the world."—John xvii. 15, 16.

## DANIEL AND HIS PALS

### TEACHER'S NOTES

#### I. Prophecy Fulfilled.

The evil so long foretold had at last fallen upon Judah and Jerusalem. Jehoiakim the King, his relations, princes, officers, and mighty men of valour had been carried away by Nebuchadnezzar the King of Babylon until none but the poorest sort of the people were left in the land (read II Kings xxiv 12-16). The prophecy of Isaiah to Hezekiah, spoken one hundred years before the event had been fulfilled to the letter, so that the vessels of the house of the Lord and of the Kings of Judah were removed to Babylon (see Isaiah xxxix and Daniel i 3), along with the young princes with whom we are now brought into contact.

II **Nebuchadnezzar**, the Babylonian King with whom we shall now have so much to do in the history of Daniel was by far the greatest king that Babylon ever had. By his conquests over Syria, Jerusalem, Tyre and finally over Egypt (thus fulfilling the prophecy of Jeremiah xliii 9, 10, and Ezekiel xxix 19), in which land an inscription has been found telling of his victory, he established his empire upon a firm basis from the Persian Gulf to the frontier of Egypt. (Look up the extent of his kingdom on the maps at the end of your



Photo by]

**RUINS OF BABYLON.**

[A Plumptre

Bible.) Not only was Nebuchadnezzar famous as a warrior, but as a builder and the great ruins of Babylon are a witness to his wonderful skill. It has been my privilege to visit that city more than once, and to conduct parties of soldiers and others through its wonderful streets, to stand upon its mighty walls, to pass through its marvellous gateway, and see the remains of temples, quays and bridges with which he beautified his city. The photograph of the foundations of the hanging gardens of Babylon here reproduced shew what this king would do to please his wife. Berosus tells us that he built this marvel of the world to resemble the mountainous scenery of the distant country in which his wife had been brought up. Even to the end of his life the records that have come down to us are full of accounts of his continued building, and nine-tenths of the bricks brought from Mesopotamia are said to bear his name.

**Daniel at the Court of Nebuchadnezzar.** This Jewish boy and his three companions were chosen with others to be trained in all the wisdom and language of the Chaldeans. Their training was to be of three years' duration, and during that time they were to be nourished with meat and wine from the king's table (verse 5). How far away Jerusalem must have seemed, how strange the people, the busy city and the new surroundings! The books of the Law must cease to be their study, and they are forced to read and study heathen literature and language, and to conform to heathen ways and food. Daniel however was made of better stuff, he purposed in his heart that he would not defile himself. Though he was living among the heathen, he would not become one of them and

he with his friends made a great stand for God and for righteousness in a very difficult place. To despise the king's meat, to live as unconquered Jews among their conquerors, were hard things for any boys to do but they did it. "Give us pulse to eat and water to drink, not because we like it, but because we refuse to be defiled and to become Chaldeans," was very much like rebellion but they gave their request to have a trial of ten days, and at the end of that time they proved that

#### Righteousness is Profitable (verses 14, 15).

Their appearance was fairer and fatter in flesh than all the children which did eat. Not only so but at the end of their training, and as a result of God rewarding their faithfulness, they were not only better than their companions when they stood before the king, but ten times better than all the court magicians and astrologers in the realm.

What had the stand of these boys in matters of diet to do with their stand as the wisest in the kingdom? It was not their stomachs that dictated what they should eat, but their hearts, and because their hearts were right they lived as servants of Jehovah and not as captives of Nebuchadnezzar. They honoured God, and placed His kingdom first, and then He honoured them. They were faithful in that which is least, and became faithful in much (Luke xvi 10). To live in this way in the heathen court of Nebuchadnezzar required that Daniel and the rest must be in constant communication with their source of strength, and thus we know they were, because

**They Were Loyal Boys to Jehovah.** Food and wine offered to strange gods was not for them. Better the cheapest, commonest food that was wholesome than the dainties of false friends, and when all other bowed the knee in false worship, their backs refused to bend (chap iii 18).

#### They Were Praying Boys.

Read chapter vi 10, and you will see that Daniel did not simply begin to pray when danger was near, but that it was his habit to do so, and habits are made when young. Though he lived in Babylon he looked toward Jerusalem (see II Chron vi 36-39).

#### They Were Bible-Studying Boys (chap ix 2)

The Books of their race, the prophecies of their men of God, were still their study. Daniel at this time was getting on in years, but he understood, and no doubt had been watching and waiting for that prophetic clock to run out. He knew the language and the wisdom of Babylon, but meditated on the books of Palestine.

Boys in this land and in every land need to be the same as these heroic champions in Babylon. The Lord has told us that though His children are in the world yet they are not of the world (John xvii 14-16), and to be His witnesses we need to be loyal servants of Christ, esteeming His favour more than the plaudits of the world. Others may smoke, may drink and defile themselves with the filth of worldly conversation, but for us, nothing but the purest and the godliest will do, and we know He will reward. To live in this atmosphere, prayer and the Bible are as necessary as our food. Spiritual strength must be nourished by Divine communication, and the avenues by which this is received are opened up by God speaking to us, and we to God.

## The Love of God

The love of God is an ocean, and no line can sound its depths. It is a sky of unknown dimensions, and no flying machine can reach its heights. It is a continent of unexplored distance, and no tape can measure its length. It is a width of unsurpassed country, and so survey can find its boundary. It is a mine of wealth, and no delving of man can estimate or exhaust its riches. It is a pole of attraction, which no explorer can discover, and the love of God is a forest of beauty, and no botanist can find and describe its variety and glory.—*Sel*

## “Just as I Am”

**A**LMOST a century ago, in the year 1836, a young girl, Miss Charlotte Elliott, was preparing for a great ball, to be given in her native town. Full of gay anticipation, she started out one day to her dressmaker to have a fine dress fitted for the occasion. On her way, she met her pastor, an earnest, faithful man, and in the greetings which passed between them he learned of these intentions. He reasoned and expostulated, and finally pleaded with her to stay away from the ball. Greatly vexed, she answered, “I wish you would mind your own business,” and went her way.

In due time the ball came off, and this young girl was the gayest of the gay. She was flattered and caressed, but after dancing all night, laying her weary head on her pillow only with returning day, she was far from happy. In all this pleasure there had been a thorn, and now conscience made her wretched. Her pastor had always been a loving, cherished friend, and her rudeness to him rankled in her breast. More than all, the truth of his words came to her heart and would give her no rest. After three days of misery, during which life became insupportable, she went to the minister with her trouble, saying, “For three days I have been the most wretched girl in the world, and now, I want to be a Christian! What must I do?”

We need not be told that the minister forgave her for her rudeness to himself, or that he joyfully directed her to the true source of peace. “Just give yourself, my child, to the Lamb of God, just as you are.”

This was a new Gospel to her, she had never comprehended it before.

“What! Just as I am?” she asked. “Do you know that I am one of the worst sinners in the world? How can God accept me just as I am?”

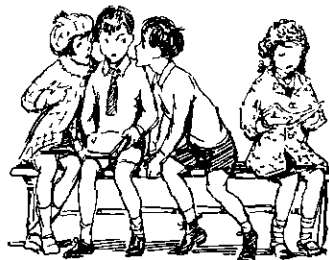
“That is exactly what you must believe,” was the answer. “You must come to Him just as you are.”

The young girl felt overpowered as the simple truth took possession of her mind. She went to her room, knelt down, and offered God her heart, guilty and vile as it was, to be cleansed and made fit for His dwelling. As she knelt, peace—full, overflowing—filled her soul. Inspired by the new and rapturous experience, she then and there wrote the hymn beginning “Just as I am, without one plea.”

Little did Charlotte Elliott think of the fame or the immortality of the words she had written, it was simply putting her heart on paper, and therefore the hymn, born of her experience, appeals to other hearts needing the cleansing power of the blood of the Lamb.

## Children's Bible Educator

The prize-winner for October is Arthur North, West Hendon, to whom we are sending a copy of “When God Changes a Man.”



LIVE OMTINOMCAUINSO  
ROUCRTP DOGO ARNESMN

**Puzzle.** Here is a picture which illustrates a well-known text of Scripture. The words of the text are beneath it, with the letters in each word jumbled (though all the letters belonging to each word are kept together).

Write out the text correctly, and give the book of scripture, and chapter and verse where found.

**Answer to October 31st Puzzle** “It is more blessed to give than to receive” (Acts xx 35)

**Solutions should arrive first post Monday, November 17th.**

## A Mother's Love

**T**HE daughter of a poor Highland widow had forsaken the home of her childhood, and was leading a life of sin in one of the cities of Scotland. The mother went after her lost one. The daughter relented, and was on her way back, but temptation assailed her as she journeyed to her childhood's home, and she returned to her former haunts. The desolate mother reached her cottage alone, and yet she was not alone, for she called on the widow's God, and He heard her cry. As she sat late one sleepless night watching the dying embers of her scanty fire she heard a footfall on the floor. She turned at the sound, it was her repentant child. After the first glad surprise and full confession was over the daughter said, “How came it, mother, that at this dead and lonely hour I found the latch of the cottage open?” “That latch has not been shut day or night since you left me,” the mother replied, “I feared that if you came and found it shut you might have turned away for ever.” A mother's forgiveness and a mother's welcome were expressed in that open latch.

This touching incident reminds us of another open latch. The Gospel of the grace of God tells us of the

way which Jesus, by His own blood, has opened into the presence of God. Sin had stood between us and God, and had proved a shut latch. But Jesus came to make His soul “an offering for sin.” Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself” (Heb ix 26).

The widow's child did not stand without and cry, “Mother, unlatch the door.” A mother's love had done that while she was yet far away. She found the door unfastened, and went freely in. Unsaved one, you need not ask the Lord to do what He has already done. He gave Himself. He died for the ungodly. While you were far away, yea, before you had a being, the mighty work was done. On the Cross Jesus said, “It is finished.” What then remains for you to do? Nothing out to take with rejoicing from Jesus, at once, the life everlasting He gives”, for it is written, “Verily, verily, I say unto you, he that heareth My Word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life” (John v 24). The God of love is waiting to welcome you. It is time you were saved. Delay not, but enter now.

# Classified Advertisements

## REVISED RATES

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

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

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

## BOARD-RESIDENCE, ETC.

### Holiday Apartments, etc.

**BRIDLINGTON**, Yorks—Cheery, homely apartments, board optional, comfortable, pleasant, restful, those needing change of air. Mrs Kemp, "Elsinore," Trinity Road B572

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**CHRISTIAN** home with prayers and fellowship bedroom to let, use of sitting room and bath, etc, 12/6 weekly. Mrs Morgan, 128, Mantilla Road, Tooting Bec Common, S W 17 B575

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

**HORSHAM**—Foursquare home for rest, prayer and fellowship. Full board or bed and breakfast, moderate terms, visitors or permanent, country town. Mrs Newman, Lyndhurst, King's Road B573

**LEIGH ON SEA**—Christian home with prayer fellowship. Visitors or permanent. Near Elim Assembly. Terms 35/- weekly inclusive. J T Robinson, 40, Oakleigh Park Drive B563

**STREATHAM**, S W 16—Comfortable, homely board residence. Single rooms or sharing. Clean, good cooking, near trams, buses, and Tooting Bec Common. Apply, Miss Goodwin, 11, Pendle Road B570

## SITUATIONS VACANT.

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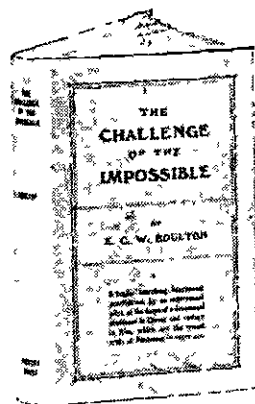
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