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WESLEYAN METHODISM IN NOTTINGHAM (see page 769)

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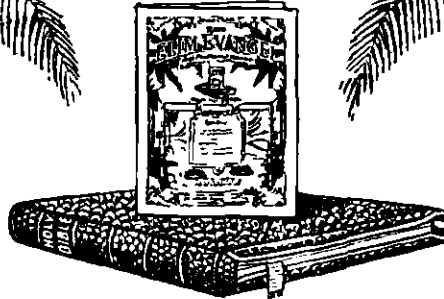
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 49

DECEMBER 5, 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's

REVIVAL & HEALING

CAMPAIGN

in the HALIFAX PLACE CHURCH

(Late Wesleyan Church),

STILL IN PROGRESS.

Every week-night (except Fridays) at 7.30

Sundays at 3 and 6.30 Thursday afternoons at 3.30

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

BELFAST**Principal GEORGE JEFFREYS**

and Revival Party's

REVIVAL & HEALING

CAMPAIGN

in the ULSTER HALL

commencing SUNDAY, DECEMBER 28th

Full particulars in next issue.

CHRISTMAS CONVENTIONS

BELFAST. December 25th and 26th Annual North of Ireland Convention in Elim Tabernacle, Ravenhill Road. Speakers: Pastors P. N. Corry, E. J. Phillips, and J. McWhirter. Convener: Pastor R. E. Oarragh. Services both days at 11.30, 3.30 and 7 (Boxing Day at 3.30, Baptismal Service).

LONDON. December 25th and 26th. Elim Tabernacle Central Park Road, East Ham. Christmas Day, 11 a.m. Boxing Day, 11, 3, and 6.30. Speakers: Pastors W. Henderson (London), T. Tetchner (Scarborough), and W. Brambleby (Yeovil).

CARLISLE. December 25th to 28th. Elim Tabernacle, West walls. Speakers: Pastors S. Gorman and W. Kelly. Convener: Pastor R. Tweed.

LIVERPOOL. December 25th to 28th. Elim Tabernacle, corner of Windsor and Whittaker Streets. Christmas Day, Boxing Day, and Sunday, at 11, 3, and 6.30. Saturday (27th) at 11, 3, and 7.30. Speakers: Principal P. G. Parker, Pastors W. Hilliard, and J. McAvoy. Convener: Pastor F. A. Farlow.

PONTYPRIDD. December 25th to 28th. Elim Church, Thurston Road. Speakers: Mrs. Harries-Williams (Llanelly) and Pastor D. J. Jones (Manselton).

NEW YEAR CONVENTION

GLASGOW. January 1st to 4th. City Temple (corner of Bath and Elmbank Streets). Thursday, 11, 3, and 6.30. Friday, 7.30, Saturday, 3 and 6.30, Sunday, 11, 3, and 6.30. Speakers: Pastors P. N. Corry, and R. Tweed. Convener: Pastor S. Gorman.

WATCH THESE DATES:

CARDIFF. Dec 6 at 11, 3, and 6.30 Crusader week-end conducted by Pastor E. C. W. Boulton

CHELMSFORD. Wed, Dec 3 at 3 and 7.30. Elim Tabernacle (formerly Glad Tidings Tabernacle), Mildmay Road. United Monthly Convention (7.30, Baptismal Service). Special Speakers.

ELIM WOODLANDS. Saturday, Dec 6. Monthly gathering, 3.30 to 9 p.m. Fellowship Tea, music and singing, Bible talk and prayer meeting. Tickets 1/3 at the door, or 1/- if bought in advance at any Elim Church in London. All welcome.

ELIM WOODLANDS. Elim Woodlands will be open to Elim friends on December 26th and 27th, from 3 p.m. to 10 p.m. Music, singing, fellowship, and meeting. Tea and supper. Inclusive charge, 4/- With tea only, 2/-, with supper only 2/6.

FOREST HILL. Dec 7 at 7.30. Perry Vale Hall. World Crusade meeting. Miss Chung.

ILFORD. Dec 4 at 7.30. Elim Hall. Scrafton Road. World Crusade meeting. Miss Chung.

ISLINGTON. Dec 8 at 7.30. Elim Tabernacle, Fowler Road. World Crusade meeting. Miss Chung.

KINGSTON-ON-THAMES. Dec 14 at 6.30. Elim Tabernacle, St James's Road. Visit of London Crusader Choir.

LONDON. Every Friday night at 7.30. Welsh Tabernacle, Pentonville Road, King's Cross. Foursquare Gospel Rally.

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

This space is reserved for local announcements

**KENSINGTON
TOWN
HALL**

During the months of December and January, Pastor P. N. Corry (Dean of Elim Bible College) preaches in the Kensington Town Hall every Sunday at 3 and 6.30, while the church at Notting Hill Gate is being renovated and its seating capacity enlarged.

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. 49

December 5, 1930

Twopence, Fridays

Wesleyan Methodism in Nottingham

By JAMES McWHIRTER

HOLY ground is the place from which we write, that is, if we are correct in believing that ground where God is revealed to man by singular manifestations of His majesty is holy.

The city of Nottingham has a sacred history in connection with the Methodist movement during the eighteenth and nineteenth centuries, equal to any we have heard or read of in the British Isles. Other places have for a short season attracted the attention of the religious world by extraordinary outpourings

The present-day institutions, noble and creditable as they are, are but poor and inadequate representations of the mighty invisible forces belonging to the movement that was largely responsible for bringing about complete change in the religious character of our nation. No less a person than Mr. Lloyd George has said that John Wesley did more for England than all the politicians of that time. Testimony like this from one of our greatest statesmen thrusts out of court the sophistry that legislation is the only

The Revival at Nottingham

Late News of Principal George Jeffreys' Campaign

GLORIOUS NEWS OF REVIVAL COMES TO HAND FROM THE REVIVAL CENTRE AT NOTTINGHAM, WHERE PRINCIPAL GEORGE JEFFREYS AND HIS PARTY ARE LABOURING. THE FOURSQUARE GOSPEL MESSAGE IS WINNING ITS WAY INTO THE HEARTS OF THE PEOPLE, AND THE YOUNG PEOPLE, HUNDREDS OF THEM, ARE RALLYING UNDER THE BANNER OF FOURSQUARE GOSPEL TRUTH. IN EVERY SERVICE MANY CONVERSIONS ARE TAKING PLACE AMONGST ALL CLASSES OF THE COMMUNITY, AND BELIEVERS ARE FEEDING UPON THE FINEST OF THE WHEAT. ON ALL HANDS THE SAME TESTIMONY IS TO BE HEARD—“THE BIBLE HAS BECOME A NEW BOOK TO US,” IN THE SUNDAY MEETING HUNDREDS TESTIFIED TO BEING HEALED OF ALL KINDS OF AILMENTS. DENOMINATIONAL WALLS ARE FALLING FLAT, AND THE MEMBERS OF VARIOUS CHURCHES ARE UNITING TOGETHER ON THE ONE COMMON PLATFORM OF REVIVALISM. THE DISTRICT WHERE THE CHURCH IS SITUATED HAS BEEN STIRRED TO LIFE, AND PEOPLE ARE AMAZED TO SEE THE CROWDS FLOCKING TO THE SERVICES. PRAY ON! THE REVIVAL FIRE IS SPREADING.

of the Holy Spirit, but to our knowledge no city has experienced the constant and progressive blessing of God in the same manner as Nottingham.

That the Wesleyan Methodist movement was the main channel there is no doubt. Other streams of grace there were which were merely overflows from the exuberant supply of Wesley's irrigation, laid well and deep when the city was a spiritual wilderness.

It is sad to reflect that denominational prejudice and religious bigotry were the main hindrances at that time to a national revival, though the extent and influence of what was actually accomplished in Nottingham cannot be estimated by visible standards

remedy for our national ills. It argues eloquently and convincingly that the solution of our Government problems lies in religious revival. Indeed the England of to-day is Utopian compared with the unhappy England that was saved by a spiritual revival in the eighteenth century.

The book that lets us into the secret of Nottingham's transformation and growth in grace is a small volume on the "History of Wesleyan Methodism in Nottingham," by G. H. Harwood. Apart from the first chapter, dealing with the Wesley family and the moral and religious condition of England, the work is unique. A good life of Wesley gives more fully

all desired information of the former, and Macaulay has no equal in revealing the soul of the latter. From chapter two to the end we are supplied with all the materials that make a complete living picture of the movement. In a life of Wesley we are shewn a close-up life-size portrait of the man. A history of the Methodist movement gives us a general view that does not admit of the necessary details to make a complete picture. The volume in hand is not a touched-up picture of the great Wesley, nor narrow lens view of his greater movement, but it is a true, long-exposed, and steadily focussed photograph, hence we have a picture of just proportions. Now the Wesleys, John or Charles, appear now George Whitefield. The success and the failure, prosperity and adversity, the loyalist and the traitor, advance and reverse, all are here, for Harwood's camera registers all the facts.

Before entering upon the outstanding features of this remarkable work let us point out the circumstances that have led us into this vein of contemplation.

Upon being advised of the Halifax Place Wesleyan Chapel, Nottingham, being for sale, we met by appointment the Circuit Superintendent, who with the minister of the church received us courteously. The sale and purchase were not discussed on the ordinary terms of trade. We presume it was the sacred associations of the grand old building that made the Superintendent diffident. For our part we were restrained by the atmosphere of the place which made us reluctant to ask more than the most necessary questions. On both sides there was a realisation of a Third Party interest. The transfer of the building to the Elm Foursquare Gospel Alliance was duly negotiated. We are very deeply conscious of the great responsibility of our undertaking, and trust by the help of the Lord to maintain the spiritual traditions of this sacredly memoried sanctuary.

At present we (Principal George Jeffreys and Revival Party) are conducting a revival and healing campaign in this Chapel, which is among the most

famous in the city. Why such a building was disposed of by the Methodist connection is because the members have gradually moved to the suburbs to live, and joined other Churches of their society.

The following is an abridged description of the Chapel when built in the year 1847.

"It is in the Italian style of architecture, with a Roman Ionic portico and terrace, executed in stone. The body of the structure is of brick, with massive stone edgings and mouldings. The plan of the chapel is a parallelogram of 95½ feet by 63½ feet. The gallery extends entirely round the walls, with semi-circular ends, the front pews projecting 2 feet 10 inches over the columns, which are of cast iron, with enriched capitals. The interior is magnificent. The pulpit is of solid mahogany, exquisitely finished, and is double, one half rising above the other, the entrance to the lower division being by a passage under the higher, proceeding from the back, a beautiful geometrical staircase in the form of the letter 'S,' with elegant iron balustrades, leads to the upper compartment. Crimson cloth, and elegant carpeting within the communion rails, complete this prominent feature of the interior. At the back of the pulpit is the orchestra, which is adorned by an organ, supplied by Messrs Gray and Davidson, London. The ceiling was originally divided into square compartments, and the centre panels were enriched with mouldings of flowers, etc. A massive moulding, with *basso relievo* flowering runs along the walls at their junction with the ceiling. Flues are carried up in the walls for the admission of cold air, with apertures concealed by enriched *paternæ* of cast iron, and ample ventilation is provided for on the gulloche system. The pews are painted throughout, and are mounted with Spanish mahogany. The windows have neat circular heads, with archivaults and chained architraves, and the ceiling, which was deeply carved, is said to be the highest of any Wesleyan place of worship in the kingdom, being 41 feet from the floor. The number of sittings is 1,800," though it is capable of holding 2,000 people.

(To be continued)

Healed after Eleven Serious Operations

at Principal George Jeffreys' Greenock Campaign

IT makes me very happy to be able to testify to the healing power of my Lord and Saviour, Jesus Christ. I had eleven serious operations performed on me. The time came when an operation was not advised and for seven long years I had a diseased side with a great swelling and a solid growth. The pain was both ceaseless and acute. I had other symptoms that made me think I had cancer. I suffered greatly from bad circulation, caused, the doctor said, by reaction of my operations. I had a great many black marks on my body, there was pain with each mark. For twenty years I had chronic catarrh and bronchitis. No one but God knows what I suffered with my side when the cough started. In April, 1929, in Greenock Town Hall, I went forward for healing, seeing no one but



Mrs. E. Bolton.

freshly ever since. I have had no return of my throat and chest (Greenock)

"Jesus only" I was anointed and prayed for by Principal George Jeffreys. Right at once a great change took place in my whole system and I was made whole, because my Lord was there. I knew before I rose from my knees that my side was healed. When I got home, I had not a single black mark and the blood circulates through my whole body. I have had no return of my trouble—(Mrs) E BOLTON

The Parable of the Ten Virgins

(*Matthew xxv.*)

By JAMES SALTER. F.R.G.S. (*Congo Evangelistic Mission*)

IT will help us in our study to take notice that Matt xxiv and xxv were spoken at the same time, and that together they form one continuous whole

When Jesus said, "I have yet many things to say unto you, but ye cannot bear them now," He meant He had told them all He could, and all further revelation must be dependent on and subsequent to the coming of the Holy Spirit that is, it would be post-Pentecostal

The parable of the Ten Virgins then is a figure of the return of the Son of Man, and not of the Rapture. See Matt xxv 13. When the Jews cut off their Messiah, they cut themselves off from God. They refused the "Sign-Son," the virgin-born One, rejected the truth, received a lie, walked from the light and went into darkness. The speaking in tongues on the day of Pentecost was not only a fulfilment of prophecy, it was also the death-knell of

A BLIND NATION

Relative to things spiritual they became deaf, dumb and blind. To them still "pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." But they are like Joseph in the dark dungeon with only his dreams left, awaiting the King's command to life and liberty. Cut off but not cast off, forsaken temporarily, but not forgotten permanently. Though the veil is upon their heart, there is an "until" (II Cor iii 15-16, Rom ii 25).

At any moment the biggest event in the history of the world may take place a happening unprecedented, startling, weird, silent. Millions missing. The raising and rapture of the saints will scare a superstitious godless world, but only for a short time. Then it will return to its scoffing, and as in the case of Elijah and Elisha and the Baal-worshipping young men, the rapture will become the subject for new jokes and jibes (see II Kings ii 23-24). The disappearance of so many will solve the unemployment problem, result in a tremendous inflow into government treasuries, allow of the reorganising and combining of world industries, and probably evolve new forms of governments. Control of world affairs now fast slipping from Gentile to Jewish hands will then receive a veritable landslide. Because of this advantage the Jews will then be in a position to bargain and buy a seven years' contract between themselves and a leader among world rulers. They would thus have a renure on Palestine, having their own Temple and ritual, including sacrifices. All this apart from God and with a veil still upon their hearts and eyes.

Having by this time delivered the Bride to the Bridegroom, the Holy Spirit will turn His attention with increased activity to the Jews, not in Palestine

only, but throughout the world. He will seek out the many watching for Messiah—the Simeons and Annas, with others looking for redemption in Jerusalem, that He may reveal unto them in His inimitable way that they shall not die until they have seen God's salvation, the Lord's Christ, the Messiah. Groups of such people waiting for the Consolation of Israel will be formed, and "then they that feared the Lord spake often one to another and the Lord hearkened and heard it and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name." Behold, the Bridegroom cometh," will be the thought and theme of such groups. "Go ye out to meet Him."

After three and a half years of unhindered and unhampered occupation of the land, at a time of unparalleled prosperity, the blow will fall which will put the nation on trial for its existence. An attempt will be made to force Gentile idolatry upon orthodox Jewry. "In the midst of the week he shall cause the sacrifice and the oblation to cease," and then they will "see the abomination of desolation stand in the Holy Place." Terror makes cowards of us all, and trouble drives some people to God. Rejecting Gentile idolatry and refusing Gentile interference in his worship, the Jew will be driven on a new quest for God, for the Hidden God—Jehovah Jesus, who said, "I will go and return to my place till they acknowledge their offence and seek my face. In their affliction they will seek me early" (Hos xv 13). Thus Israel will be heard saying, "Come and let us return unto Jehovah for He hath torn and He will heal us. He hath smitten and He will bind us up" (Hos vi 1). This quest will be met by

INTENSE PERSECUTION

and consequent pruning numerically, so that Amos shows us the house of Israel reduced to ten (figuratively). Then in Isaiah we read of this tenth or tithe, "And if there be a tenth in it, it also in turn shall be eaten up as a terebinth and as an oak, whose stock remaineth, when they are felled so the holy seed is the stock thereof" (Isa vi 13). The Jew will take the lead in this "back to God" movement, but other peoples will follow. "In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, 'We will go with you for we have heard that God is with you'" (Zech viii 23). Thus as it was when Israel left Egypt for Canaan, so in this later quest for light and life, they will have the encumbrance of a "mixed multitude."

The Spirit of God always works through and points to the Word of God. Before the birth of Jesus the scribes had the Scriptures, but they had shrouded their teaching in tradition, so that the life had given place to the letter. Jesus came unto His own, but His own received Him not. John the Baptist said,

"There standeth one among you whom ye know not." At His birth they ignored Him in His lifetime they despised and hated Him, and through ignorance crucified Him. They had the Scriptures, but not the Spirit, the letter, but not the illumination, the lamp, but no light. After the crucifixion they repaired the rent veil, and resumed the sacrifices, but the glory had departed, and "Ichabod" was written over the whole system. The Stone which was intended for salvation, and a sanctuary, became a Stone of stumbling and slaughter, so that the testimony was bound up, and the law sealed among the Lord's disciples. At Pentecost a partial fulfilment was given to Isa. xxix 9, "Stay yourselves and wonder, cry ye out and cry, they are

DRUNKEN, BUT NOT WITH WINE;

they stagger but not with strong drink. For the Lord hath poured upon you the spirit of deep sleep, and hath closed your eyes the prophets, and your rulers, the seers, hath He covered." Paul says, "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear" (Rom xi 8), and again, "For until this day the veil remaineth untaken away in the reading of the Old Testament" (II Cor iii 14). Now the figures of sleep, blindness, and darkness are not confined to Israel, but are used generally of the unsaved.

Thus, prior to the coming of the Son of Man, the people will be divided. With the judgments of the Lord in the earth, many of the people will learn righteousness, many shall be purified, made white, and tried. The turning of the heart to God will be the removing of the veil from the eyes and heart. Others again will be religious, but not regenerate, professing but not possessing godliness, all with lamps (the Scriptures), but only part of them with oil (spiritual illumination). This will be the spiritual condition when the cry, "Behold the Bridegroom," is made, and when the "Lord thy God shall come, and all the saints with thee" (the Bridegroom and the Bride). In the midnight of national and personal need, in the midnight of a blackness and darkness that can be felt, in the midnight of such spiritual persecution and oppression, that even those with lamps and oil get drowsy, and begin to nod, in the midnight of terrors and paralysing uncertainties, when shadows become more real than substance, when imagination deposes reason, and when mental anarchy usurps authority, out of a midnight unparalleled in the world's history—"Behold, the Bridegroom cometh." In such a midnight light is not only useful, it is essential.

Oil! Oil! The wise have it, the foolish have it not. At midnight an oil-less lamp is an annoyance, a hindrance. To take a lamp, and

TO TAKE NO OIL

is certainly foolish, to say the least. Lamps are intended to give light, to burn. "Thy Word is a lamp." "The salvation of the Lord is a burning lamp." "For Thou art my lamp, O Lord," and "The Lord will lighten my darkness." The Word of God in the home or hand cannot save a soul. It must be in the heart. "The entrance of Thy Word

giveth light." It is not enough to have the Bible, we must have the breath of God upon it. "The words that I speak unto you, they are spirit and they are life." The Scriptures are dead and dark until quickened and illuminated by the Holy Spirit.

The light was a personal necessity, it was not communal. The foolish virgins could not walk in the light of the wise virgin's lamps. "Not enough for us and you" was the decision. The Scriptures teach that the Word of God is not only light, but life, it is the source of life, and the incorruptible seed of life. To have this life, this light, necessitates a personal application and appropriation of the Word of God, Jesus Christ. Each individual must be born again.

On the part of the foolish virgins oil-less lamps were but an attempt to defy the divine decree, and to climb up some other way, a trying to take part in the wedding feasts without a wedding garment. They went to buy, but we have no record that they ever obtained oil. The nature of their task is seen in Isa xxix 11-12. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I cannot, for it is sealed, and the book is delivered to him that is not learned, saying, Read this, I pray thee, and he saith, I am not learned." There was a time when they could

"BUY THE TRUTH,"

but the inference is that at midnight no supply was available.

The wise would take up the words of the Messianic Psalm, quoted by Jesus in Matt xxiii 39, and sing, "Blessed be He that cometh in the Name of the Lord. God is the Lord which hath shewed us light, bind the sacrifice with cords even unto the horns of the altar" (Ps cxviii 26-27).

And the door was shut. Jesus said, "I am the door, by Me if any man enter in he shall be saved." The foolish returned to find the door shut, and there is no record that it was ever opened to them. "When once the Master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us, and He shall answer and say unto you, I know you not whence ye are, then shall ye begin to say, We have eaten and drunk in Thy presence and Thou hast taught in our streets. But He shall say, I know ye not whence ye are, depart from Me, all ye workers of iniquity" (Luke xiii 23-28).

Professing to be wise, they become fools, knowing God's will, they failed to do it. They sought it not by faith, but as it were by the works of the law. The New Testament is the key to the Old Testament, and Jesus is the Divine Key to both. He is the oil which alone can make the lamp (the Bible) burn. He alone can give life to the letter of the Word.

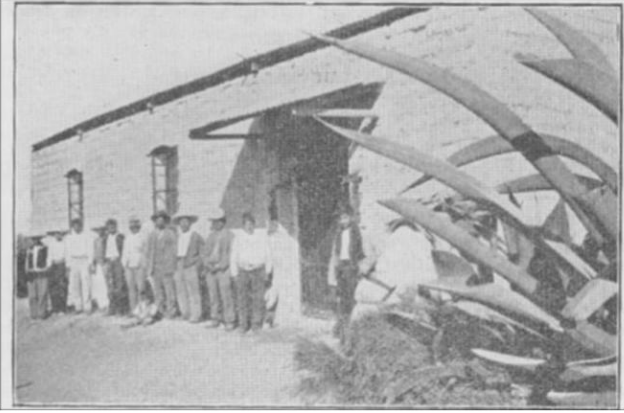
To the appeal, "Lord, Lord, open to us," the reply came, "I know you not." As the tares were separated from the wheat, and the bad fish from the good, so the Word declares, "The foolish shall not stand in Thy sight."

In this parable clearly we have both real possession, and mere profession, distinguished for our warning.

Foursquare Protestants in Mexico

A Fruitful Conference: Notes from the Journal of Pastor G. H. Thomas

OUR two missionary friends, Pastor and Mrs G. H. Thomas, beloved and much prayed for, left Mexico quite recently in order to render help for one year in the Bible School at San Diego, California, U S A , in which ministry we are sure they will have the sustaining help of our readers' prayers



The Church where the Conference was held.

We append the news received from the pen of Mr Thomas describing his closing Conference in Mexico among his loved members and friends in that country, for whom let us continue to pray that during his absence they may be kept and blessed in all the will of God and the maintenance of His testimony

BELOVED FRIENDS AND PRAYER-HELPERS,

Just recently we held our District Conference when native workers from the various states of Mexico came together for a time of fellowship, and to review the work done during the past year. On this occasion the Conference was held in a village in the neighbouring state where a new church was to be dedicated. A large number of the Christians of our church here in the city desired to attend the Conference, so it was arranged that we should travel by motor 'bus. As the day for the Conference drew near we were surprised to find that about a hundred persons were planning to go, so that instead of having to obtain two 'buses, as we first thought would be sufficient, four had to be secured. During the

JOURNEY OF 125 MILES

the Mexican Christians sang hymns and distributed tracts in the villages in true Foursquare style, as we passed through, and it was amusing and gratifying to see with what eagerness the people ran to pick up the tracts that were thrown towards them from the passing 'buses. In many of the villages there is no witness whatever to the Gospel, and probably many read for the first time in their lives something about the way of salvation through our Lord Jesus Christ

Arriving at the village we were met by the

Christians, who for weeks previously had been busy building their church, and putting on the finishing touches in readiness for the great event of the dedication of their own place of worship. The building was a simple structure of adobe bricks (mud bricks dried in the sun) and a waterproof roof. The walls were whitewashed on the inside, the floor being the ordinary earth. The seating capacity is about 200.

On the first night of the Conference the church was packed, numbers of women and children sitting on straw mats, on the floor, while outside others listened through the open doors and windows. It was thus each evening during these services.

The native workers gave reports of the work in their respective districts, and it was most touching when two of these workers broke down crying as they told of

THE NEED IN THE VILLAGES

which they visit, where there are no evangelical churches and where on account of the distance and other circumstances they can be visited only once every two weeks, and in some cases less frequently.

At a village called Tepiaca some ten miles away from where the Conference was held, is a market-place where market is held once a week. To this market the Indians come from miles around, carrying on their backs or on donkeys their fruit, vegetables, poultry, pigs, etc., to sell and in some cases to exchange for other articles as sugar, beans, rice, soap, and the like. There were hundreds of Indians buying and selling at this market, which presented a very animated scene. One of our native workers who is also a colporteur took along Bibles, Testaments and Gospels to offer for sale in this open-air market, and as he displayed his goods on his little stand the crowds began to gather round to look at his books



Some Christians who attended the Conference from fifty miles away.

and to hear what he had to say. Just as the vendors of fruit and vegetables and other articles cried out magnifying the value of their goods, so the colporteur cried too, shewing that what he had to sell was of good value and something to be coveted. As he of-

ferred the Bibles and Testaments for sale he was able to explain their contents, and thus preach the Gospel to people who would never think of entering a "Protestant" place of worship. During the short time of about two hours that he stood there he sold five Bibles, fifteen New Testaments and 300 Gospels. This is an indication that the people are

NOT OPPOSED TO THE WORD

of God, nor to the Gospel of our Lord and Saviour Jesus Christ. Indeed, it seems that Mexico is ripe for the Gospel. The need at present is trained native workers, who can be supported financially until the assemblies formed are able to support their pastors. We returned from this market rejoicing, yet with a sigh in our hearts that there are not more native workers who could be thrust forth to claim the land in the Name of Jesus.

Concise Comments and Interesting Items

"The Joyful News," edited by Rev. S. Chadwick, the well-known Principal of Cliff College, gives us much pleasure. The paper is ably edited and staunchly evangelical. It is also decidedly favourable toward the Foursquare movement. It requires courage for such a leader as Mr. Chadwick to shew sympathy toward us. He does it, we believe, because he fears no man. He is secure in the belief that if he pleases God then all will be well. In his paper he gives an account of "How a Baptist Pastor received Pentecost"—an article that appeared in our own "Evangel." Again we find him writing on men of faith. He says:

"Make a list of those in the eleventh chapter of Hebrews and of those that are left out. Think of Moses and Joshua, Caleb and Shamgar, Gideon and Elijah, Paul and Peter, Luther and Wesley, General Booth and Lord Shaftesbury, Gipsy Smith and Pastor Jeffreys, John G. Paton and Mary Slessor, your own mother and many another whose names will not be known till the Books are opened. These knew God, and the God they trusted made them strong, and the flaming love of God that cast out fear inspired them with a passion that counted not its life of any account."

Foursquare readers will delight to find a beloved and familiar name among the list.

General Chiang Kai-shek, the President of the Nationalist Government of China has been received into the Christian Church, and has had the ordinance of baptism administered to him. The "Christian Herald" comments as follows:

"His courageous act has given great encouragement to the friends of China in the British Isles, and it may be regarded as renewed evidence of the quiet growth of Christian conviction in China. We hear of brigandage and tragic setbacks in that country, and we are inclined to forget China's steady movement towards the Christianity of the Bible. The President's action will favourably influence Chinese opinion towards the religion of Jesus Christ, and raise the status of the Chinese Christian Church. The President's definite stand for God may lead to a great reaction in China against Communism. The President's wife and mother have been members of the Wesleyan Methodist Church in China for some considerable time, and the President's conversion is, undoubtedly, the result of their influence and prayers."

Miss Amy Carmichael's great work for God at Dohnavur, India, is full of interest to many of us. In fact no one can really know of her work without being deeply moved. The Editor of the "Missionary Review of the World" has recently paid her a visit. Here is a striking description:

"So this is Dohnavur—a Christian garden-spot for Indian children! It is a beautiful setting. To the west rise abruptly from the plain the picturesque and rugged mountains, known as the Western Ghats, to the height of six or seven thousand feet. Their cloud-capped summits were illumined with brilliant touches of purple and gold shot through with beams of sunlight. Near by the compound presented a scene of beauty such as one seldom sees in India—and never in an Indian village. These workers at Dohnavur are firm believers in the

The last night of the Conference saw a record attendance, every inch of space inside the building being occupied, and numbers outside listening through the open doors and windows. At this service children were presented to the Lord, a marriage solemnised and ten adults passed through the waters of baptism—five men and five women.

Since returning we have received word that the attendance at the services has increased and others have been baptised in the Holy Spirit. May we ever remember before the throne of grace these humble Indians in these villages, and pray that from them there may spread to other villages the glorious news that Jesus saves to the uttermost.

Yours in our Lord Jesus,

GEORGE AND MAUD THOMAS

"beauty of holiness" and also in the holiness of beauty. They have not created an "institution," but a home. Little brick cottages, with roofs tiled to ward off the danger of fire, house this family of four hundred children, youth, and elder brothers and sisters, as the workers are called. Palms and other tropical trees abound, and plots of green grass, so rare in India, rest the eye. Flowers—roses, lilies, gladiolas, and many other varieties—are in profusion, for the children are taught to love God and all His works. Health and beauty, for nature and for children, are made possible through the wonderful discovery that Dohnavur was found to be situated over a great underground watercourse. Anywhere a well may be sunk, twenty-five or thirty feet and pure fresh water is found. It does not even require, as is almost universal in India, to be filtered and boiled to make it fit for drinking. Thus Dohnavur is physically and spiritually founded on God's bountiful supply of living water, requiring only the sinking of wells to tap His springs."

The House of Prayer stands in the centre of Miss Carmichael's Dohnavur home. The children were asked to make suggestions as to how money could be saved in order to build that House of Prayer. Here are some of their replies:

- "We won't waste soap by leaving it in the water and rain."
- "We will try to keep our saris (dresses) without tearing."
- "We won't spill our milk."
- "We will try not to bang our buckets or crack them."
- "We will not tear our books."
- "We will do coolie work for the House of Prayer,—we will dig and cart sand."

The lawlessness of the age is amazingly illustrated in the following. It is taken from an American paper:

"Something new in marriage vows was heard recently when Mary J. Dildine of Geneva and Lester W. Wesner of Watsonville, Pa., were married by City Judge George F. Ditmars. At the request of the bride, the words, "As long as we love each other or until legally divorced," were substituted for the customary "Until death do us part."

This precious eighth of Romans gives us a picture of God's family life. The Spirit of God takes the little child of God, and leads him along to the Father, and then, as He approaches, and is a little timid, the Spirit of God whispers to him, just like a mother: "Now, do not be afraid, He is your Father," witnessing with our spirit that we are the children of God, and teaching us to say, "Abba, Father." Then as we go to God, and try to put before Him our requests, and do not exactly know how, the Spirit takes up the imperfect prayer and says, "Father, this is what the child wants," and so interprets our desires in his own dialect in the Father's ears.—A. T. Pierson.

The Family Altar

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

Sunday, December 7th. Isaiah ix 1-14

"Unto us a child is born unto us a son is given" (verse 6)

Every day is a Christmas Day to the child of God. Every day we celebrate in our hearts the birthday of the Lord Jesus Christ. We celebrate the day He was born into the world, and we celebrate the day when He was born into our hearts. It was a marvellous day when the Spirit of Christ indwelt human flesh. It was an even more marvellous day to us personally when the Spirit of Christ entered into our human flesh. Day by day we can sing, "Unto us a child is born, unto us a Son is given." Surely there was none other gift like the Saviour given. He was the gift of all gifts. He has brought to us the life of all lives, the love of all loves, the light of all lights, and the joy of all joys. We will worship and adore this morning. We will praise God from whom all blessings flow. We will think and thank. We may have a few clouds hovering round the home of our hearts. But what are the clouds to the sun? The clouds will pass, the sun will remain. Let us bless God for the gift of His Son who as the Sun of Righteousness continually shines in our hearts.

Monday, December 8th Isaiah xi 1-13

"The earth shall be full of the knowledge of the Lord" (verse 9)

To know God is to be at the source of every precious thing. When the world knows God the world will have no more problems to solve. Know God and all problems cease. When God is known the world does not need to solve any more problems, it simply waits for revelation. When God is known, peace displaces restlessness and chaos. Do we know what it is so completely to know God that our life is one of revelation from Him and not struggle from ourselves? Wait upon the Lord and He will bring it to pass. What a lovely world it will be when the eyes of the world look unto the heart of God, and wait for Him to bring it to pass. Men are mad on politics. They know not the secret of the solution of their problems. God, not politics, will bring to this warring world peace. Well, we have to wait for such a time—and it seems long waiting. But bless God, we can say here and now, "My heart and my home shall be full of the knowledge of the Lord from this time forth and for evermore."

Tuesday, December 9th Isaiah xi 1-6

"Thou comfortedst me" (verse 1)

Comfort! How often we need it. There is physical comfort. A tired body rests in an armchair. Such comfort is very sweet. One of the most lovely experiences is when the tired toiler returns to his home at eventide, and finds a hot tea, warm slippers, a roaring fire, an easy chair, and a hearty kiss from his wife, and dozens of them from his children. But there is a greater need and a greater comfort. It is spiritual need and spiritual comfort. Our spirits get weary. The minister feels discouraged. The Sunday school teacher feels a failure. The parent's heart is filled with sorrow as spiritual counsels are rejected by growing children. I am tired. I am worn out. I am sick at heart—thus speaks the discouraged Christian. Then suddenly like a flash of lightning, or gradually, as the rising sun, there enters into the heart the comfort of God. We cannot explain it—but we experience it. Then the smile shines out through our tears, and we cry out, "Bless Thy Name, Thou comfortedst me."

Wednesday, December 10th. Isaiah xxv 1-12

"Thou hast been a strength to the poor" (verse 4)

Poverty is a blessed thing when it proves an occasion for the revelation of the wealth of God. Paul was poor, but through the riches of God he made many rich. Literally he said, "I am a pauper, yet making many rich." Peter was poor—"Silver and gold have I none," yet he was entrusted with a wealth of power which was beyond price. The widow woman of Zarephath was poor, but God, through Elijah, proved Himself a strength to the poor. Many Christians are poor to-day. There is a hand-to-mouth existence, and sometimes, even then, when they put the hand to the mouth the hand is empty. Poverty abounds, but the grace of God super-abounds. It is true for to-day that if we seek first God's kingdom, all other things will be added unto us. Some of you

reading these notes could scarcely afford the 2d to buy this "Evangel"—you are so poor. Only God knows just how poor. But He has promised to be a strength to the poor. Look, then, not upon your few pence, but upon His unfulfilling promises.

Thursday, December 11th. Isaiah xxvii 1-13

"Trust ye in the Lord for ever" (verse 4)

We are tempted to trust in the Lord only at times and sometimes. We can easily trust in the Lord when our health is good and our supplies are plentiful. We can declare our absolute faith in Him at such periods, but what about when health fails and provisions are withdrawn? What about when the children are in the grip of a dangerous disease and our livelihood is threatened through a trade union strike? It is easy to talk about faith to our neighbours when we have plenty of food and they have none. But what about talking about faith when they have plenty and we have none? Our trust must not be spasmodic, it must be continuous. We must trust in the Lord at all times. In the morning of youth, in the afternoon of middle age, in the eventide of old age there must be no hours of trust missing from our lives. We must trust in the Lord our God for ever—every day, and every way.

Friday, December 12th. Isaiah xxviii 1-13

"I will keep it night and day" (verse 3)

Earthly gardeners slumber and sleep. In the night time they sleep, only in the daytime do they watch. The finest flowers and fruits can be marred through the dangers that stalk about by night. But our heavenly Gardener never slumbers or sleeps. We are as safe by night as by day. Zealously and jealously He watches over His own. We need not fear the darkness, for darkness and light are both alike to Him. We can trust Him without a shadow of fear. He will keep us at all times. He would move the ends of the earth rather than one of His tender plants should suffer outside His will. We are perfectly safe for the Lord is our Protector. If you want to have a verse with you to strengthen you constantly, then learn this verse off by heart. "I the Lord do keep it. I will water it every moment lest any hurt it. I will keep it night and day."

Saturday, December 13th Isaiah xxviii 9-20

"For the bed is shorter than that a man can stretch himself on it" (verse 20)

Poor man! He wants room and cannot find it. He wants to lie at full length and stretch himself. Instead he has to lie in a huddled heap and sympathise with himself. He is not adapted to his environment. He is cramped, limited, hindered. But the man of God is not cramped. God sees to it that a big-spirited man has a big sphere in which to exercise himself. When God sees we are capable of big things He gives us big things to do. When God sees that we really require more room than He gives it. A brother says, "This Church is not big enough for me. The people do not appreciate me. I want to stretch my lungs and stretch my knowledge, but the bed is not large enough." But God always sees to it that when we are really capable of doing a big thing unto His glory, the big opportunity is given to us. Our heavenly Father never limits us unnecessarily.

THE SERMON THAT FAILED

A layman visited a great city church during a business trip. After the service he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman I'd discharge you. You got my attention by your appearance, voice, and manner; your prayer, reading and logical discourse aroused my interest, you warmed my heart with a desire for what you preached, and then—and then you stopped, without asking me to do something about it! In business, the important thing is to get them to sign on the dotted line."



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

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Whither Bound?

WE had just boarded the 'bus, which was well filled, on the way home from a meeting "A penny one, please," and the conductor punched the ticket, and as he handed it to us, leaned over and said, "Salvation is cheaper than that" Surprised but for a moment by the sudden and unexpected remark, we replied, "Yes! Praise God, it is," and the conductor with a smile passed on to collect the other fares. Passing us again on his way back to the platform of the 'bus we ventured, "Are you on the Lord's side?" feeling not quite sure yet whether it was really true that this busy 'bus conductor was also an ambassador for Christ, but his "Praise God, yes!" soon satisfied us as to his position. Our journey was almost at an end, but a short conversation with this brother elicited the information that many opportunities presented themselves in his daily round of witnessing for the Master, that from the 'bus conductor's platform as well as the preacher's platform can proceed words of life and blessing, and better still that he was Foursquare. Then the 'bus

stopped at our destination, and with a "God bless you," we parted—we, homeward with a day's work for the Lord completed, he, to continue yet awhile on his business of punching tickets for earthly destinations at a price, and incidentally to tell out to the weary traveller along life's journey when opportunity occurred, how to obtain salvation and a passport to heaven without money and without price

* * *

Spiritual Courage.

THE fulness of the Holy Spirit triumphs over natural timidity Evan Roberts, the Welsh Evangelist, was, until his Baptism in the Spirit, very reserved and fearful. But he declared that after that critical experience he lost all fear of man. The same truth is brought out in an illustration appearing in the *United Methodist*

"There was once a Scottish mill girl who was so timid that she was afraid to cross Sauchiehall Street, Glasgow, unless someone took her by the hand and led her across. Was it likely that such a fearing girl would ever do anything very brave? And yet the call came to go to Africa, and she went. What a foolish thing for such a one! But as soon as she made the venture, and took the risk, the power was there—and she walked the jungle alone, and stood before angry chiefs till she had bent them to her will. Her name was Mary Slessor. And this is the only way in which the power of God can be realised by any life and by any church."

Peter was changed from a shrinking follower into a lionlike witness for Christ. Why? Because he had a personal Pentecost. It is such an experience that we all need. Go in for a personal Baptism in the Holy Spirit—it is the birthright of every believer.

* * *

That Christmas Present.

"I love your paper which you send me every week it is a present from my niece, which she intends giving me yearly." So writes an enthusiastic reader. You probably have many relations and friends who would be eternally grateful to you for a subscription to the *Elim Evangel* as a Christmas present. Try it this Christmas. Fill in the card which we enclosed last week. If you want more cards, a post card will bring them per return, post free. Please do not delay, as we are about to print the Christmas issue and we don't want to disappoint you—we want your friend to have the special Christmas Double Number on Christmas Day.

In next week's issue will appear a striking article entitled "John Wesley and Divine Healing." This should be widely circulated. Order your extra copies now.

We gratefully acknowledge the receipt of the following anonymous gifts for Elim work abroad 10/- (Glasgow), for Africa, 5/- (Brighton).

The Ministry, Offices, and Organisation of the Church

VIII.—The Office of an Overseer or Bishop

By Pastor W. HENDERSON

WHEN we read through the inspired qualifications for these essentially important offices of the Church in Acts vi 3, I. Tim i. 13, Titus i 6-9, I Peter v. 1-4, we find that the Divine Author does not make mental endowments, superior capabilities, educational culture, or human refinement the standards of qualification for these high offices of the Church. In His supreme wisdom He chooses what is vastly superior to all these—Christian character—the personal expression of those Divine principles upon which a regenerated man acts these principles becoming fixed and habitual in him.

Our Lord very briefly tells us how character reveals itself when He says, "By their fruits ye shall know them."

CHRISTIAN CHARACTER

is that disposition or attitude of heart which is produced or wrought out in the well-balanced behaviour of a Spirit-baptised and sanctified child of God through knowledge of the Word. It is evidenced in their relationship to practical life in its various aspects—domestic, social, or public—in church fellowship, or in the private spiritual life.

Gifts, whether natural or spiritual, do not constitute character, but the proper use of them reveals character. In the spiritual realm the gifts of the Spirit are not Christian character, but the proper use of them in fulfilling the Divine purpose is registered upon and discloses Christian character. Character represents the person, the *ego* himself, as he will one day stand before his Creator in the final Judgment, stripped of all gifts, natural and spiritual—their use or abuse engraved upon his character. To the Christian this will be the Judgment Seat of Christ.

But as we read these inspired qualifications we are deeply impressed by the very high standard and excellency of Christian character required by our Lord from those whom He would honour and privilege in serving Him, either in the office of overseer or deacon.

These scriptures should be meditated upon by all who have taken upon them either of these sacred offices, that they may adorn the doctrine of God.

Let us take up the study of the office of an overseer. The word *overseer* in the Greek is *episkopos* translated in our Bibles four times as *bishop*, and once as *overseer*. The original meaning of the Greek word, before and at the time of our Lord's advent to the world, was a superintendent or an overseer, and it was used in relation to civil, military and religious life. We would refer the reader to what is said regarding this in our section on "pastors." There is also the Greek word *episkope* used in I Timothy iii 1, meaning the office, or the performing and carrying into operation, of the duties of an overseer.

We will now consider briefly the distinguishing and characteristic qualifications of the overseer, as the

general features of the office have already been very largely dealt with when considering the gifts of ministry.

The little word "must" should be used regarding every qualification in order to emphasise the necessity that each and all are of vital importance and indispensable.

ESSENTIAL QUALIFICATIONS

- 1 The indispensability of his call
- 2 The indispensability of his personal character
- 3 The indispensability of his ability to teach
- 4 The indispensability of his ability to rule—his authority
- 5 The indispensability of his experience
- 6 The point of sex

Let us consider these in order.

1 *The indispensability of the overseer's call*

This is of great importance. So many speak about a call to foreign missionary work, but there should be the same recognition of the necessity of a call into the home missionary work as evangelist, pastor or teacher. The call to each of these departments of spiritual work is exactly the same. Therefore there should be the same call and burden of God in the soul for this important service in the homeland, as for the foreign field. This is God's appointed order, and must not be overlooked. It is possible for a person to have a feeling that God has given this call, and yet to be mistaken. It is therefore very essential that the call should be tested in practical work by the person concerned, that he may have a clear witness before God that he is moved by the Holy Ghost to take this office, and not from any ulterior motive, or pressure from some relative, or friend.

2 *The indispensability of the overseer's personal character*

He must be "blameless." This has been taken up very fully in the ministry of pastor, but we would emphasise here the importance of all pastors taking care that their lives are consistent with this scriptural standard, and would also point out how essential it is that the Word of God in Timothy and Titus should be well studied and put into practice by all young men who would offer for the work of the Lord in any of these important ministries, whether in the home or foreign field, so that these

HOLY AND BECOMING CHARACTERISTICS

should be manifested both in their home and public life, and in their assembly or church life. They should realise that these traits of character are absolutely essential qualifications for their acceptance as candidates for the work of God. These qualifications of character are wrought out by the Holy Spirit in lives that have been unconditionally and wholeheartedly surrendered to God without any reservations, according to Romans xii. 1-4.

3 *The indispensability of the overseer's ability to teach.*

The overseer must be "apt to teach" This ministry is a gift from our risen and glorified Lord There must be a mind well-instructed in the Scriptures, ability to impart instruction to others, and a willing readiness to carry this into operation when requested Also in Titus 1:9, the Apostle says he must hold tenaciously to the Word, and must have a correctly and fully instructed grasp of it—"sound doctrine." not the tradition of men—in order that he may be able to "convince gainsayers"

That there may have been elders who ruled but did not teach is quite evident in the primitive Church, as stated in I Timothy v 17, but the Apostle's authoritative requirement is expressed in very emphatic terms both to Timothy and Titus, that those who rule *must* have the God-given ability to teach It is therefore clear that our responsibility is identical with that of Timothy and Titus in this important matter, and that none should be ordained to this office who has not this qualification

4 *The indispensability of the overseer's ability to rule*

The ministry of rulership is of highest importance So many make serious mistakes in this, especially the younger men The overseer is

NOT TO RULE WITH RIGOUR.

This is forbidden under the Law (Lev xxv 43), they were not to be *lords* over God's heritage (I Peter v. 3), but they were to reprove, rebuke, and exhort not only with all authority, but with all *longsuffering*, according to the Apostle's doctrine—no further and nothing less The ministry of ruling in the church has been represented by the Divine Author as evidently an exact parallel to the position of a father who wisely rules and guides his family at home (read verses 4 and 5) The father who rules wisely will require to study James iii 17, and ask God for that "wisdom which cometh from above which is first pure, then peaceable, gentle, easy to be en-

tered, full of mercy and good fruits, without partiality and without hypocrisy." In this way only will he succeed, whether in the home or in church life

Further, the Greek word for ruling means *to set over, to set before, and to lead* (Young's *Concordance*) Incidentally this shews us what God intends a father to be God set him over his family to rule and guide, but he also set him before his family as a pattern for the family to copy, and as a leader to follow This is precisely what is required from the overseer (Heb xiii 17)

"Obey them that have the rule over you" The word *rule* means *to lead*, as also in verses 7 and 24 Therefore

THE TRUE OVERSEER

or pastor, is a ruler in these three important aspects—as a guide, as a pattern, and as a leader, with the same loving concern and care for his flock as a father would entertain for his family The flock or assembly have also a great responsibility. They are commanded to yield submission in love to their overseer or pastor, as children to a father (Heb xiii 17) Careful obedience to this teaching of scripture is imperative to both overseer and assembly, if they desire to honour and please God and their loving Redeemer, and enjoy spiritual fellowship and blessing in their church

5 *The indispensability of the overseer's experience*

It was imperative that the person in the office of overseer should not be a novice, or only a short time regenerated or saved There must be of necessity a period of time for the applicant to acquire a good experience of spiritual work and church activities, before the character can be moulded and formed into that true likeness of his Master which these qualifications reveal as necessary

6 *The point of sex*

In the Apostles' inspired doctrine we have no scriptural authority for the ordination of sisters to this office For fuller information concerning this we would refer the reader to the section on "Pastors" (To be continued)

My Preference

I'D rather see a sermon
Than hear one any day
I'd rather one would walk with me
Than merely tell the way
The eye's a better pupil and
More willing than the ear;
Fine counsel is confusing,
But example's always clear
The best of all the preachers are
The men who live their creeds
I soon can learn to do it if
You'll let me see it done,
I can watch your hands in action, but
Your tongue too fast may run
The lectures you deliver, may
Be very wise and true,
But I'd rather get my lesson by
Observing what you do
I may not understand

The high advice you give,
But there's no misunderstanding how
You act and how you live
When I see a deed of kindness,
I'm eager to be kind,
When a weaker brother stumbles, and
A strong man stays behind
Just to see if he can help him, then
The wish grows strong with me
To become as big and thoughtful as
I know that friend to be
All travellers can witness that
The best of guides to-day
Is not the one who tells them, but
The one who shews the way
Though an able speaker charms me with
His eloquence, I say
I'd rather see a sermon than
To hear one any day—*Author Unknown,*

Fannie Crosby

THIS life, which was to be so useful for ninety-five years, came into existence in March, 1820, and continued on earth until February, 1915. Having become blind when six weeks old by the malpractice of a physician applying poultices to her eyes, she, by her fortitude of faith, became a living example of what God's grace can do for one who is fully yielded to Him. This beautiful saint in her darkness had a heart which always had a melody in it to cheer and brighten other lives. Having written

SIX THOUSAND HYMNS,

many of them becoming famous, she is easily the most voluminous and able author of songs since Isaac Watts and Charles Wesley. Lest some one doubt this statement, we will say that those who arranged song books used 200 pen names for her so as to avoid the appearance of having too many numbers from the hand of one writer.

She was born in New York State, of good parents who were anxious about her welfare. At fifteen years of age she entered an institute for the blind. She remained there for some years, being trained in English grammar and rhetoric, Greek, Roman and American history. During her early years she began writing. Later she married Alexander Van Altyne,

A BLIND MUSIC TEACHER,

who died in 1902. He set to music some of his wife's poems, but he always insisted that she retain in her published works the name thousands had learned to love, so as Fannie Crosby she has always been known.

Late in life Miss Crosby spoke concerning her blindness and philosophy of life in the following words: "As for my age, it does not seem to me

that I am in the nineties, and I attribute my good health and long life to the fact that I never let anything trouble me, and to my implicit faith, my implicit trust in my heavenly Father's goodness. If I do not get the thing I want to-day, well, I'll get it to-morrow. If not, then I realise that it is not good for me to have it. In the case of the loss of my sight, I can see how

THE LORD PERMITTED IT.

He didn't order it, He permitted it. You know it happened when I was about six weeks old. I caught cold in my eyes and in the absence of the family physician, my mother took me to another near my home who, as it afterward turned out, had no right to be practising. My sight was totally destroyed. Now the Lord did not order that. The man broke a law of nature. Instead of regarding it as an affliction, I have always thought of it as one of the greatest blessings ever conferred on me, for it carried out God's plan.

The direct appeal to men's beliefs and emotions in her songs has been found effective by revivalists. The most conspicuous example of this was the integral part she had in the Moody and Sankey revival. She wrote her best hymns for Mr. Sankey. Judged by the appeal they made to the masses, they rank high in hymnology. The universal religious emotion expressed in fluent and rhythmic verse made a telling appeal to millions, making her spiritual songs a permanent and valuable addition to religious literature.

SOME OF HER BEST

are, *Safe in the arms of Jesus, Saved by Grace, Blessed Assurance, Rescue the Perishing, I am Thine, O Lord, Jesus keep me near the Cross, and I shall see Him face to face.* *Safe in the arms of Jesus* is the most loved of her hymns. Of it she said, "It is my most successful hymn, and I believe it was born for a mission." Of this the *New York Evening Post* once said "No modern hymn has circumnavigated the globe more thoroughly or been translated into more modern languages than this one."

Fannie Crosby's coronation day came February 12th, 1915. The writer who had written *At evening time it shall be light*, having added a verse during her last week, has cast off the blindness of this world to see her Saviour face to face. She who had lived so many

YEARS CONTEMPLATING THIS JOY

manifesting it by writing, *I shall see Him face to face*, no longer need sing it in the future tense. She who had also added a verse during this last week to *God's peace we'll know*, had His transcending peace.

Her religion, which was always so essential a part of her, made her path, in spite of blindness, shine more and more unto the perfect day. Beside writing sacred songs in life's latest days she also shewed a beautiful spirit of humility. A friend called to see her bringing with him the story of the life of Billy Sunday by W. T. Ellis, in which there is a reference

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

In order to interest our children in the study of their Bibles and improve their knowledge of the Scriptures we are inserting a Bible Puzzle every week under this heading.

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on same side, and address the card to Puzzle Editor, "Elim Evangel," Victory Press, Park Crescent, Clapham, S W 4.

COMMON WORD PROBLEM.

The common word in last week's texts was "abhor." The following passages of Scripture also contain this word: Deut vii 25, 26, Job ix 28-35, Job xlii 1-7, Romans xii 9-14, Psalm cxix 161-168.

(a) Pick out the verse in each of the above scriptures which contains this word (book, chapter, and verse for each).

(b) Which two of the verse you have selected shew us a man convicted of his own sinfulness? (book, chapter, & verse)

(c) Who is it thus convicts man of sin? (a verse in John xvi)

Solutions should arrive first post Monday, December 8th

Answers to November 21st Puzzle: Tongue (James iii 5), Bit (James iii 3), Helm (James iii 4), Fire (James iii 5), Fountain (James iii 11), Tree (James iii 12)

First twelve with correct solutions: Margaret Howard, Iris Targett, Dennis Wilkinson, Ivy Hooker, Margaret Dobbin, Phoebe Young, Robert Haynes, Grace Jones, Frank Clarke, Esme Stephens, Olive Tofts, Gladys Finch,

to her hymns As it was read to her she was surprised, but took it with the customary self-effacement Fearing she might be unduly exalted she said, "Pray for me, that I may be kept at the feet of Jesus" Her pastor also visited her, and he testifies that she seemed "full of radiant light" In this conversation she affirmed her

INTEREST IN FOREIGN MISSIONS,

rescue work and the temperance cause She said there were four classes of people in whom she was particularly interested, railwaymen, policemen, prisoners and the poor Upon being asked whether she would recognise friends in heaven, she almost leaped from her chair, saying, "Why, of course, I shall remember you and know you and all whom I have known and loved here" The clergyman went

away feeling that he had tasted the dew of heaven, not knowing this would be his last visit.

The next day she did not eat, but happily moved about the house At 2 30 a m the next day she was resting quietly in sleep At 3 30 her niece heard her stirring in the hall Tenderly she laid the slight form upon the bed and witnessed her passing before a physician could arrive Thus the saint, who had suffered from blindness all through fourscore plus fifteen years, was translated without illness into the palace of the King Does not this beautiful end of life remind us of Enoch? "Enoch walked with God, and he was not, for God took him"

Throngs came to pay tribute to their common friend—Protestant, Catholic, young and old, men of eminence and the poor expressed a universal sorrow

All Through the Week

Anon

Arrangement by Mrs S Sykes

All through the week, all through the week, My Sa- viour has been

watching o - ver me, All thro' the week, All thro' the week, my

Saviour has been watchin - g o - ver me, . . . Saves me so neat - ly,

sweetly and completely, Wash'd me in His own a - ton - ing blood, Now my

sins are all for giv'n, and I'm on my way to Heav'n, I'm walking in the light of God

"All through the week" is old, yet delightfully fresh Its melody haunts you and the words thrill you with thoughts of His tender care Next week "We are waiting," a new chorus which gripped the congregations in the Kensington Revival Campaign

Bible Study Helps

THE EFFECTUAL GOSPEL.

I Thess. i. 9, 10.

I Ye turned to God from idols—repentance

Repentance includes

- (a) Conviction of sin (Acts ix 5)
- (b) Contrition for sin (Luke xvii 62)
- (c) Conversion from sin (Luke xix 8)

II To serve the living and true God—service

Service includes

- (a) Divine commission (Mark xvi 15)
- (b) Divine partnership (II Cor vi 1)
- (c) Divine recognition (I Cor iii 14)

III. To wait for His Son from heaven—hope

Hope includes

- (a) Comforting hope (II Thess iv 18)
- (b) Purifying hope (I John iii 3)
- (c) Living hope (I Peter i 3)

A THOROUGH CHANGE

Colossians iii. 8-12.

We have changed (1) masters, (2) natures, (3) destinies We are commanded to change old deeds for new

Put Off (Col iii. 8)

- (a) Anger
- (b) Wrath
- (c) Malice
- (d) Blasphemy
- (e) Filthy Communication
- (f) Lie not one to another

Put On (Col iii. 12)

- (a) Bowels of mercies
- (b) Kindness
- (c) Humbleness of mind
- (d) Meekness
- (e) Longsuffering
- (f) Forbearing one another

Ye have "put off" the old man with his deeds, and have put on the new man (Col iii 9, 10)

The Sequence (Col iii 15) "And let the peace of God rule in your hearts,"

Beehives of Activity for Christ

Successful and God-blessed Campaigns—Striking Special Efforts—Enthusiastic Missionary Services

EALING FOR CHRIST.

Ealing (Pastor J Kelly) We are pleased to report that God is blessing at the Cranmer Hall, Cranmer Avenue, and the saints are settling down to Christian work. A goodly number of converts is being added to this much alive church.



Pastor J. Kelly

Most earnest and heart-searching appeals are given at each service by Pastor Kelly, whose zeal and fervent spirit continues unabated. A large number of sick have been prayed for with good results, and the meetings have been well sustained both in spirit and in numbers. A Crusader meeting has been formed and promises to be a success. They have also commenced open-air services on Saturday nights in the public thoroughfare at Ealing where over forty of the church members gather around the Pastor, who calls out with such fervour the plan of salvation. The people listen with rapt attention, they are hungering for the Word of God.

Our brothers and sisters are not backward to testify of their Christian joy, and are even found singing hymns and choruses (as only Elimites can sing) in the 'buses that travel through the streets, and this apparently is much enjoyed by the passengers. At the Sunday morning service, the Lord draws very near during the blessed remembrance of His death. Their motto is 'Ealing for Christ, and Christ for the world'.

BAPTISMAL SERVICE.

Liverpool (Pastor F A Farlow) A recent Tuesday night witnessed a blessed time when six believers, sisters and brothers, passed through waters of baptism at the Elim Tabernacle. It was glorious to hear the ringing testimonies of Christ's saving, healing, and keeping power. The garment of praise and joy was surely covering them when they realised they were following their blessed Lord and Saviour. The preacher spoke on two portions of Scripture, "Unto you which believe He is precious," and "Whom having not seen, ye love." How precious those glorious words were to the saints. He said that they were following the Lord through the waters because He is precious to those who obey. The Pastor gave each a promise from the Word of God.

At this service there were three classes of witnesses, firstly those looking on in the church, I am sure joy reigned in their hearts, as they witnessed the children of God following their Lord. Secondly, the angels in heaven gazed upon this scene. How they too would rejoice. Then, lastly Satan looked on too, but rejoicing would be far from him, for these were they who had been snatched as brands from the burning. We praise the Lord for the blessings He has given at these meetings.

FOURSQUARE GOSPEL AT GREINA

Greina (Mr F J Slemming) During the past weeks the church here has derived great blessing and benefit from the ministry of Mr Slemming, and we pray that his faithful services will continue to bear much fruit. We are pleased to report that a branch of Cadets has been formed, and is making good progress.

The Sunday school especially gives great cause for encouragement. Upwards of eighty children attend, and for a small place such as Greina, this is indeed splendid. The Saturday evening prayer meeting is a real time of blessing to everyone who attends.

SPLENDID PROGRESS

Hastings (Pastor F G Cloke) The Lord is continuing to bless the assembly meeting in the Central Hall in a wonderful way, the ministry of His precious Word being followed by "signs following."

Many more believers have received of the Lord the Baptism in the Holy Ghost, while the prayers which have been offered for the sick have received gracious answers from the Great

Physician, whose presence has been manifested in the midst, and His power demonstrated in bodies being healed.

It is written that there is joy in the presence of the angels over sinners repenting, and from this we know that the angels have manifested that joy over recent meetings, for the Holy Ghost has applied the Word with such power that souls have been born again, during the past few weeks in the Central Hall, all praise to the Name of Jesus.

On a recent Tuesday the church was much blessed as the result of a visit from our prospective missionary to Japan, Miss Hoskins, whose testimony, given so clearly yet simply, could have no other result than to strengthen faith in God.

MISSIONARY TESTIMONY INSPIRES SAINTS.

Brighton (Pastor J J Morgan) Miss Violet Hoskins, Elim's first prospective missionary to Japan, visited Brighton on a recent Thursday, and related to a well-filled church how she received her call to the mission field, and to Japan in particular. It was most inspiring to hear how God had undertaken for Miss Hoskins from the very beginning and the marvellous way in which every need was met as occasion arose. Pastor Morgan, too, gave some startling and heart-rending facts about the spiritual and moral condition of Japan, and the terrible sufferings endured by thousands of women out there, a state of affairs which, as he pointed out, can only be altered by the power of God and the spreading of the Gospel message.

These missionary meetings, of which there have been several recently, do much towards forwarding the cause of the Lord and welding the various fields of labour into a united whole, and are genuinely welcomed by the saints.

LEIGH-ON-SEA BIBLE SCHOOL

Leigh-on-Sea (Pastor George Kingston) Pastor and Mrs Charles Kingston concluded on November 11th a two weeks' Bible School in Leigh. The studies which dealt with the Book of Revelation were much appreciated, and many testified to fresh light on prophecy, and fresh hope in the Lord's Second Advent.

The numbers were well maintained, many were led to a deeper life in God, and decisions for Christ were made.

A great feature of the studies was the sheet of notes given each night. This assisted to a clearer understanding of this wonderful Book.

The special solos and duets rendered by the missionaries were much enjoyed.

BEEHIVE OF ACTIVITY.

Melbourne Street, Belfast (Pastor W J Hilliard) We are glad to report that times of rich blessing are being experienced

in the Elim Tabernacle, Melbourne Street. The members are working wholeheartedly in the service of our Lord and Master, and every branch of the work is steadily progressing. Above all, we praise God that this assembly is still a centre of soul-saving activities, for during a recent week's ordinary services seven souls decided for the Lord, and at the Sunday evening Gospel service five more were added to that number.

Among those saved, was a man who had been addicted to strong drink for years. The healing power of God is also being manifested, and the Tuesday night prayer meetings are great times of seeking for the Baptism in the Holy Ghost as in Acts ii 4. In the midst of blessing

the saints lift their voices in praise to God, from whom all blessings flow.

REVIVAL CAMPAIGN BY PASTOR H KITCHING

Forest Hill (Mr A V Gorton) On Thursday evening, November 6th, the saints gathered to hear the last message in the Forester's Hall where during four or five years the Gospel has been faithfully preached, though under many difficulties. But after the stirring message from Pastor Gorton on



Pastor W. J. Hilliard.

"Ebenezer—hitherto hath the Lord helped us—there remaineth yet very much land to be possessed," the church rose and sing "Lord, lead us on to higher ground" And indeed a higher plane was reached when on Sunday morning, November 9th, a large number gathered for the first breaking-of-bread service in the spiritual birthplace of many members of this assembly—now to become their spiritual home

The late Trinity Church where Principal Jeffreys held a campaign a few years ago has undergone various changes, but is now proudly displaying the Foursquare banner outside—"Revival and Healing Campaign," and across the front on the inside the Foursquare clarion call, "Whosoever shall call upon the Name of the Lord shall be saved"—a beautiful scroll text painted by a Crusader

The old church rang with the voices of a people whose hearts were overflowing with thanksgiving that after many days their hearts' desire was fulfilled—to God be the glory

Much preparation had to be made, but a willing work-and-scrubbology band was formed, including quite a number of College students, and after much hard work it was pronounced free from cobwebs and mushrooms Luke xiv 23 then had to be obeyed, and along the highways and byways of Sydenham and Forest Hill marched the Crusaders on the Saturday evening with sandwich boards—wooden overcoats, but underneath burning hearts of love for the Master and the lost

Many responded to the invitation, for on Sunday evening, at the first service of the campaign conducted by Pastor Kitching, many unfamiliar faces were seen

Hearts were tense with overweights of joy as they listened to the Spirit-filled message, "Ye are bought with a price"

After the message Pastor Kitching sang very softly,

With what anguish and loss, Jesus went to the Cross
And He carried my sins with Him there

God is moving, and may He continue to move in mighty power as Pastor Kitching continues his campaign

EVANGELISTIC MISSION BLESSINGS.

Cullybackey (Co Antrim.) Wednesday, November 12th, brought to a close the special mission conducted by Evangelist Barrie Although the weather was not good, large crowds gathered nightly to hear the Word of God told forth in canny Scottish style

Half an hour before the closing service commenced, the hall was half full, and fifteen minutes later no seats were available Still the people poured in until the side-room was also filled Then Pastor and Mrs South arrived from Ballymena with a 'bus full of friends' What could be done? Mr Barrie and some of the brothers secured a number of boxes from a nearby egg store, and these were utilised as seats in the aisles, whilst others remained standing So commenced a meeting that will be long remembered by the people of Cullybackey, led by Pastor South The singing increased in volume as the evening wore on, the concertinas of Mr Barrie and Mrs South greatly helping the praises to our great Captain A quartet by friends from Ballymena, "I know that my Redeemer liveth," also a duet by two brothers, were a blessing to all

When Evangelist Barrie rose to speak, the atmosphere was charged by the power of God He delivered a searching message on "The Great White Throne" pointing out the awful doom of the Christ-rejector When the altar call was given two souls yielded to the pleadings of the Spirit, others being under deep conviction Tears could be seen in the eyes of many who listened with rapt attention to the Word of God, and all were blessed as a result of the message One of the special features of the mission was a choir formed of the village children, some of the favourites being "Hold the Fort," "The Foursquare Gospel blessed message," "I'm going up up, up," and others As a result regular children's services are to be held by Pastor and Mrs South

Two relatives who had not seen each other for over twenty years met outside on the closing night of the mission The Scottish solos sung by Mr Barrie were much appreciated by all The mission was extended for one week owing to the interest shown To God be the glory, great things He hath done!

Try Me

All things work together for good to them that love God—Romans viii 28

SO God tries us, proves us, and establishes us It is not by a quick process "He shall sit as a Refiner and Purifier of silver." He sits down to His work, He takes plenty of time He will wait years with you over a single lesson, if you make Him do so, or He will get you through it at once, if you are willing to take the quicker process and

THE HOTTER FIRE.

How touching is the love that will take so much trouble with all these little matters No wonder that Job should say, Lord, what is man, that Thou shouldst magnify him? And that Thou shouldst set Thine heart upon him? And that Thou shouldst visit him every morning, and try him every moment?"

Yes, every moment the great Refiner is waiting to add some new touch to your strength and beauty, and fit you for a higher place in His eternal life We are so prone to think that these things that come to us are accidents, incidents, mishaps or personal injuries from personal hands, but after awhile we learn that His hand is above every hateful blow

You get up in the morning and find everything wrong in the kitchen and in the dining-room and you say, "Oh, it is that cook, it is that wretched stove" Oh, no, it is the Lord trying you and proving you

You come down to business, you find things wrong in your store, and you say, "Oh, it is that careless porter" No, it is the Lord trying and proving you You open your mail, you expect a cheque according to promise from some person, it is not there You say, "Oh, it is this dishonest or unprincipled man"

NO, IT IS THE LORD

trying and proving your faith You meet with a friend, the very one that you look to for help and comfort, and something happens to try you more keenly, and everything in your life seems to become a source of annoyance You say, "Oh, it is the inconsiderateness of others" No, it is the Lord shewing you something in you that is wrong and that He wants to have burned away

And so He comes to you every moment, as Job says, from morning to night, if you would understand life as He does, you would see nothing but God, and as you meet Him in everything, you would see nothing but God's constant presence, and every unfriendly blow would be warded off Against every fiery dart you would have a shield of faith that nothing can pierce, and out of every storm you would shout with the great Apostle, "None of these things move me" Beloved, they will come until they don't move you

Sunday, December 14th, 1930.

READING: Daniel v. 1-6, 25-31.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "For all have sinned, and come short of the glory of God"—Romans III 23.

WEIGHTS AND MEASURES

TEACHER'S NOTES

Whilst only a few verses of this chapter are given as the reading, if the scholars of the class are old enough they will enjoy reading all the verses, for it is one of the most vivid stories in the Old Testament. Belshazzar is one of the characters of history that Bible critics have quite a lot to write about, and at first what they say looks plausible from a casual reading of this chapter, but in the light of present-day discoveries the Bible narrative has been vindicated. The critics affirm that this Bible story is full of errors. Let us see

First Mistake.

They said that Belshazzar was not the son of Nebuchadnezzar as Daniel v 22 affirms, but in this they forget that the word "son" here used covers not only the relationship of son but that of grandson as well. Nabonidas, the father of Belshazzar, married Nitokris the daughter of Nebuchadnezzar, and he was their firstborn son—the Chaldee word that the writer of Daniel v 22 uses means "offspring," and as such is correct.

Second Mistake.

The critics say that the Bible teaches that Belshazzar was the last king of Babylon, whereas we know from history



The Cylinder of Nabonidas

(Reproduced by permission of the Trustees of the British Museum)

that the name of the last king was Nabonidas, they affirm that there was no king of the name of Belshazzar. In some historical cylinders which were discovered at Ur many years ago, Nabonidas mentions his son Belshazzar, and prays the gods to set in him the fear of their great divinity, that his glory may endure (a photo of this cylinder is reproduced). Nabonidas appointed Belshazzar to be his colleague in the Empire, made him Regent, and left most of the affairs of the kingdom in his hands.

Now notice that in Daniel v 29 the reward given to Daniel was that he should be the "third ruler" in the kingdom. Why the third? When Joseph was rewarded he was made second to Pharaoh (Gen xli, 39-44), when Mordecai was rewarded he became second to Ahasuerus (Esther x 3). The second place next to the king was their reward, yet Daniel is only given the third place. Has Daniel made a mistake? Far from it—this little remark of his, instead of being a fault, is a mark of his minute accuracy, in that Belshazzar himself is now known to have been holding a subordinate position to his father Nabonidas, and all that he could promise Daniel was that he should be the third: 1st, Nabonidas, 2nd, Belshazzar, 3rd, Daniel.

Third Mistake.

The Bible affirms that this last king of Babylon perished when the citadel was captured, whereas, say the critics, we know that the last king, Nabonidas, instead of being slain, received honourable treatment at the hands of the conqueror, and lived in retirement. The critics confuse the two rulers and their mistake is of their own making. Nabonidas was an antiquarian. He devoted much attention to the objects of worship of the old times, and neglected the priests and the worship of Babylon. In one of the records of his reign each year is rounded off with the phrase, "Nebo came not to Babel, Bel came not forth." The processions of the more modern gods of his time were neglected and the gods of the ancient faiths of Babylonia received much honour at the hand

of Nabonidas. His own daughter Bel-Snatti-Nannar, the sister of Belshazzar, was made the High Priestess of Ur, and Mr Leonard Woolley has discovered in Ur not only the remains of a school that this lady kept, but a museum of local antiquities with objects of various ages gathered together in one room, and in some cases copied and labelled. The lady took after her father, and Belshazzar the eldest son was given full rank as Regent, and commanded the troops in the field.

When Cyrus captured the kingdom he rehabilitated the priesthood by returning to their shrines the gods that Nabonidas had brought to Babylon, and shut up Belshazzar in the citadel of the city. Contracts have been found dated in this very year in the name of "Nabonidas, King of Babylon," drawn up in the city of the king's palace, Babylon. The feast described was undoubtedly a religious one, so that it would take place even when the enemy was nigh at hand. Nabonidas the father was not in the city, but took refuge in Borsippa, and was afterwards allowed to live in retirement, but Belshazzar was slain as recorded in Daniel v. Thus the discrepancies that are alleged turn out to be false, and instead of making us doubt the reliability of Daniel they confirm us in the knowledge that the more we know about the history of the times in which this book was written, the greater the book shines forth in its accurate historical detail.

In order to bring home to the hearts of your scholars the truth contained in the writing on the wall, if you can do so, take some weights to the class. Let some be weights

passed by the Weights and Measures Department, and some unstamped, of your own making. Ask the children what would happen to you if the Inspector caught you serving goods measured by a false weight, the children will rightly reply that you will be punished. Now turn their attention to the photo reproduced, it is a Babylonian weight called a "mena," and will help us to understand the message God sent to this king. God had weighed this king and had found him short weight. A "mena" is 1/60th part of a talent; a "tekal" the 1/60 part of a "mena," and one of the parts of a "tekal" is much lower down the scale, so that instead of being full weight the king was found short on the weights—false—therefore his kingdom was taken away, and his life forfeited.



A Maneh Weight

(Reproduced by permission of the Trustees of the British Museum)

The measure of God's will for every man is the Law, but they have not kept it, and Romans III 23 states that "all have sinned, and come short of the glory of God." It is not simply Belshazzar whom God has found short weight but ourselves also. What is the good of us measuring ourselves by ourselves (II Cor x 12), and saying that we are better than this boy or than that girl? What we need to know is, Do we come up to God's measure and standard? Do we? No, we have failed, we are short of the standard, we are light weight. Romans VII shows us how far short we have fallen, and what our condition is without Christ. Thank God, the grace of our Lord Jesus Christ has come between us and the punishment that is justly ours, and now there is another measure, the measure of grace. It is found in Ephesians IV 7 "To every one of us is given grace, according to the measure of the gift of Christ." Can man ever measure the greatness and the abundance of the great gift of Christ? Never. Then the grace of God is in equal proportion, grace to abound toward my need so that where sin abounded grace did much more abound (Rom VI 20). We were found short weight, but now by the grace that has come to us through our Lord Jesus Christ, He has much more than made up for our lack, Now in Him He makes all grace to abound toward us, that we, having all sufficiency in all things, may abound to every good work (II Cor IX 8).

First Corinthians Thirteen

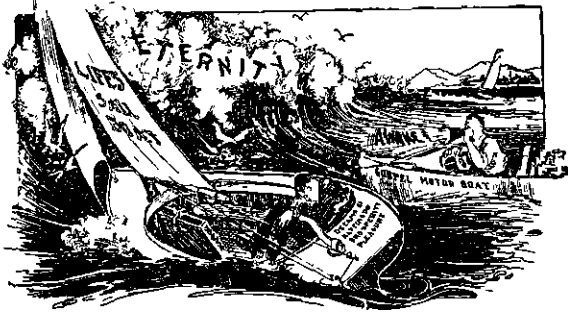
Goodspeed's Rendering

I WILL shew you a far better way. If I can speak the languages of men and even of angels, but have no love, I am only a noisy gong or a clashing cymbal. If I am inspired to preach, and know all the secret truths, and possess all knowledge, and if I have such perfect faith that I can move mountains, but have no love, I am nothing. Even if I give away everything I own, and give myself up, but do it in pride, not love, it does me no good. Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful. It is not happy over injustice, it is only happy with truth. It will bear anything, believe anything, hope for

anything, endure anything. Love will never die out. If there is inspired preaching, it will pass away. If there is ecstatic speaking, it will cease. If there is knowledge, it will pass away. For our knowledge is imperfect, and our preaching is imperfect. But when perfection comes, what is imperfect will pass away. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man I put aside my childish ways. For now we are looking at a dim reflection in a mirror, but then we shall see face to face. Now my knowledge is imperfect, but then I shall know as fully as God knows me. So faith, hope, and love endure. These are the great three, and the greatest of them is love.

A Narrow Escape

I AM reminded of an incident that happened some years ago. It was, I believe, in Belfast Lough, where there is a "bar" across the mouth at certain times and the tides are very dangerous. A bar is a sandbank across the mouth of a river, or lough, where the waters flowing out meet the incoming sea, and it is plainly shewn by a dangerous line of breakers, and woe betide any boat that gets caught in it. There



The Man in the Sailing-Boat is Fast Asleep!

is almost always a narrow passage of deeper water, often at one side, where by careful steering, boats and ships can get safely through at high tide.

One day some fishermen were sitting on the cliffs by one of the small harbours on the lough, when one of them drew attention to a sailing-boat, with sail fully set, making straight in the direction of the bar. They watched it carefully, and by turning their glasses on it, they could see someone was in it, and expected at any moment to see it change its course and come over on the other tack. But it held on its course. "It will be smashed to pieces," exclaimed one. "Whoever's in it must be mad!" said another. "This won't do," said a third, "there's something wrong—I'm off", and immediately he ran down to the little harbour and jumped into his motorboat, and soon was cutting through the water at a tremendous pace.

It was a thrilling scene. The sailing-boat was drawing nearer and nearer the line of breakers, foam and spray were dashing up. The motor-boat was fast gaining on it. Would it be in time? It was touch and go. Yes, the man in the motor-boat is drawing alongside, and to his astonishment he sees the man in the sailing-boat is fast asleep! Fast asleep!

With a tremendous shout, and blowing his horn, he woke him up just in time. The man woke up with a start—took in the situation at a glance—put the helm over—the boat swung round—and he was saved. One minute more, and the boat would have been broken to pieces, and the occupant drowned.

When they saw what had happened, those on the shore gave a sigh of relief, with a "Well done!" for their comrade and walked down to the shore to meet him on his return. When they heard the reason, they were astonished that a man could be asleep in a position of such danger.

Yet there are thousands like him to-day, wide awake as to their bodies, dreaming dreams of happiness, prosperity and pleasure—yet sound asleep as to their true position before God, and the danger in which they are. About the things that really matter they are not troubling—about eternity, and their soul's salvation. Are you one of them?

The Lord Jesus spoke very solemnly about this (Matt xxiv 36-44). He reminded His hearers about the Flood, how the people then were going on just as usual, careless about the future eating, drinking, and marrying, right up to the day that Noah entered into the ark, "and knew not until the flood came, and took them all away", though Noah had often warned them.

So it was in the days of Lot, when the inhabitants of Sodom and Gomorrah were suddenly destroyed by fire. The Lord Jesus adds these solemn words, "Therefore be ye also ready for in such an hour as ye think not the Son of man cometh", and I pass them on to you. On God's side all is ready, He has provided a Saviour who is able to save all who call on Him. It rests with you to take Him as your Saviour, and thus be ready.—J. E. H.

Classified Advertisements

REVISED RATES

30 words (minimum) 8/6 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

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

CLAPHAM PARK, London, S W 4—Christian home with prayer and fellowship. Visitors or permanent near Elim assembly, trams and tube. Convenient for City. Moderate terms. Mrs Chapman, "The Haven," 1, Bonneville Road. B588

ELIM BIBLE COLLEGE, CHRISTMAS, 1930—Visitors wishing to spend the Christmas season at Elim Woodlands, should write for particulars to the Superintendent.

RAMSGATE, Westcliff—Comfortable guest house, good fires, liberal table, very happy, restful fellowship. Visitors specially welcomed into our home circle during Christmas and New Year. Mrs Lancaster, 3 Crescent Road. B586

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HOUSES, FLATS, ETC

To Let and Wanted

EAST HAM, Forest Gate and district. Well known Foursquare couple urgently require self-contained flat, or three rooms. Apply, "Elim Evangel" Office, Box 162. B581

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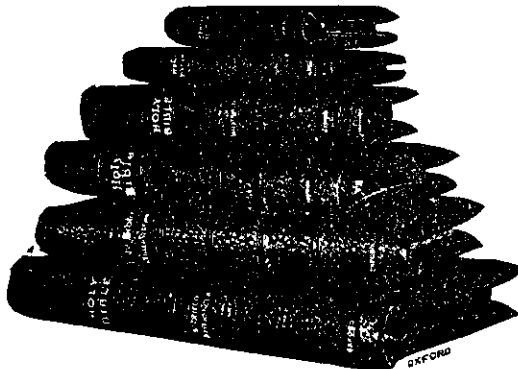
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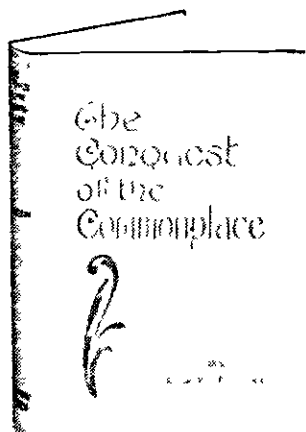
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