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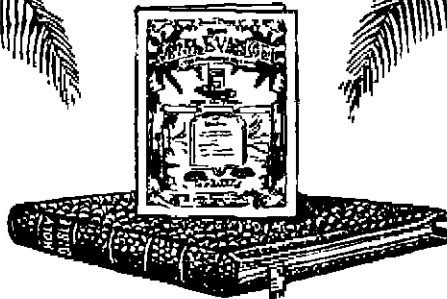
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Saviour Jesus Christ Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 50

DECEMBER 12, 1930

Twopence

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

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

Baptiser

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**

Every week-night (except Saturdays) at 8.

Sundays at 3.30 and 7.30. Wednesday afternoons at 3.30

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. McWitter. Convener: Pastor R. E. Darragh. 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). Convener: Pastor Len J. Jones.

BIRMINGHAM. December 25th and 26th. Ebenezer Congregational Church, Steelhouse Lane. Christmas Day, 11 a.m., Boxing Day, 11, 3, and 6.30. Speakers: Pastors R. Mercer and P. H. Hulbert. Convener: Pastor H. W. Fielding.

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 (Llanelli) 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:

BARKING. Dec 18, at 7.30. Elm Hall, Ripple Road. World Crusade Meeting. Miss Ching.

CROYDON. Jan 4, at 6.30. Elm Hall, Stanley Road. Visit of London Crusader Choir.

ELIM WOODLANDS will be open to Elm friends on Dec 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. On Boxing Day the meeting will be at Elm Tabernacle, Park Crescent at 6.30.

HENDON. Dec 11, at 7.30. Elm Tabernacle, Somerset Road. World Crusade Meeting. Miss Ching.

ILFORD. Jan 25, at 6.30. Elm Hall, Sraffton Road. Visit of London Crusader Choir.

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

WATFORD. Dec 17, at 7.30. Elm Hall, St Alban's Road. World Crusade Meeting. Miss Ching.

LONDON. Every Friday night (except Boxing Day) 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 Elm 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. 50

December 12, 1930

Twopence, Fridays

John Wesley on Divine Healing

By Pastor W. G. HATHAWAY

IN these days when the subject of Divine healing is very much to the fore, when critics are prone to decry any preaching which declares Jesus Christ to be the Healer of the body as well as of the soul, and when the conservative element in the Christian churches would regard as unorthodox anything in the nature of belief in the power of Christ to heal to-day, it is intensely interesting and encouraging to enquirers to find that Divine healing for the body finds a supporter in no less a person than John Wesley, the great

FOUNDER OF METHODISM.

Not only did he frequently have recourse to prayer as a means of relief from his own ills, but he believed in prayer to God for the healing of others. In his "Notes on the New Testament," he records his personal convictions regarding James v 14, and the anointing of the sick with oil. "This single conspicuous gift which Christ committed to His Apostles remained in the Church long after the miraculous gifts. Indeed, it seems to have been designed to remain always, and St James directs the elders, who were the most if not the only gifted men, to administer it. This was the whole process of physics in the Church till it was lost through unbelief. Mark vi 13, 'Anointed with oil many that were sick and healed them,' which St James gives as a general direction (chapter v 11-15), adding those peremptory words, 'And the Lord shall heal him.' He shall be restored to health, not by the efficacy of the oil, but by the supernatural blessing of God."

With Wesley, to be convinced of a thing was to put it into practice, and thus he did with benefit to himself and to others. At one time being seized with a pain in the midst of his preaching, so that he could not speak,

"I KNOW MY REMEDY,"

he said, and immediately kneeled down. In a moment the pain was gone, and the voice of the Lord convicted many sinners. At another time he was taken with a pain, cough and fever so that he could scarcely speak. To use his own words, he says, "I called on Jesus aloud to increase my faith and to confirm the word of His grace. While I was speaking my pain vanished away, my fever left me, and my bodily strength returned, and for many

weeks I felt neither weariness nor pain. Unto Thee, O Lord, do I give thanks."

The following selections taken from Wesley's *Journal*, relating to his own deliverances from sickness, speak for themselves.

"May 17th, 1772. Dr Hamilton brought with him Dr Munroe and Dr Gregory. They satisfied me what my disorder was, and told me there was but one method of cure. Perhaps but one natural one, but I think that God has more than one method of healing either the soul or the body.

"July 26th, 1772. The next day I read over Mr Eisle's ingenious treatise on the Dydroctle. He supposes the best cure is by seton or caustic, but I am not inclined to try either of them. I know a Physician that has a shorter cure than either one or the other."

In another instance he relates, "My old disorder returned as violently as ever. A thought came into my mind, 'Why do I not apply to God in the beginning rather than in the end of my illness?' I did so, and found

IMMEDIATE RELIEF,

so that I needed no further medicine."

Upon another occasion, "My horse was exceedingly lame, and my head ached more than it had done for some months (what I here aver is the naked fact, and let every man account for it as he sees good). I then thought, 'Cannot God heal either man or beast, by any means, or without any?' Immediately my weariness and headache ceased, and my horse's lameness, the same instant, nor did he halt any more either that day or the next."

"November 12th, 1746. At evening when coming from chapel, teeth pained me much. Mr Speer gave me an account of a rupture he had had for some years, which after the most eminent physicians had pronounced incurable, was perfectly cured in a moment. I prayed with submission to the will of God. My pain ceased and returned no more."

And again, "When I was about seven and twenty, I began spitting blood, and continued for several years. Eleven years after, I was in the third stage of consumption; it pleased God in three months to remove this also. Thus hath God wrought."

Quite a number of cases are also recorded in the *Journal* dealing with

STRIKING DELIVERANCES

in others in answer to prayer, of which we quote the following .

“ Tuesday, April 6th, 1756 One was informing me of an eminent instance of the power of faith. Many years ago, she said, I fell and sprained my ankle, so that I never expected it would be quite well Seven years since, last September, I was coming home from preaching on a very dark night, and stumbling over a piece of wood, fell with the whole weight of my body upon my lame foot I thought, ‘ Oh, I shall not be able to hear or preach Thy Word again for many weeks ’ Immediately a voice went through my heart, ‘ Name the Name of

The Nottingham Revival

News of unbounded enthusiasm comes from the Revival centre of Nottingham where Principal George Jeffreys and Party are continuing the revival services Hundreds are being converted and astounding miracles of healing wrought—blindness, deafness, growths One young boy who was dumb for thirteen months suddenly received his speech and is singing the choruses lustily His mother who had been deaf for over six years was also healed Whole families are coming out boldly for Christ Crowds stand singing until late

Jesus, and thou shalt stand.’ I leaped up and stretched out my foot, and said, ‘ Lord Jesus Christ, I name Thy Name, let me stand.’ And my pain ceased and I stood up, and my foot was as strong as ever.

“ January 14th, 1745 On way to Bristol We earnestly desired to turn aside and call at the house of a poor man, William Shalwood I found him and his wife sick in one bed and with small hopes of the recovery of either. Yet (after prayer) I believed they would not die, but live and declare the loving-kindness of the Lord The next time I called he was sitting below stairs, and his wife able to go abroad ”

On May 17th, 1772, he writes, “ Dr Hamilton was at the point of death from a violent rupture

WHILE THEY WERE PRAYING

for him in the societies he was at once restored to perfect health ”

“ May 24th, 1782 Mr Foyd lay in a high fever, almost dead for want of sleep This was prevented by pain in one of his feet, which was swelled and so sore that it could not be touched We joined in prayer that God would fulfil His Word and give His beloved sleep Presently the swelling, the soreness and the pain were gone, and he had a good night’s rest ”

Under date October 7th, 1790, he narrates the case of Mrs Jones who after having been confined to her

bed for two months with a most severe case of *prolapsus uteri* helpless and hopeless, was immediately cured upon commending her case to the Lord, and adds “ I think our Lord never wrought a plainer miracle, even in the days of His flesh ”

Again he writes, “ I made particular enquiry into the case of Mary Special, a young woman at Tottenham Court Road She said ‘ Four years since, I found much pain in my breasts, and afterwards hard lumps, four months ago my left breast broke, and kept running continually, growing worse and worse After some time, I was recommended to go to St. George’s Hospital, and I was let blood many times, and took hemlock three times a day. but was no better, the pain and the lumps were the same, and both my breasts quite hard, and black as soot, when yesterday night, I went to Mr Owen’s where there were a number of believers gathered in

A MEETING FOR PRAYER.

Mr Bell saw me and asked, “ Have you faith to be healed? ” I said, “ Yes ” He prayed for me and in a moment all pain was gone, but the next day I felt a little pain again, I clapped my hands on my breasts and cried, “ Lord, if Thou wilt, Thou canst make me whole ” It was gone and from that hour I have had no pain, no lumps, no swelling, but both my breasts are perfectly well and have been ever since.’ ” Of this healing Mr Wesley says in his logical way “ Now here are plain facts. (1) She was ill (2) She is now well (3) She became so in a moment Which of these can with modesty be denied? ”

“ October 16th, 1778 I was desired to visit one who had been eminently pious, but had now been confined to her bed for several months, and was utterly unable to raise herself up She desired us to pray that the chain might be broken. A few of us prayed in faith Presently she was up, dressed herself, and came downstairs ”

“ January 21st, 1783 I visited Mr Maxfield, struck with a violent stroke of palsy He was senseless and seemed

NEAR TO DEATH.

We besought God for him, and his spirit revived, I cannot but think in answer to prayer ”

Apart from physical healings, he records in the *Journal* many wonderful answers to prayer, and evidences of God’s power made manifest At one time, writing regarding criticisms concerning people upon whom the power of God had descended as a result of his ministry, he says, “ We are ready to name the persons on whom that power was shewn which belongeth unto God, not one or two, or ten or twelve only, to point out their place of abode, and engage that they shall answer for themselves every pertinent question, fairly and directly, and, if required, they shall give all those answers upon oath before any who are empowered to receive them, that the facts under consideration may be thoroughly examined, and punctually noted down Let this but be done, and we have no fear that any reasonable man should scruple to say, ‘ This hath God wrought ’ ”

Principal G. Jeffreys Lays Another Foundation Stone

By GEORGE HOPPER

GLORY to God, another is added to the list of Elm Churches. At Canning Town after five years of waiting, the Lord has wonderfully stretched forth His hand to raise up another hall where the Foursquare Gospel will be preached.

The morning of Friday, 21st November, 1930, was a glorious one, not as regards weather, as the rain was falling heavily, but the "Son" was shining gloriously, our hearts being filled with His joy. The air seemed sweeter and the outlook more beautiful, the heart beating with a new beat pumping forth joy at every stroke. The eyes had another vision, with an increased enthusiasm for the extension of the

He said he was not laying a foundation stone for a church, but for a building in which the church will gather. When each of the three foundations mentioned were laid, praise had risen to God, and surely there was praising at Canning Town.

The church here is privileged to have as its Pastor, Evangelist G. Bishop, and truly God has blessed the faithful ministry of His young servant. As our ever-conquering Lord has been uplifted the Holy Ghost has convicted, and men and women have been converted. The prayer meetings and Bible readings have been times of rich blessing.



LAYING THE FOUNDATION STONE AT CANNING TOWN, 21st NOVEMBER, 1930

work.—in fact, everything was good. We longed for the hour of three p.m. to arrive. The ticking of the clock was like music, the hands slowly winding their way to the time of foundation stone-laying. Praise God, the pen fails to write the words that would convey to others the joyous feelings that were pressing into the heart. Tongue can never tell the joys that belong to the child of God through His Son Jesus. A goodly number gathered to witness the event, and there were many curious eyes from windows around, wondering what was to be the outcome. Pastor Darragh could not allow any time to be lost. He commenced at once with heart-filling chorus-singing till the arrival of our beloved Principal, who immediately made his way to the foundation stone amidst a praising people. God was so good to us in holding up the rain—it had rained all the morning. It stopped at a few minutes to three p.m. The Principal spoke of three foundations—the foundation of the world, the foundation of the Temple, and the Foundation, Jesus Christ.

Truly we are going on from glory to glory, and from victory to victory, and we all declare with the Psalmist, "The Lord has done great things for us, whereof we are glad."

Serving in Love

Work in Christ's vineyard, gifts to missions, charities dispensed to the poor, money given to good causes, ministries among the sick and the needy—these things please Christ only when there is in them all love for Him when they are done truly for Him, in His Name. We need to look honestly into our hearts, while we crowd our days with Christian activity, to know what the spirit is which prompts it all. "Lovest thou Me?" is the Master's question as each piece of service is rendered, as each piece of work is done. There is no other true motive.

Mother and Daughter Healed

at Principal George Jeffreys' Revival Campaign



MRS E. FAULKNER.

Mrs. Faulkner and her daughter were both healed at the Birmingham Campaign—the mother, of a growth in the throat, and the daughter, of defective eyesight, after wearing glasses for 14 years.



MISS K. FAULKNER.

Is There Anything to Fear?

By Principal P. G. PARKER (of the Christian Workers' Bible Correspondence School)

IS there anything for the sinner, who continues to reject Jesus Christ, to fear? Some say, Yes! Some say No! Some frankly confess, We don't know! The tendency to-day is to avoid the subject of hell. There has been so much controversy about it. So many points of view have been expressed that for the sake of peace there is a leaning toward avoiding the subject altogether. But peace at the price of silence is not worth having.

In this talk I wish to set before the reader a selection of passages from the Word of God to show that there are unspeakable dangers for the sinner to fear.

We will divide the New Testament into three divisions, and see what each division has to say about this matter. The three divisions shall be

- 1 The Historical Books (Matthew to Acts)
- 2 The Epistles (Romans to Jude)
- 3 The Book of Revelation

I THE HISTORICAL BOOKS (Matthew to Acts).

The first passage containing the element of fear is found in Matthew iii 7

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

Here John the Baptist refers to "the wrath to come." Then several passages occur in the Sermon on the Mount, Matthew v—vii. The Sermon on the Mount is full of tender things. But the same lips that spoke tender things also spoke terrible things. Read Matthew v 22, v 29, 30, vii 13, 14, vii 22, 23

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment and whosoever shall say to his brother, Raca, shall be in

danger of the council but whosoever shall say, Thou fool, shall be in danger of hell fire (Matt v 22)

And if thy right eye offend thee, pluck it out, and cast it from thee for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (Matt v 29, 30)

Enter ye in at the strait gate for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it (Matt vii 13, 14)

Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works? And then will I profess unto them, I never knew you depart from Me, ye that work iniquity (Matt vii 22, 23)

There is another solemn passage in Matthew viii 12.

But the children of the kingdom shall be cast out into outer darkness there shall be weeping and gnashing of teeth

Weeping and gnashing of teeth speak of some awful form of judgment

Two chapters further on there is another startling statement

And fear not them which kill the body, but are not able to kill the soul but rather fear Him which is able to destroy both soul and body in hell

Add to this verse, verses 32, 33 and the horror deepens

Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.

Thus it is possible for soul and body to be destroyed in hell. It is also possible to be denied by Christ in the presence of His Father.

Another two chapters onward, in Matthew xii 31, 32, we have Christ's words upon the unpardonable sin.

And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit.

In Matthew xiii we have the great parable chapter. But we find the parables contain the same element of fearfulness.

Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into My barn (verse 30).

As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth (verses 40-42).

Turn over now to another parable in Matthew xxii 12, 13.

And He saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.

Here we have "outer darkness," "weeping,"

"GNASHING OF TEETH."

A similar circumstance is set forth in Matthew xxiv 50, 51.

The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

Now start to read in the 30th verse of chapter xxv, and read verses 31, 32, 41, and 46.

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats (Matt xxiv 31, 32).

Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the Devil and his angels (Matt xxiv 41).

And these shall go away into everlasting punishment; but the righteous into life eternal (Matt xxiv 46).

Now we must begin to limit our references in the Historical Books, otherwise we shall have no space for references in the rest of the New Testament.

But before passing on from this division read Mark ix 43-48, xvi 16, Luke xvi 23-26, John v 28, 29.

And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out, it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, where their worm dieth not, and the fire is not quenched (Mark ix 43-48).

He that believeth and is baptised shall be saved, but he that believeth not shall be damned (Mark xvi 16).

And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence (Luke xvi 23-26).

Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation (John v 28, 29).

II. THE EPISTLES (Romans to Jude).

Link together Romans i. 18 and ii. 5-9.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness (Romans i. 18).

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile (Romans ii. 5-9).

Turn over to II Thessalonians i. 7-9.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

Now read three passages from the two Epistles of Peter: I Peter iv. 17, 18, II Peter ii. 4-6, 9, iii. 7.

For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? (I Peter iv. 17, 18).

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished (II Peter ii. 4-6, 9).

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men (II Peter iii. 7).

We will close the references in this division by giving Jude 14 and 15.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

III THE BOOK OF REVELATION.

Read the following passages: Rev xi. 18, xiv. 9-11, xv. 11-15, xxi. 7, 8.

And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets,

and to the saints, and them that fear Thy Name, small and great, and shouldest destroy them which destroy the earth (Rev xi 18)

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb and the smoke of their torment ascendeth up for ever and ever and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name (Rev xiv 9-11)

And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away and there was found no place for them And I saw the dead, small and great, stand before God and the books were opened, and another book was opened which is the book of life and the dead were judged out of those things which were written in the books, according to their works And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them and they were judged every man according to their works And death and hell were cast into the lake of fire This is the second death And whosoever was not found written in the book of life was cast into the lake of fire (Rev xx 11-15)

He that overcometh shall inherit all things, and I will be his God, and he shall be My son But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone which is the second death (Rev xxi 7, 8)

AN UNTHINKABLE PRECIPICE.

I have purposely not entered into any explanation of these passages Sometimes the light of truth is hidden by a screen of explanation. The passages are allowed to stand just as they are given in God's Word Some will mock, some argue, but some will fear, and will cry out, "What must I do to be saved?" There is evidently much to fear The unsaved man is standing upon an unthinkable precipice

But God has His answer to man's fear It is found in John iii 16

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life

Perhaps one of the best illustrations with which to close this talk is one by Dr Torrey

Dr Torrey said, "I heard of a godly old man, who had a worthless son That son was more anxious to make money than he was for honour or anything else, and he determined to go into that infamous business in which there is a lot of money made, but which no self-respecting man will undertake—the liquor business.

"Well, this man so far lost his self-respect that he was going to open a public house, and his father was ashamed. He pleaded with him He said, 'My boy, you bear an honoured name which has never been disgraced before Don't disgrace it by putting it up over a public house' But the son was so bent on money-making that he would not listen to his father's voice The day came to open the public house The father was about the first on hand He stood outside the door of that public house, and every man that approached the door he stepped up to and told him of the miseries that came from strong drink, and warned each one of the consequences of entering such a place as that, and one after another they turned away The son looked out of the window to see why he was getting no customers He saw his father outside, turning his customers away He came outside and said, 'Father, go home You are ruining my business' He said, 'I cannot help it, my boy I won't have

MY NAME DISHONoured

by this business, and if you are bent on going on with it, I will stand here and warn every man that comes to enter your door' Finally the son lost his temper He struck his old father—he struck him in the face The father turned to him without the least anger He said, 'My son, you can strike me if you will, you can kill me if you will, but no man shall enter your public house unless he goes over my dead body.' " Then Dr Torrey added "Men, listen! No man or woman will ever enter hell unless they go over the dead body of Christ "

Is there anything to fear? For the rejecter of Jesus Christ there is everything to fear, but for the acceptor of Christ, there is nothing, simply nothing, to fear

Concise Comments and Interesting Items

Miss Katherine Roth, the converted American actress, has arrived in the British Isles, and commenced her campaign in Scotland Glasgow has been her starting place She received a full-hearted welcome Many decisions have already taken place In St Andrew's Hall she told to an audience of thousands why she left the stage At the close hands were raised in many parts of the vast building signifying acceptance of Christ Miss Roth commences in England in the new year Many will eagerly anticipate hearing her Let us all pray that she may be a mighty influence in the hands of God

The Elim Alliance is full of gratitude to Rev. Elvet Lewis of London It is his church—the largest Welsh Church in London—which is lent every Friday night for the central gathering of Elim churches We therefore join with others in praying God's blessing upon this Welsh minister—who has just celebrated his ministerial jubilee For fifty years Mr Lewis has been faithfully proclaiming the Gospel of the Lord Jesus

Mr. Stanley H. Frodsham has just written a brief story of his wife, who went—to use his own phrase—the last mile of

her way during 1929 Mrs. Vice Mary Frodsham fell asleep in Jesus on June 27th, 1929 The life is a beautiful one, and will shortly be reviewed at length in the "Elim Evangel" Meanwhile it will be helpful to all of us to remember one of her favourite hymns

My goal is God Himself, not joy nor peace,
Not even blessing, but Himself my God
'Tis His to lead me there, not mine but His,
At any cost, dear Lord, by any road

The book can be had from the Elim Book Saloon, 7, Paternoster Row, London, E.C. 4, price 3/- (3/2 post free)

The "Elim Crusader Witness" will appear in the New Year It will continue the witness of the "Elim Foursquare Crusader," long dear to all Crusaders' hearts, and also embody the "Young Folks' Evangel," providing information concerning the Elim Cadets Its price will be 1d It is hoped that the cheaper price and altered form of the paper will greatly increase the usefulness thereof

Rev Joseph W. Kemp is writing a series of articles on revival in the American "Sunday School Times" Here is a forcible paragraph

"Finney tells us that at times he had no words to utter, he could only groan and weep The only premonitions of the coming of the Welsh revival at the beginning of the present century were to be found in the deep, secret longings of the hearts of a few men, mostly poor, who met together and prayed That was all They prayed Their hearts burned within them A strange freedom possessed them in their communications with God, and their prayers possessed a power which held the soul spellbound How cold our hearts are! Who to-day is really making intercessions with groanings? Where is the travailing in prayer? We know what our fathers experienced of Divine power, but then they wept, and prayed, and wept again They agonised until sinners were slain by the sword of the Spirit That was the secret of their mighty success, and if we are to have revival there must

be, to put it in plain language, earnest, importunate, and persistent prayer"

Many of us are not interested in professional cricket We left the sports field years ago for Christ's sake We are not opposed to recreation—but we are opposed to anything that unnecessarily absorbs our time and strength Notwithstanding we are glad to read of those, who may not think as we do, yet who take a firm stand for righteousness Here is a paragraph as given in the daily press

"Nothing will induce me to play cricket on Sundays," said Jack Hobbs, who is on a cricket holiday tour in India, in an interview to-day

"It was pointed out that in Calcutta Sunday was the only day when spectators could turn out in large numbers, but Hobbs said he had been brought up in a religious atmosphere and taught to respect the Sabbath, and did not wish to do anything which might injure the cause of Christianity in India"

The Family Altar

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

Sunday, December 14th Isaiah xxviii 21-29

"God doth instruct him to discretion" (verse 26)

The God-instructed man is, ideally, always a discreet man Godliness and wisdom should go together Lack of wisdom may be an evidence of lack of godliness It is true that godly people are frequently guilty of lack of wisdom, but it is a proof that in those particular matters they are acting outside co-operation with God God is love—true, but God is also wisdom, and will give true discretion Only a ploughman, only a shepherd, only a fisherman, only a routine house-wife, only—! Whatever our duties God is ready to give us wisdom to perform them Take courage this morning Reviewing the past week you may be feeling discouraged Failure has been frequent Lift up your heart, lift up your eyes Let this day find you asking wisdom of God

Monday, December 15th Isaiah xxix 13-24

"The meek shall increase their joy in the Lord" (verse 19)

We bless God for the joy we have had in Him There is no joy like the joy of the Lord Oh, what joy we have had! Joy in prayer, in praise, in service Joy in the morning, joy throughout the day, joy in the eventide, joy in the wakeful moments of our night watches Joy! There is no joy like that of the Christian But here is the promise—that if we are meek then our joy shall be increased—joy upon joy, gladness upon gladness, rapture upon rapture Pray for more joy, for the joy of the Lord shall be your strength The greater our joy in the Lord, the greater our delight in telling others Lord, increase our joy Yea, though it be a winter's morning, Lord, increase our joy Grant that no winter may be found in our hearts

Tuesday, December 16th Isaiah xxx 8-21

"In returning and rest shall ye be saved" (verse 15)

Spiritual backsliding threatens every one of us A minister is as liable to it as his hearers A writer on Christian themes may lose his grasp upon God A missionary may plod along his difficult way with a barren heart An evangelist may see the crowds filled with the joy of salvation and yet have lost that joy himself We may all so easily substitute fleshly energy for faith Contrivance may take the place of waiting patiently upon God We may be watering the gardens of other hearts, yet be sadly neglecting the garden of our own heart When this happens we are in danger—in danger of being cast away from service But, praise God, there is a remedy—"In returning and rest shall ye be saved"

Wednesday, December 17th. Isaiah xxx 26-33

"The Lord shall cause His glorious voice to be heard" (verse 30)

There are great crowds of people upon earth They are so noisy that the voice of the Lord is not heard There is the Soviet crowd, the Fascist crowd, the autocratic crowd, the democratic crowd, the society crowd, the pleasure-loving crowd, the scientific crowd—so many crowds! They are noisy crowds too Their voices are raised in conflict with each other Only a few gather out of the crowds in order to hear the voice of the Lord Only a few of God's creatures listen for the voice of their Creator But the time will come when

God will cause His glorious voice to be heard All will be hushed into silence before Him The souls of men will wait tremblingly for His judgments

Thursday, December 18th. Isaiah xxxi 1-9

"Woe to them that go down to Egypt for help" (verse 1)

There were two possibilities before the people of God in the time of their sore trial (a) they could go down to Egypt for help (b) they could go up to Jerusalem for help Egypt speaks of the help of the world, Jerusalem speaks of the help of God It is a sad day for the people of God when they turn from God to Egypt How does it work out practically to-day? Christians threatened with debt seek to moneylenders Christians who have lost loved ones seek to the spiritist seance Churches give up the prayer meeting and trust in the worldly bazaar to supply their needs Churches surrender the hearty, simple singing of Spirit-filled men and women, and attempt to attract the crowds by paid choirs and godless but brilliant soloists Christians choose their life-partners from the world and not from the Church And so we might go on with the sad story Let us recollect once more, "Woe to them that go down to Egypt for help"

Friday, December 19th. Isaiah xxxii 1-20

"And a man shall be as rivers of water in a dry place" (verse 2)

That Man was and is Christ Peter's life was dry—very dry But when Jesus came, then Peter's life was flooded with rivers of living water Paul's life was dry—ceremonially dry He was full of Jewish forms and ritual, but his soul was an unwatered desert But when the Lord Jesus came into his life the desert became rich with spiritual fruit brought forth by the waters of life which were saturating his whole being So with ourselves The coming of Christ means that the desert heart is turned into a garden of Eden Life takes the place of death Plenty takes the place of poverty Fulness of joy takes the place of wilderness want The weeds are uprooted and the flowers appear The silence of the desert heart is broken by the singing of the birds of joy Who has caused the desert to blossom as a rose? What man has made life rich and fruitful? The eyes gaze gratefully at the Lord Jesus, and cry, "Thou art the Man"

Saturday, December 20th Isaiah xxxiii 13-24

"Thine eyes shall see the King in His beauty thine heart shall meditate terror" (verses 17, 18)

What a contrast! Yet it is possible that the eyes that behold the King in His beauty will be possessed by the same person whose heart meditates terror When the Lord Jesus Christ comes to earth the earth-dwellers will see Him in His glory, but their hearts will meditate terror because they have rejected Him But when we see the King in His beauty our hearts will not meditate terror We shall meditate indescribable pleasure What joy it will bring us when we see Christ We shall gaze with rapture upon the One who has saved us, healed us, filled us, led us, protected us, returned for us We do not fear to see Him We long for the day when by His grace we shall look on His face That will be glory, not terror, for each one of us



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Retrospect

AN old writer says, "Most men's memories are like jet, or electrical bodies, that attract and hold fast only straws or feathers, or such vain and light things. Speak to them of the affairs of the world, or some idle and romantic story, and their memories retain this as faithfully as if it were engraven on leaves of brass, whereas the great and important truths of the Gospel, the great mysteries of heaven and concerns of eternity, leave no more impression upon them than words on the air in which they are spoken."

With most of us the above experience took place. But we can praise God that it is altered now. It is not now things of time that we love to ponder over, but the things of eternity. We love to look back over the way the Lord our God has led us. We remember the great Gospel campaigns with their wonderful results. We remember the great Convention day at the Crystal Palace. We remember the glorious Albert Hall meetings. We remember the great numbers that have been saved, and healed and baptised. We remember—and we praise God

Prospect.

MEMORY of the past is simply a challenge regarding the future. To remember the past with its glorious experiences would be deadening to our hearts if we considered that the past could never be equalled or eclipsed in the future. But we do not so consider. Our hope is bright—our faith is great. We are expecting and praying for greater things in the days and months and years ahead. We know not how soon our Lord will come, but we see no reason why the Foursquare Gospel should not advance to far greater heights. If God be for us, who can be against us? It is in the Name of the Lord that we lift up our banners. We do not depend upon man's wisdom and man's energy—no, we depend upon the wisdom and power of God. Why should we not go forward? We shall only be defeated if we get out of touch with God. But let us all pray that we may get closer to God than ever—then we shall know no defeat, but we shall go forward from town to town, and city to city, carrying to the hungry hearts of eager men and women the glad news that Jesus saves, Jesus heals, Jesus empowers, and Jesus is coming again.

* * *

Hands and Lips.

HERE is tragic reading

Freeman Hopwood, Secretary of the American Association for the Advancement of Atheism, announced recently that a chapter of the organisation has been opened at San Quentin Prison, Cal., with a nucleus of eight members. Mr. Hopwood said that the object of the association in establishing branches in State and Government penitentiaries was to break the monopoly of the church on the convicts and to turn out good citizens instead of religious ones. "We hope to free 'lifers' from the fear of death and hell," he said "and to have atheist convicts leave penal institutions imbued with this philosophy. Hands that help are holier than lips that pray."

What shall we say to this? Have we an answer? Surely we have! We have an answer that is far greater than atheism can give. It is this: "We believe in hands that help and lips that pray." Lips that pray address themselves Godward. Hands that help move toward our neighbours. Thus we love God—and our neighbours. Atheism can only see its neighbours. Christianity sees God and its neighbours. Atheists live in the gloom of a one-eyed outlook. Christians live in the glory of a two-eyed outlook. Atheism has a blind eye. Christianity has perfect sight in both eyes.

Special Christmas Double Number

There will be no issue of the *Elim Evangel* next week. The next *Evangel* to be published will be the special Christmas Double Number (price 4d), dated 25th December, which will take the place of the issues of 19th and 26th December.

Wesleyan Methodism in Nottingham (*Continued*)

By JAMES McWHIRTER

THE ground upon which "the chaste building" stands has a greater appeal to our sentiments than the Halifax Place Chapel reared so grandly upon it. In the early days Methodism was outside the camp. In all time it has been the same with God's people when they were in the centre of His revealed will and in the main line of His redemption purpose.

"OUTSIDE THE CAMP"

the Redeemer was crucified, and we are exhorted to follow His example in a spiritual sense. It is one of the surface records of Church history that whenever a company of believers sought to bring their lives into harmony with Christ's Spirit, they at once knew what it meant to suffer with Him without the camp.

We have no wish to dwell upon the merits or demerits of the division in the year 1797 that made the building of another chapel necessary. Of this we feel confident that no company of believers have ever separated from a communion of loved fellow-believers without unspeakable heartache. Unfortunately in the case in point, as it has been too often, there was no alternative but compromise for those who were loyal to their departed leader, John Wesley. Compromise the loyalists would not. We admire them for the stand they took. Was it not to John Wesley and his trusted leaders that they owed their present liberty in the Gospel. They were not of those who could lightly and ungratefully dismiss their old and faithful servants.

Nine months have passed and the

TWO HUNDRED AND EIGHTY LOYALISTS

are still worshipping at the Baptist Tabernacle which the General Baptists most graciously put at their disposal.

Many were the ways and means tried to procure a suitable site. All strings were pulled, save one. Business tact, concealed and open, and the weight of their influence had alike failed to secure a desirable plot of ground upon which to build a meeting place. "No one would sell us any land," was the despairing answer of an official to the enquiry of two brethren who had journeyed from Sheffield in the early hours of that June morning. "Brother Thatham, let us pray about it," said one of the travel-stained visitors. And this is how he prayed, "The earth is the Lord's, and the fulness thereof, and the cattle upon a thousand hills. The hearts of all men are in Thy hands, and Thou canst turn them as rivers of the south. Thou seest their necessity, and I believe Thou wilt provide a piece of land for them on which to build a chapel. Lord, I believe Thou wilt find them a piece of land this day." What better example is there of the prayer of faith than this. The vision of the man's soul is wider than the poles, and his faith challenges the impossible in the most straightforward manner.

"This day," distinguishes Mr Bramwell's prayer of faith from the millions of prayers that had ascended during the past nine months. It is not presumption nor hollow enthusiasm, but faith, and the proof was not lacking before sunset of the same day.

John Sherwin, Esq., owned an estate, a part of which was an ideal and much coveted site, but we are told, "Various were the applications made on our behalf, but

THIS GENTLEMAN REFUSED

to accommodate us with any part of his estate." It is the joy of men in every age to discover like Carlyle that "the age of miracles is not yet past." Mr Longdon made the discovery that day, as a result of his friend Bramwell having pulled the string of faith when they met together in prayer, before setting out to find the answer in the strange town. Longdon caught some clue in conversation about the desired site and most likely tried it first. There is no mention of Bramwell's whereabouts, but we suspect that while Longdon played the part of Aaron by doing the talking, Bramwell like Moses was the man of power, and may have remained in prayer at the side of an elm tree just inside the gates of Sherwin's Avenue. There is no human influence brought to play on the landowner this time, but his reply is typical of the expression of a touched heart, brief and to the point.

"I WILL LET YOU HAVE IT,"

said the immobile John Sherwin in answer to the request of the stranger. And such is the romance of revival.

The thankfulness of the outcast loyalists was expressed in a real practical manner. "The foundation of the above building," says Mr Tatham, "was dug out and cleaned away by the extraordinary exertions of our friends, without any expense, although the rock in some places was ten, in others six and in none less than three feet below the surface of the ground. But the joy of the Lord being their strength, every mountain became a plain." That's the spirit!

AT THE OPENING

of the new chapel Evangelist Dr Thomas Coke preached from the text, "Ethiopia shall soon stretch forth her hands unto God." Whether the preacher meant to apply this to Nottingham or not, certainly a revival followed that would have justified the application. Hundreds of new converts were made.

It is recorded that Dinah Morris, "the preaching girl" of George Eliot's *Adam Bede*, once spoke at this chapel.

The work at Halifax Place so prospered that a new section had to be added, and in process of time the whole was taken down, and in 1847 the present building, now to be known as the Foursquare City Temple, was built.

Veterans of Nottingham have told us with pride

of hearing the most famous Wesleyan preachers of the last half century preach at Halifax Place

If Jerusalem can be forgotten and utterly forsaken, then may the memory of Halifax Place pass away. But we feel it cannot be; upon this ground that was claimed by faith and prayer, and hallowed by the

communion of saints for generations, the Lord will again visit His people

We will now take our leave of Halifax Place and say farewell, not expecting to meet with it again until it comes into the picture in the course of our research.

(To be continued)

The Ministry, Offices, and Organisation of the Church

IX.—The Office of a Deacon

By Pastor W. HENDERSON

THIS very important office, like overseership, is understood better when we read the distinguishing qualifications of character which the deacon must possess before receiving the appointment. We will take the following divisions of this subject

1. The Meaning of the Name
2. The Qualifications—(a) His Character, (b) His Ability
3. His Gift of Ministry
4. The Question of Sex
5. His Duties and Responsibilities

WHAT IS A DEACON?

1. The meaning of the word

Deacon comes from the Greek word *diakonos*, meaning a *ministering servant*, and occurs in several places in the New Testament. This word, like the word *apostle*, has two different applications in Scripture, namely (a) The etymological or common application, which means a ministering servant in any walk or station of life. In this sense it was applied to our Lord, and to angels, apostles and prophets, (b) The official application, given to persons who have received an important office in the Church of God, whose character and ability have been tested according to the inspired qualifications, and who by virtue of their being approved have then been appointed to the God-ordained office of deacon (1 Tim iii 8, 13). The word in this its official application has been translated *servant* in Romans xvi 1.

2. The qualifications

- (a) In relation to character
- (b) In relation to ability

(a) His character

The inspired Word says that the deacon must be proved and found blameless before being appointed to this office. This is just what was required for the appointment of the overseer. There is no difference in the degree or excellency of character required in either office. There may be essential differences in their gifts of spiritual ministry and in their ruling ability, but there was certainly no difference in the requirement as to character. In this essential all members of the church are on an equality and all are equally responsible. The Lord does not recognise any difference in practical holiness as between church member, deacon, or overseer. There can be none, for in several places in the Scripture all are called to entire sanctification and holiness of life. There is no reason for any one to excuse them-

selves for failure on the ground that the pastor or evangelist has less temptations than they may have, and thereby they are not so responsible to God

TO LIVE A HOLY LIFE.

Such reasoning is dishonouring to God, for He is able and willing to make all His people in any sphere of life more than conquerors, and has promised to do so in Romans viii 31-39

(b) His ability

Here again the deacon must first be proved, or in other words he must be known to the pastor to have the ability for the particular department of the secular or spiritual work of the church for which he is required. This can be ascertained in various ways. But the Scripture suggests he should first act as a deacon in the less important departments of the work of the church, or perhaps in assisting those who are already appointed. Our Lord saw it was most essential and imperative for those taking upon themselves the sacredness of this trust, and entering upon the privilege of serving in this hallowed office, that they should prove to the world without and the church within, the mighty power and wonderful grace of God in their lives.

It is most essential for all who are called into this important office, although, it may be, serving in the secular things, that they should maintain a very pure and holy Christian character. It was only the Levites who could do any service pertaining to the church in the wilderness. Jehovah honoured them very highly in appointing them to

THE MOST LOWLY TASK

connected with His sanctuary and worship. Why? Because they were wholly sanctified or set apart for His service.

By a specially revealed arrangement they were received by God to represent the firstborn, who in a very peculiar sense belonged to Jehovah, because His wings of protection sheltered them from being slain on the night of the Passover in Egypt, at the incalculable cost of the agonies and death of our Lord and Saviour typified in the slain lamb. The Levites only were privileged to do the ordinary secular duties pertaining to the Tabernacle in taking it down, carrying it, and erecting it again, therefore every little detail of the work was prized by them as a token or indication of their very close relationship to their great Jehovah. It was a work of extraordinary privilege, and required great holiness of life. The Levites under the old covenant are a wonderful type of the

deacons under the new covenant. Every deacon should realise that in a very special sense he is called to be a co-worker with God in this service. By a special and inspired arrangement the Lord has spread His wing of protection over them, and delivered them from the awful judgment and doom of sin by our Lord's atoning work on Calvary. And because of this, only the redeemed are privileged to serve in the house of God. This should be prized by them as a token of great privilege and honour, and an outward indication of very close relationship to the Lord.

3 The deacon's gift of ministry

It is most significant that there is no gift of ministry mentioned as a qualification in this office, neither is there any Divine record for the great and important duty of ruling in the church—both of these being essentially important qualifications for an overseer. This shews a very striking difference between the two officers. It was essential for both however to be

FILLED WITH THE HOLY GHOST.

Those appointed to the office of deacon may have received the gift of evangelist or teacher, and could be appointed to any service by the pastor, to minister their gift.

4 The question of sex

The reading of I Timothy iii 8 in the original, as rendered in Young's *Literal Translation* and some other important versions, is very different from our Authorised Version, and is as follows, "Women in like manner grave, not false accusers, vigilant, faithful in all things." This shews us very clearly that sisters have the inspired word of authority to be appointed to the office of a deacon.

Some Bible students hold to the translation in our Bibles, and say it was deacons' wives who were intended by the Apostle, thereby making the good character of the wife a qualification for the husband to the office of a deacon. But if that were true why should our Lord make it imperative, on the one hand, for deacons' wives to have certain high qualifications of character in order to their husbands being esteemed worthy of the office of a deacon, while on the other hand no such qualification is required for the overseer. Further, it is very significant that there are no instructions given regarding the home life of the wives, although the husband is to be tested by certain home life qualifications. Here then, if wives be intended, are three striking inconsistencies.

But in Romans xvi 1 we have the important fact stated that a sister called

PHEBE WAS A DEACON

of the church at Cenchrea (the word translated *servant* is the same word translated *deacon* in I Timothy iii.) This is a clear proof that sisters have scriptural authority for appointment to the office of a deacon.

The position of the sisters in the church's official life is in some points similar to the wife in the home, and also to her God-appointed place when created before the Fall. Salvation has lifted man from

slavery and serfdom to dominion and rule, but he is to do this in a humble spirit like his royal Master. Woman is also lifted to his side to be his helpmeet and equal in everything except that of ruling. The Christian wife in the home can do everything in the spiritual realm that her Christian husband can do. She can teach her sons and her daughters in the things of God with equal authority as her husband, but with his approval. The ruling power is vested in the husband. Incidentally this is obvious in both references to domestic life, in the qualifications of the overseer and deacon. The man was held responsible, and accepted or rejected according to how he ruled in the home. Therefore he must have received authority from God equal to his responsibility. On the contrary woman was not held responsible for ruling, and hence she received no test on this line (unless it be unmarried sisters only who are intended). Her place and responsibility was not that of a ruler but of a helpmeet, she was to acknowledge

THE HUSBAND'S RESPONSIBILITY

in this, and to help him in the ruling. The sister appointed to church official life is in a very similar position, e.g., as a Sunday school teacher, etc.

5 Duties of a deacon

The duties to which deacons may be appointed depend upon the need. The deacon may take his name from the department or charge in which he is placed, for a similar reason that a Christian may be called a farmer or a tailor. The duties vary in responsibility, but all who give their time and talents to this great work should give of their best to the Lord, in faithfulness and efficiency, and thereby merit for themselves a high place in God's favour. It is recognised in the Word that the position of deacon is honorary, as their duties may not entail much of their time.

* * * * *

This brings us to the end of our subject—the Ministry, Offices, and Organisation of the Church as revealed in Scripture—and the conclusion of this very interesting and vitally important study. We would exhort all evangelists, pastors and teachers, whether in the office of overseer or deacon, and all deacons, together with every member of the local and universal Church, to "contend earnestly for the faith," or in other words "continue stedfastly in the Apostles' doctrine" and the whole Word of God. This is our glorious heritage and inestimable privilege.

In a previous article we have dealt at some length with the inspired and authoritative arrangement for the continuance of the

COMPLETE TEACHING OF OUR LORD,

whether given by Himself or through an Apostle. We would, however, emphasise the great importance of this teaching and wish to supplement briefly what has been said there.

It is taught that because the Apostle Paul stated in I Cor xii 28 that Apostles, prophets and teachers are set in the Church, that this is a proof that their offices have been in the Church all down the cen-

tures, and should be in the Church to-day, notwithstanding the fact that the Apostle himself did not practise it, but committed his revelation to Timothy, and by those instructions commanded Timothy to commit it to others who were neither called Apostles nor prophets.

However, the Apostle's own action constitutes an inspired and *infallible* interpretation of his doctrine and teaching, which should be sufficient for everyone. Again, the word *set* in I Corinthians xii 28 has no more force in implying *continuity* of office than the same word used in Matthew xxvii 60 would imply continuity or irrevocability in our Lord being *laid* or *set* in the tomb (same word in original). We rejoice to-day that although our Lord was indeed set in the tomb, He did not continue there. Therefore the only scriptural teaching of this verse is that God hath put or set Apostles and prophets in the Church in the sense that they are in that portion of the Church which is

IN PARADISE

now. They are in the foundation only of the Church, and no Apostle or prophet can be in the structure which has been in process of building upon that foundation ever since their day (Eph. ii 20).

In II. Timothy ii 2 the Apostle gave an outline probably covering a period of from 100 to 150 years after his day without any reference whatever to Apostle or prophet or any other so-called ecclesiastical dignity, the creation of men's own fancies or false reasonings.

This is the Apostles' doctrine and practice, and by the grace of God this is what the Church is called uncompromisingly to adhere to. Any structure raised either by adding to or taking from the Apostles' doctrine is so much hay, wood and stubble to be consumed by fire at the Judgment Seat of our Lord.

It is therefore of paramount importance intelligently to understand through the enlightenment of the Holy Spirit the teaching of the scripture with special reference to Church organisation. This is very strongly emphasised in a proper understanding of the Apostle's statement in I Timothy iii 14, 15, which is largely overlooked by God's people generally. These verses read

These things I write unto thee, hoping to come unto thee shortly. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God which is the church of the living God, the pillar and ground of the truth.

In these verses Paul gave Timothy

THE INSPIRED REASONS

why he wrote to him this important Divine revelation of Church organisation.

1 Because there was a probability that he would be detained from being with him in person for a lengthened period.

2 That Timothy might have the authoritative and inspired revelation the Word of God, for his personal guidance in organising the church at Ephesus and all other churches.

3 That he would not only understand the mind and will of God in the matter, but that he would know how extremely important, yea how imperative

it was for him to carry out these instructions to the letter, and put them into operation.

The wording for this in the original text is much stronger than is used in our translation. The original reads as follows: "That thou mayest know how thou *must conduct* thyself." The word *oughtest* in the Authorised Version is the same word in the original as is translated *must* in almost every other place where we have this word in the New Testament, and has the same force as in John iii. 7, "Ye *must* be born again." And the word *behave* in our Bibles is better understood as *conduct* (Young's *Literal Translation*), which means the act of guiding and commanding.

We see there was no choice given to Timothy. He must have the whole details of this inspired plan of organisation carried out and

PUT INTO OPERATION IN EPHESUS

and every church of the living God. This was similar to Jehovah's command to Moses in building the Tabernacle—it must be after the pattern "according to all that I shew thee" (Exodus xxv 9). Therefore it was equally imperative that Timothy "must conduct"—must carry into immediate operation the organisation of the church according to this simple but authoritative revelation. Anything more is adding to the Word of God, which is forbidden, and is a great dishonour to God, and will assuredly result in a powerless and helpless church staggering under an excessive weight of lifeless equipment. Anything less is also dishonouring to God, and is forbidden. Jehovah is speaking to us to-day through His Word, as He did to Moses, our church organisation must be "after the pattern"—the Apostles' doctrine—"according to all that I shew thee." The true Church is established on and according to the Apostles' doctrine, not on part of it, and *only* according to the Apostles' doctrine, without any addition from the fertile mind of man, either of to-day or traditionally. Too much organisation and too little must be equally avoided.

The importance and imperative nature of the Apostle's doctrine to Timothy is equally important and imperative to the Church down the ages, and to-day. I Timothy iii cannot be treated as a scrap of paper.

The Divine unerring and authoritative pattern has been given to the Church of the living God, and as the pillar and ground or stay of the truth,

THE CHURCH IS RESPONSIBLE

for carrying out, obeying, teaching, and "continuing stedfastly in the Apostles' doctrine" (Acts ii 42).

Unto the Church—not a few men at the head of it, but the whole and universal Church, consisting of every member who is truly born again—unto this Church has been committed the ordinances of God's worship, the sacraments, the gifts of ministry, the gifts of the Holy Ghost, the fruit of the Spirit, and all of the Apostles' doctrine, which is the whole New Testament. The Church is the custodian and depository of this sacred and priceless treasure which has been given to it, and the Church of the living God will always be empowered by God to be a pillar and stay or support for the protection and world-wide distribution of this Word of God till our Lord returns.

Never were there such gigantic organisations brought into being to destroy and overthrow the Bible as to-day, and never was the Bible printed and sent abroad over the world in such millions of copies as to-day—Hallelujah!

God in grace is calling out a people all over this country of ours through this glorious Foursquare Pentecostal revival. He is organising them according to the Apostles' doctrine, filling them with the Holy Ghost as on the Day of Pentecost, and equipping

them with the very same power. He is separating them unto Himself through entire sanctification and holiness of life. He has given them the Bible in its entirety as their "supreme authority and only court of appeal." Through His grace and mercy this is the true apostolic Church, teaching and practising 'the Apostles' doctrine'.

And He gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph iv 11, 12)

Book Review

"The Conquest of the Commonplace."

PASTOR E C W Boulton has given us another beautiful volume—a volume calculated to bring new courage to many a discouraged heart. His previous volume—*The Challenge of the Impossible*—is still fresh in the memory of many of us. Writing of that book, the *Life of Faith* said it was "the fruit of a cultured mind and a deep spiritual experience." We feel that the same judgment adequately describes the present volume. It is impossible to compare the two books. Both reveal a cultured mind—both reveal a deep spiritual experience. Both of them are calculated to stir commonplace lives into new activity—activity of prayer, activity of faith, activity of effort. When we read the chapter-titles there arises a consciousness of a magnetic draw. We are eager to read about "The Conquest of the Commonplace," "Conquerors because Conquered," "Love's Lament," and so forth

Then notice this "The Christian life calls only for heroes. In the first century they answered in their hundreds. The young men simply had to be held back from what meant rushing into martyrdom. The twentieth century sees God still looking for those who will rise to His meaning of life, yielding themselves in unreserved and uttermost abandonment—ready to respond to the Divine urge to lofty, liberal giving."

Here is an attractive gift book. It is suitable for Christmas time, New Year time, birthday time—any time. Well printed and attractively bound, it will bring pleasure to eye and to heart wherever it goes. We pray God's richest blessing upon it as it goes forth to do precisely what its title suggests.

Gilt stamped and bound in plush in covers with dust jacket, the price is 2/6 net (by post 2/9), and is obtainable from Elim Book Saloon, 7, Paternoster Row, London, E C 4

We Are Waiting

T Dashfield

Ruth Derrett

We are wait-ing, and while we're wait-ing, This our song in

joy we'll sing, We are wait-ing, Yes, we're

wait-ing, wait-ing for the com-ing of our glo-rious King

Copyright

The above new chorus has recently been written by Elim friends at Cardiff. Its message is simple but charming, and the tune is easily picked up. It was immensely popular at the Kensington Campaign. Next issue A Christmas hymn set to a popular Welsh melody.

Bible Study Helps

THE BELIEVER'S BODY

1. Names of the Body.

II Cor v 1 Tabernacle
John i 14 Flesh
Job iv 19 House of Clay
John ii 19 Temple

2. Destruction of Body.

I Thess v 23 From soul and spirit

3. Condition of Body.

Rom vi 6 Body of sin
Rom vi 12 Mortal body
Rom vii 24 Body of death
Phil iii 21 Body of humiliation

4. Purposes of Body.

I Cor vi 19 Temple of Holy Spirit
I Cor vi 20 To glorify God
I Cor vi 13 Exists for Christ

5. Responsibility toward Body.

I Cor vii 27 Keep under
Rom viii 13 Mortify its deeds
Rom xii 1 Present to God

6. Destiny of Body.

Rom viii 23 To be redeemed
Rom viii 11 Quickened
I Cor xv 42-44 Raised
Phil iii 20, 21 Changed

7. Antitype of Body.

Rom xi 4, 5 Church
I Cor xii 12, 24-27
Eph i 22, 23

December 21st, 1930

READING. Daniel vi., 1-24

Sunday School Lesson

By Pastor P. N. CORRY

MEMDRY TEXT: "Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us"—II. Corinthians i. 10.

**"STONE WALLS DO NOT A PRISON MAKE,
NOR IRON BARS A CAGE"**

TEACHER'S NOTES

In gaining the ear of your class for the lesson this week ask them what they understand by the nickname "turncoat," or if they have ever heard of a noted clerical gentleman named "The Vicar of Bray." Many of all races and creeds have been willing to change with the reigning house—now Catholic and again Protestant—but the one that we all admire is the boy or girl who stands for truth and righteousness, no matter what the circumstances or companionships.

In Babylon, with the downfall of the royal house, the change of government, and the coming of a new race of conquerors, many tried to change, and because of envy sought to gain an advantage over Daniel, but he was made of sterner stuff. Though others should seek to bring about his death and shame by formulating laws specially designed to bring him into disfavor with the authorities, Daniel, the man of spine and spirit, was not of the changing kind, he made his prayer "as he did aforetime."

With this in view the object of your chat to-day should be to cultivate in the boys and girls a similar faithfulness to God and to His Word in whatever circumstances they may be placed. How many a lad going to public school for the first time has for ever lost ground because he failed to say his prayers in public as did Daniel, and how many a girl has lost a chance to speak and live for her Lord among new class companions because she was afraid to speak out at first. It is the same in the workshop, the office, and sometimes in the home, firmness, boldness for that which we know and cherish may seem hard, but if neglected at the start is well nigh impossible afterwards. It is no good singing, "Dare to be a Daniel," and thinking only of lions—think of prayers first. You will never face the lion's growl unless you are prepared to face the jeers of men. Faithfulness in the least and in that which affects the heart's attitude toward God must come before deliverance from the lions' jaws.

The Decree of Darius (Daniel vi 6-9)

Notice that the king's power is no longer absolute as in the case of Nebuchadnezzar. It is now not only his law, but that of his princes and presidents (the two arms of silver, Daniel ii 32-39), so that he could not withdraw once the decree was signed. The inferiority of his government is thus clearly seen (Daniel vi 6, 7, 17). Some have foolishly supposed this narrative to be a child's story because of the mention of lions, and they point to the known fact that such beasts are not at present found in Palestine and Mesopotamia. But many references of Scripture, the evidence of the decorations from the walls of the Palace at Nineveh, and other instances in the time of the Crusaders, abundantly prove that the lion was well known in these lands in Daniel's days. It was not only hunted, but may have been kept as an instrument of royal vengeance, and for the sport of the king. Instead of tough old horseflesh the occasional titbit of a tender human being might be viewed as a saving to the authorities and as a luxury to the lions!

Daniel's Defiance (Daniel vi 10, 11)

"When Daniel knew that the writing was signed he prayed and gave thanks as he did aforetime." The decree made not the slightest difference, the well-ordered devotions of this man of God continued in the same way as though nothing had happened. He did not even close the windows! Loyalty to Jehovah had been the keynote of his life as a youth, and now when in a place of great authority there was no turning aside, though death in a horrible form seemed impending. Some might have said that he should have been subject to the authorities because they were ordained of God (Rom xiii), but when worldly rulers and powers proclaim unjust laws which cannot on any ground be reconciled to the declared will of God as revealed in His Word, then though death be the outcome, though the flames of Smithfield and Oxford may burn, it is the Christian's duty to carry on and give no heed to the danger. If we look after our faithfulness to the Lord, He will be faithful in looking after the lions.

Daniel in the den had a more comfortable night than Darius in the palace. The king could sign the decree with ease, but it was a different matter when it came to fulfilling it. It was easier to sign the document than to save the one upon whom its weight fell. Though he might labour all day till sundown, though the night be passed in sleeplessness and terror, the king could not undo what his foolish, thoughtless signing had accomplished. Remember Darius when asked to stay, to write or to do something in a proud spirit, and you will save yourselves and others from much trouble. Daniel spent a far happier night with the angel of God for company than the king with his musicians. How often have men condemned saints to be confined with lions, and succeeded in shutting them up with angels!

The Divine Deliverer is always able to enter the deepest dungeon, nay, He goes in with the prisoner, and is with him always. The presence of God in the den turned lions into lambs. It is ever the same, even in the twentieth century. When He is with us all is well, the prison safer than the palace, the lions more peaceful than lambs, the den but a door of heavenly blessing and revelation. Think of Peter asleep while saints prayed (Acts xii 4-7), of Paul dwelling in heavenly places though chained to his Roman guard (Lph vi 20, II Tim iv 17), of John an exile with an open door in heaven (Rev i 9 and iv 1), and in case you should imagine that such blessings were only for New Testament saints, add to this the number of witnesses throughout all the ages, Bunyan, Fenelon, Guyon, the Duke of Montrose, and hundreds more.

Take courage, God has not forgotten how to tame lions, nor how to turn dungeons into domains of glory. He hath delivered, and doth deliver, in whom we trust that He will yet deliver, because He is a God of deliverances (Psa cxviii 1, 2).

Children's Bible Educator

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.

GOSPELS PROBLEM. The writers of the four Gospels (the four evangelists, Matthew, Mark, Luke, and John) each take a special look at Christ in most things they tell about Him. That is, one of them sees Him chiefly as the Son of man, one as the Servant of God, one as the Son of God, and one as Israel's Messiah. (These are not given here in the New Testament order of the Gospels.)

The following verses from Matthew's Gospel shew which of these views of Christ was chiefly in mind by that Evangelist. In reading them through, which of these views of Christ would you say was chiefly in Matthew's mind?

Matthew i 1, ii 2, xii 17-21, xii 42

Solutions should arrive first post Monday, December 15th.

Answers to November 28th Puzzle.

- Common word "abhor"
- Idolatry (Lev xxvi 30) the evil man (Psalm v 6), a backsliding nation (Amos vi 8)
- God's law (Lev xxvi 15), the righteous (Amos v 10), judgement (Micah ii 9)
(Nobody fully correct. Uncle Henry must try something easier.)

Prize-winner for November: Edith Gregorv, 19, Pinegrove Road, Sholing, Southampton, Hants, to whom we are sending a copy of "Rebekah's Well," for the best work during the month.

Intense Interest in Bible Truths

Churches Alive for God—Convention at Armagh—Striking Deliverances

ANNUAL CONVENTION AT LURGAN

Lurgan (Pastor J R Knight) A wonderful time of refreshing and spiritual blessing was experienced at the Annual Convention held on November 15 and 16 in the Llim Hall, Carnegie Street. From the commencement of the special meetings, the sound of melody and heavenly harmony filled the atmosphere, and the cloud of blessing burst upon the saints gathered from various Irish assemblies, as the living Word was unfolded in forceful and straightforward style. On Saturday afternoon food for thought and meditation was given as Pastor D Rudkin spoke on "The Anointing Oil," this typifying in its various ingredients the characteristics of the Holy Spirit. Pastor McWhinnie then followed with a forceful address on "The Crowning Intimacy with Christ," making a strong plea for unity as the means of progress. At night the tide of blessing continued to rise as the praises of God ascended from hearts bubbling over with joy. Truly God was in the midst as Mr Chase from India exhorted the saints (Phil iv 4) to rejoice in the Lord always. Then as Pastor J Smith ministered the closing message of the day, cups were running over, and hearts filled with praise and adoration. On Sunday the Gospel meeting was the finale to a feast of fat things, Pastor Rudkin's address on "Pardon," revealing to saints and sinners the abundant grace of God.



Pastor J R Knight

The saints here praise God for this time of refreshing, and are looking for the times of latter rain in this needy district.

BAPTISMS IN THE SPIRIT AT BALLYMENA

Ballymena (Pastor and Mrs South) The blessing of the Lord continues to rest upon this assembly, and leaders and members alike are participating in the joy of seeing God's power manifested in their midst.

The recently formed Cadet branch is making headway, and during the last three weeks about twenty young people surrendered their lives to Christ. A spirit of expectancy is abroad amongst the Crusaders, and two new members have just been baptised with the Holy Ghost.

On Monday, November 17th, a missionary meeting was held, at which over one hundred garments made by young ladies of the assembly were on view prior to being sent out to Pastor and Mrs Taylor and Pastor and Mrs Mullan, and a heart-searching message from God's Word was delivered.

MISSIONARY VISIT TO HOVE

Hove (Pastor W L Kemp) On Sunday November 16th, the church here was privileged to have a visit from Miss Hoskins, the prospective Elim Missionary to Japan, and her visit to Hove will long be remembered by all who heard her.

In the morning she gave an address on Joshua iv, which was very much enjoyed by all. In the evening meeting there was a large congregation, who listened with rapt attention to the wonderful testimony and call of Miss Hoskins. The prayers of all follow her to her future sphere of labour.

PROGRESS AND DEVELOPMENT

Carlisle (Pastor and Mrs R Tweed) Happy and blessed times are being experienced at this northern centre. The meetings continue to be well attended, and the Lord is blessing and saving souls. Pastor Tweed has just concluded a splendid series of talks on the "Person and Work of the Holy Spirit," conclusively proving from the Scriptures the reality, work, and power of the Third Person of the Trinity. How God's children are rejoicing, is shown by the remarks one hears after these addresses. Open-air work still arouses great interest, grand crowds gathering weekly to hear the Gospel

story, and to see the trophies of grace. These efforts are owned of God, and souls are won for the Master. Another branch has been opened at a local seaside resort—Silloth. Great interest has been aroused locally and a mighty work for God has been started. Thank God it is just what is needed—the Christ of God and His transforming power, instead of the dry bones of formalism and modernism. A campaign is in progress, conducted by Evangelist Stlemming. Pray for Silloth.

SOFTENING HEARTS AND LISTENING EARS

Horsham, Sussex (Mr Newman) The old-time Gospel is still being preached in the old-time power, and praise God the friends here are still seeing old-time results. After years of sowing they are seeing a time of reaping. The open-air work on Saturday and Sunday evenings is a real joy to all, the people listening so attentively. Where they used to pass by they now give a listening ear. We have cause to praise God that there is a softening heart and a mind to hear. The saints here praise God for every step whereby He has led them, and give Him all the Glory for every need for body, soul and spirit met in Christ Jesus.

EVERY SECTION ACTIVE FOR GOD

Rochester (Pastor and Mrs Greenway) That Rochester may flourish by the preaching of the Word and the praising of His name is evidently the motto of the members of the assembly in Rochester, where every effort is being made to penetrate the strongholds of Satan.

At the Fellowship Tea held recently, the beam on the members' faces, together with resounding hallelujahs, shewed which Master they were serving. The evening proved to be one of rejoicing as the various reports were given by the Church officers, revealing the progress made.

Every branch is on fire for God. Some of the Crusaders are making house-to-house visits distributing "Travellers," while others are visiting the street corners to give invitations to the meetings. The Lord is blessing their efforts. Souls are being won for the Master, several coming in after listening to the open-air messages. Two or three open-air meetings are held weekly, and the Lord is wonderfully blessing this part of our work. Several cases of healing have been experienced. A sister who has suffered from defective eyesight for some years is now delivered and can see to read perfectly. Another brother, while on his way to the Sunday morning service, fractured his foot, causing great pain and bad swelling. He was prayed for by the Pastor and the pain immediately left him, and he was able to continue his business the next day.

Those who have been privileged to listen to the weeknight Bible Studies by the Pastor have received much inspiration to go forward with God's work. These studies in Paul's Epistle to the Galatians have been a real blessing and means of uplift to the saints.

INTENSE INTEREST IN BIBLE STUDIES

Glasgow (Pastor and Mrs S Gorman) The work in Glasgow is making steady progress. Since coming to the City Temple numbers of new people have been attracted to the services, and under the leadership of Pastor and Mrs Gorman the saints have received much blessing. Souls have been and are being won for the Master.

Recently the Pastor commenced a series of addresses on "The Lord's Second Coming," following on with the "Great Tribulation." These services are fraught with soul-stirring power, as under the power of the Holy Spirit, the Pastor brings home to the hearts of the people (saint and sinner) the



Pastor
H W Greenway.

blessed realities of the Word of God, so that saints are being built up in the Faith and sinners are making their way to Calvary

Then the prayer meetings on Tuesdays are well attended, and the people leave feeling that it was good to have been present. Also the Bible Study on Thursday evenings is a time of feasting on the Word of God

Then, again, the open-air meetings on Saturday nights have a good band of workers. These meetings are a means of reaching the people who would not enter the church, and so the precious truth is sent forth to many earnest listeners around the open-air ring

The young people's meetings are well attended, numbers of the young people regularly being present at the above-mentioned services

RECENT DELIVERANCES AT GRIMSBY

Grimsbly (Pastor A C Coffin) We praise God, that though many of the saints are passing through great trials and difficulties, a time of deep spiritual progress is taking place in this assembly. Truly God is in the midst of His people, and recently two precious souls found the Saviour. The Pastor, earnest and Spirit-filled, has concluded a series of studies in that wonderful faith chapter, Hebrews xi. These have been a source of great blessing to all privileged to attend on Tuesday evenings. A few of the links in this "chain of faith" are: Abel, the Scripture of Faith, Enoch, the Walk of Faith, Noah, the Work of Faith, Abraham, the Obedience of Faith. Then, "Faith, its Power of Achievement," and its "Power of Endurance." These studies encouraged all to have real faith in God, Who is just the same to-day. It is constantly being proved that "the Name of the Lord is a strong tower, the righteous runneth into it and is safe." Many are proving Him to be "Jehovah Ropheka," the Lord that healeth. A brother recently prayed for has been graciously met, after the teachers had gathered for special prayer on his behalf. It was a great meeting! and the people sang in triumph, "For the Lion of Judah shall break every chain, and give us the victory again and again." A dear girl of 13 years, at death's door with meningitis, has been gloriously delivered and raised up, when human aid failed. Glory be to God!

On October 20th Crusaders and friends from Scanthorpe paid a return visit, and a happy time of praise and fellowship was spent together. One sister was heard to say, "It gets more glorious as the days go by," and so it does, hallelujah!

On November 6th a party were privileged to go to Nottingham, where they had a glorious time at two of the Campaign

services now in progress there. The journey by road, though a long distance, was most enjoyable, but the objective crowned all, for there is no pleasure like that found in the Lord's service

PRACTICAL EXPERIENCES IN GOD'S WORD.

Islington (Pastor and Mrs W G Channon) There is a sound of abundance of rain. This is the cry of the Islington assembly. The saints have lovingly welcomed Mrs Channon into their midst, and already God has set His seal to her ministry during the absence of Pastor Channon, who is assisting in the ministry at Clapham

Very fruitful times have been experienced at the Bible readings during the study of "The Person and Work of the Holy Spirit," taken by the Pastor. We thank God for the theoretical side of the subject but rejoice still more for the practical experiences so earnestly sought by thirsty souls at the Monday evening prayer meetings

Despite the colder weather, faithful souls continue to raise the standard in the open-air, and large crowds gather to hear the glorious message of redeeming love

LONDON CRUSADER CHOIR AT CLAPHAM.

Clapham (Pastor P N Corry) The blessing of the Lord continues to abound under the ministry of Pastor Corry, assisted by Pastor Channon. Recent services have seen the worship of the church deepened, barriers have been broken down and spiritual life quickened. Great blessing has been experienced at the Bible readings, when Pastor Corry has unfolded some of the hidden treasures contained in Paul's Epistle to the Romans. We praise God too for the ministry of Pastor Channon, especially for the way in which God has graciously set His seal to his ministry on Sunday evenings to the crowded congregations, not a meeting passing without some definite results. The Divine presence among the young people of the church is also manifest

On November 16th, the London Crusader Choir paid a visit here, Pastor E C W Boulton presiding. A sister from Croydon gave the opening message on the "Beauty of Jesus," followed by a very powerful message from Pastor Boulton. The singing of the beautiful anthems had a melting effect upon the huge audience. The rendering of the "Old Wells" was greatly appreciated. Thank God, it is due to the Old Wells that such a happy band of young enthusiastic believers have sprung forth. One brother was saved at the end of this meeting. To God be all the glory for the great things He has done, and the greater things He is yet going to do for expectant saints

"And What Then?"

A CERTAIN good man was living at a university, when a young man, whom he had known as a boy ran up to him with a face full of delight and told him that what he had been long wishing for above all things in the world was at length fulfilled, his parents having just given him leave to study law. Thereupon he had come to the law school at this university, on account of its great fame, and meant to spare no labour or pains in getting through his studies as quickly and as well as possible. In this way he ran on a long time, and when at last he came to a stop, the good man, who had been listening to him with great patience, said "Well, when you are through your course of study, what do you mean to do then?"

"Then I shall take my doctor's degree," answered the young man

"And what then?" asked he

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, shall catch people's notice by my eloquence, my zeal, and my acuteness, and gain a great reputation"

"And what then?" repeated the good man

"And then," replied the youth, "there cannot be a question, but that I shall be promoted to some high office or other, besides I shall make money and grow rich"

"And what then?" repeated the good man

"And then," pursued the young lawyer, "then I shall live comfortably and honourably in wealth and dignity, and shall be able to look forward quietly to a happy old age"

"And what then?"

"And then," said the youth, "then I shall die"

Here the holy man asked, "And what then?" Whereupon the young man made no answer, but cast down his head and went away. The last "And what then?" had pierced like a flash of lightning into his soul, and he could not get clear of it. Soon after he forsook the study of law, yielded himself at the Cross, and gave himself up to the ministry, spending the remainder of his days in true endeavour for Christ

The question which was put to the young lawyer is one which we should put frequently to ourselves. When we have done all that we are doing, even supposing that all our highest dreams are accomplished, that every wish of our heart is fulfilled, still we may ask the question, "What shall we do then? What shall we be then?"

When you cast your thoughts forward, never let them stop short on this side of the grave, let them not stop short at the grave itself, but when we have followed ourselves thither, and have seen ourselves laid therein, still let us ask ourselves the searching question, "And what then?"

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BOARD-RESIDENCE, ETC.

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