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Study page ii. of Cover, and plan to come

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The Elim Evangel

AND

FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XIII.. No. 11

MARCH 11, 1932

Twopence

Converts, Healings, and Pentecostal Baptisms in London

The Kensington Temple, Church of the Foursquare Gospel, in the Royal Borough, has been the scene of old-time revival during Principal George Jeffreys' revival and healing campaign. In every service souls have been saved and added to the Church, many have testified to miraculous healing, and saints have been baptised with the Holy Ghost in the public meetings. People representing all classes and creeds have come under the sound of the powerful Foursquare Gospel message—the rich, the poor, the high, and the low, the learned and the unlearned, all in quest of the water of life. The depressed have been uplifted, the sad made glad, the weak made strong. The attraction in the beautiful Temple is the Lord and Saviour Jesus Christ, who is moving amongst and ministering to the multitudes. The soul-thrilling testimonies of the healed ones given in confirmation of the preached Word have changed sceptics into believers and melted the ice-bound hearts of opposers. A sister, formerly crippled with arthritis, who had to be wheeled in a bath chair, walks in front of the congregation, her joints, stiffened for years, loosed and free. Another case of spinal trouble and rupture is healed by the power of God. Life and vitality are restored to another frail body and the use restored to her hand. Another is suddenly healed of abscesses. Another discards the sticks upon which she had relied for help to get to the services, because she is healed. Another suffering with St. Vitus' dance is perfectly healed to the amazement of friends and neighbours. Again, a tumorous growth, defective sight, and double rupture are healed after twenty-eight years' suffering. The ears of the deaf closed for twenty years are opened, and so the testimonies go on. It is easy to understand why some have ceased to be sceptical, and opposers have become supporters of the truth. Words fail in trying to describe the scenes of Holy Ghost enthusiasm and the deep reverential congregations which regularly meet at the Lord's table. The Principal leaves for Scotland, but the revival campaign is being continued by Evangelists R. E. Darragh and James McWhirter.

SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.

HEALER

COMING KING

"I
will
come
again."

John XIV. 3.

BAPTISER

"I will;
be thou
clean."

Mark I. 41.



"I will
send Him
(the Comforter)
unto you."

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII.

March 11, 1932

No. 11

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THE SEVENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the

ROYAL ALBERT HALL (London)
EASTER MONDAY (March 28th)

will be conducted by

Principal **GEORGE JEFFREYS**

who will preach at the

THREE GREAT GATHERINGS

Morning at 11 o'clock.

DIVINE HEALING SERVICE.—The sick will be anointed with oil and prayed for, and requests for prayer dealt with. *James v. 14.*

Afternoon at 3 o'clock.

COMMUNION SERVICE.—Thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians may participate. *I. Cor. xi. 26*

Evening at 6.30 o'clock.

BAPTISMAL SERVICE.—Converts will be immersed in water according to the command of our Lord and Saviour Jesus Christ.—*Matt. xxviii. 19.*

Pray for a great outpouring of the Holy Spirit.

Doors open one hour before each meeting.

Special singing by Elim Crusaders half an hour before each meeting. Refreshments on premises. Thousands of free seats. Part of the Balcony will be reserved for visitors by special Day Excursions.

BOX SEATS.—Tickets for box seats are obtainable at following prices: Morning, 1/-; afternoon, 1/6; evening, 2/6. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7.

London Easter Convention

Owing to the tremendous crowds attending this Convention, services will be held this year simultaneously in five buildings:

Kensington Temple, Kensington Park Road.

Elim Tabernacle, Park Crescent, Clapham.

Elim Tabernacle, Stanley Road, Croydon.

Elim Tabernacle, Central Park Road, East Ham.

Spa Fields Church, Wharton Street, King's Cross.

Times of Services: Good Friday, 11, 3, and 6.30. Saturday, 7.30 (Clapham and East Ham only). 7.30, Great Elim Crusader Rally, conducted by Pastor J. McWhirter in Hyde Park (weather permitting). Easter Sunday, 11, 3, and 6.30. Tuesday, Wednesday, and Thursday, 7.30. Closing meeting in Kensington Temple, Friday, 7.30. (Afternoon meeting at Kensington Temple, Wednesday at 3 instead of Sunday at 3).

SPEAKERS INCLUDE: Pastors J. T. Bradley, F. A. Farlow, R. J. Jones, J.P., George Lampard, J. J. Morgan, T. Tetchner, Frank Horner, Mrs. Walshaw, Mrs. Saxon Walshaw, Pastor and Mrs. C. Kingston, and others.

FOR VISITORS TO LONDON.

CHEAP RAILWAY TICKETS.—Arrangements have been made with the Railway Companies whereby cheap tickets will be issued from all stations in England, Scotland, and Wales, from the ports of Belfast, Larne, Greenore, Dublin and Cork in Ireland, and from Jersey and Guernsey. The cost will be a single fare and a third for the double journey (children half-price). Those requiring cheap tickets should write to the Convention Secretary (address below). A voucher will then be sent them, which will enable them to purchase a return ticket at their booking office at a single fare and a third. With this ticket visitors can come to London and return to their homes any days they choose from Wednesday, March 23rd to Monday, April 4th, inclusive. Visitors from across the water should note that they can cross Wednesday night and thus arrive in London on Thursday if they so desire.

ACCOMMODATION.—Those requiring accommodation at Elim Woodlands should write at once to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, with particulars as to length of proposed stay.

IMPORTANT.—All enquiries should be accompanied by a stamped addressed envelope. Write now, without any delay to the

CONVENTION SECRETARY,
20, CLARENCE ROAD, CLAPHAM PARK, LONDON, S.W.4.

For other Easter Conventions see cover iii.

Principal GEORGE JEFFREYS' REVIVAL & HEALING CAMPAIGNS

PERTH. NOW PROCEEDING,
IN THE CITY HALLS

Sundays, 3 and 8, in the Large Hall
Week-nights (except Saturdays) 7.30 } in the
Wednesday afternoons - 3. 0 } Lesser Hall.

KENSINGTON Campaign

continued by

Pastors **JAMES McWHIRTER & R. E. DARRAGH**

in the

KENSINGTON TEMPLE, Kensington Park Road

(One minute from Notting Hill Gate Underground Station)

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Week-nights (except Saturdays) - 7.30

SPECIAL DIVINE HEALING SERVICE, Wednesday afternoons at 3.30

Pastor P. N. CORRY

conducts Special Services in the

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Wharton Street, off King's Cross Road

Sundays, 11 & 6.30. Wednesdays and Saturdays, 7.30

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. 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 extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIII., No. 11

MARCH 11, 1932

Fridays, Twopence

The "Days" of Creation

Were they Figurative?

A Debate

Negative: HARRY RIMMER

For the purpose of discussion it was resolved that the "days" of Genesis were ages, not solar days of twenty-four hours. In last week's "Evangel" we gave the affirmative side. This week we give the negative argument.—ED

PERHAPS in all the annals and records of the many debates held in the history of disputations, there has never been a more unique debate than this one. For my honoured and beloved opponent I have nought but the highest affection, nay, even reverence. In all our acquaintance we have never found ourselves in opposition on any essential point of scriptural revelation, and even now, after hunting for a long time for a question on which we can honestly disagree, neither of us is dogmatic or immovable on this issue, which we here discuss in

THE MOST FRIENDLY MANNER

possible. Even though the audience voted me the winner in this debate, I am still unable to assert that my respected opponent may not be right, but an honest difference of opinion makes debates, as well as horse races and the betting habit. This is the friendliest debate ever staged, and if sometimes the principals wax earnest and smite each other hip and thigh, it is no more than forensic enthusiasm, and is not to be construed as personal animosity. Indeed, in all the debates in which I have participated, I had more enjoyment in this one than in any other, because of Dr. Riley's incomparable ability to hit a shrewd and sarcastic wallop, and then go on to the framing of another. Having always before debated with the enemies of Faith, it was a novel experience to enjoy the wit of an opponent (wit being lacking in the infidel) and to be on the receiving end of rich and subtle humour. So if I tried to reply in kind, it was but the native Irish enjoyment of a good but friendly disagreement.

Once I held the view that my honoured opponent advances here, that the days of creation in Genesis are periods of geological significance, and are aeons instead of solar days. Then I lent myself to a real study of the question, and became honestly convinced that the Genesis account of creation is to be received as a literal week of time, seven days in extent, each

day of twenty-four hours' duration. It might be said I had an intellectual and mental conversion, and I am bold enough to suggest that when my worthy and honourable opponent has

READ MY ARGUMENT

he might himself be converted from the error of his fallacious position! He will then accept what Moses undoubtedly intended to convey, the idea that Creation was consummated in twenty-four hour days, six in number. On the seventh solar day God ceased from His works, as all had by then been finished.

My honoured opponent seems proud of the fact that he has five lines of alleged and so-called proof; but the most careful examination of his argument seems to demonstrate only one thing. A man of brains and ability can make out a plausible case for any side of any question, regardless of the truth of the matter. But as for proof that the days of Genesis are literal ages, my friend has failed to advance any real evidence. Supposition and human opinion, even when that opinion is of the most scholarly, is not evidence or proof, and the "five lines" seem to sort or fade out to a nebulous character upon thoughtful examination. But I do not need to remind you of this, you have already heard, or read, the doctor's arguments.

Now, if there is any virtue in the number of lines of argument, and my dear opponent seeks to impress you with the fact of his five points, allow me to state that I will advance twelve lines of evidence to shew that the days of Genesis are not geological periods. I believe this is about the usual and logical balance of data for every five arguments in favour of my opponent's side of the question, there are twelve on my side. So that in establishing my case it is not my ability or knowledge that will certainly win for me this debate, but the very evident fact that the vast preponderance of the evidence is on my side of the question!

Dr Riley will find, I am afraid, that while he might reply successfully to certain of my proofs one at a time, when they are massed and presented as a group, they are invincible. I am reminded of the little boy who whittled a shingle into a paddle, and went down to the pasture to swat bumble bees. In the course of the morning he successfully disposed of a dozen or more, and was highly elated. An hour after lunch he set out to shew

HIS BIG BROTHER

how the trick was done. The first bumble bee they found was starting down into a hole, and the youngster said, "Now watch me swat him." The older brother advised against it, but in spite of this advice the youngster waited until the bumble bee was coming out of the hole, and hit it a most glorious wallop. Alas! he did finish that individual bee, but there were more in the hole, and they came out in a hurry. The boy fled, but not fast enough, and when his older brother saw his swollen countenance

Royal Albert Hall

Much prayer is requested that the Easter Demonstration meetings may bring many to Christ and spread abroad the Foursquare Gospel Message

an hour later, he laughed and said "I thought you said you killed more than a dozen this morning." The little fellow replied, "I did. But these fellows were different, they were organised and hung together." I am afraid that my revered opponent will find he is badly stung, when he grabs hold of the business end of these twelve lines of real evidence and convincing proof. The argument in the aggregate is so convincing my friendly enemy here will probably be converted, if not, at least I will have the satisfaction of seeing the thinking part of this audience voting for my side of the question.

In demonstrating that the days of creation in Genesis are literal solar days, I will present as my first argument the

MEANING OF THE WORD "YOM"

Dr Riley is right when he says that this word, in the Hebrew language, has many varieties of meaning. He is also right when he says its meaning is sometimes an indefinite period of time, but he then proceeds to argue from this true premise to a false conclusion, that is, because the word sometimes means an indefinite period it cannot mean a solar day in Genesis the first chapter. That this is a fallacy we see at a glance, when we note some of the instances where *yom* is a time period indefinite in extent. A clear case of this kind is in Genesis xxx 11, where Moses writes "And it came to pass about this time (*yom*) that Joseph entered the house about his business."

Here the word *yom* is rendered "time," and the context, "about this" shews that the time element

is indefinite in this case. Again we read in Genesis chapter four and verse three "And it came to pass in process of time (*yom*) that Cain brought of the fruit of the ground an offering unto the Lord."

Here again the context shews, by the words "in process of" that *yom* is to be translated as an indefinite period. The same is seen again in Genesis xxvi, 8, in Leviticus xx 15, and in many other references too numerous to mention. But in every instance where *yom* is to be rendered as an indefinite period the context clearly shews this to be the case! This is

THE ESTABLISHED RULE

in this matter, the context shews if the word *yom* is other than a definite time period. Now in the seven days of the Genesis creation account, the context not only fails to shew that the time element is indefinite, but on the contrary clearly demands a fixed, or solar day limit!

The second argument to consider is that the vast majority of cases where the word *yom* appears in the Hebrew text demand translation into the equivalent word "day." The word *yom* appears in the Hebrew text 1,480 times, and is translated "day" 1,181 times in the English Bible. This, then, establishes the general rule for the guidance of the investigator: the word *yom* is to be rendered "day," unless the context shews reason and authority for translating it otherwise. But please note that the authority is to be found in the text, not in the writings and ideas of some geologist who came on the scene some thousands of years after Moses had finished writing this scripture by the inspiration of the Holy Spirit!

By this rule of translation, then, we are obliged to accept the days of Genesis in the account of creation as solar days, literally as we understand the word "day" in our own language. There is no textual evidence, or warrant, for departing from the meaning of the word that is established by a vast preponderance of cases.

The third argument, and one that will cause my esteemed opponent some

GRAVE WORRY

before he answers it, is the fact that there is a rule of Hebrew that is invariably followed in the sacred text. Wherever the word *yom* is preceded by a numerical article we are forced to accept it as a literal day. There is abundant evidence of this, and out of the scores of references we might advance, we quote only these.

Genesis vii 10 "And it came to pass after seven days (*yom*) that the waters of the flood were upon the earth."

The presence of the numerical article seven denotes the fact that these days were literal solar days, of some twenty-four hours each.

Again, in Genesis viii 4, we read, "And the ark rested in the seventh month on the seventeenth day (*yom*) of the month, on the mountains of Ararat."

Here the presence of the numerical article, seventeenth, shews beyond the shadow of doubt or the possibility of controversy that it was a literal solar day that is intended.

We see the same thing illustrated in Genesis viii

40 "And he stayed yet another seven days (*yom*) and again he sent forth the dove out of the ark" The presence of the numerical article, seven, here makes it imperative that we accept these seven *yom* as literal days, as we understand that word in our English speech to-day. It is not necessary to multiply these instances indefinitely, but many scores of cases can be shewn where this rule is faithfully followed. The presence of the numerical article shews that the day is

A LITERAL SOLAR DAY

All these references that we have given, and many more that could be given, are from this same book of Genesis, and from the pen of the same Moses who tells the story of creation in six periods, called days. What does Moses mean by the word "day," used in this creation account? There can be no question here. He prefixes the word in each case with the definite numerical article, and it is absolute violence to every rule of translation and interpretation to call the days so designated anything but solar days. Thus we have the clear statement "And there was evening, and there was morning, the first day"

This phrase is repeated again and again, with only the article changed, Day one, second day, third day, and so on through the seven days. The appearance of the number in each case demands that we accept it as a day of literal meaning that is, twenty-four hours.

My learned opponent admits the strength of my case, here, and the weakness of his own, when he seeks to confuse the issue by quoting a text from the Greek of the New Testament (1) to refute a rule of translation and interpretation from the Hebrew of the Old Testament! The many debates he has had on evolution have taught him at least one thing: he learned this method from his enemies! But we have heard him skin those same enemies too many times for these tactics, to let him get away with it here and now, and we call him back to stick to the Hebrew for

OLD TESTAMENT PHILOLOGY

Indeed, the Greek text does say that there is a day that is to the earth as a thousand years; but the entire context of the third chapter of Second Peter tells us that that day is the day of judgment that is to come on the earth. It does not say in the Greek that all God's days are a thousand years long if they are. My eminent opponent has knocked his own case into a cocked hat for he contends that these "days" were tens of thousands of years long, and then quotes Peter to shew that they are only one thousand years in duration. The fact remains, however, that Peter is talking of the coming day when God's wrath is poured out, and he is not talking of the days of creation. We wish to remind our hearers once more, that in the Hebrew, in which Moses wrote this account, the number, connected with the day, is a textual demand that the literal solar day be accepted.

The fourth argument ably answers the quibble of my respected opponent that the rays of the sun had not reached the earth until the fourth day. That is granted; but what has it to do with the matter of

the time element in the first chapter of Genesis? On this very day, even while I am writing this paper, the snow is swirling through the atmosphere, and right here in Minneapolis the rays of the sun have not reached the earth for the entire twelve hours of daylight. True, the light has been feeble and grey, and I have reinforced it with the aid of the electric bulb, that I have been forced to keep burning all day; but it has been

A DAY JUST THE SAME!

What is it that makes a day? Dr. Riley is under the infantile error that it is the shining of the sun. Not at all: a day is the diurnal revolution of the earth on its axis. Out in space the sun is shining, whether we see it or not, and the earth is spinning in the face of that sun at a rate of speed that turns every longitudinal plane of its surface to the sun's direction once every twenty-four hours, or a fraction under that. We call it twenty-four hours, for convenience sake, but a solar day is nothing more or less than the time it takes the earth to make one complete revolution on its axis. Whether the sun is visible during that time, or not, has nothing to do with the question: the time consumed in the complete revolution of the earth is what constitutes the "day."

My honourable opponent does not intend to convey to you the impression that the sun was not created until the fourth day of Genesis, he stated on the platform and has written over his own signature many times that the creation of the sun is to be ascribed to the first verse of Genesis before the six days began. We agree there to the fullest extent. But in spite of the presence of the sun out in solar space, the earth was shrouded in darkness and the sun's light prevented from reaching the planet. Then the time of release from this darkness came, and God said "Let there be light!" and the light appeared. From whence did it appear? Undoubtedly from the sun. The dark vapour that shrouded the globe was dissipated, and the light

PENETRATED THE VEIL

sufficiently to make visible the chaotic scene of God's sphere of creative activity; even though the sun did not send a direct ray to the face of the globe.

In the "Land of the Midnight Sun" six weeks go by, and the sun is never seen. Midnight blackness covers the land for six weeks: the sun's rays do not reach that section of the globe, but forty-two days go by nevertheless, why not three such in the first week of Time? Age after age, the earth has revolved in Stygian blackness, and darkness and gloom have hidden earth's face from the light of the sun. Now the voice of God is heard, and while the flaming beauty of the sunrise and the sunset is absent, yet the black pall is relieved by the influence of the sun that is as yet unseen, and the pale light of creation's first day prevails where impenetrable darkness long has reigned. This condition prevails for the first three days, or revolutions of the earth on its axis, then the command of God is once more heard, and the planet is freed entirely from the fog and vapour that have so long obscured the light of the sun. Spinning in its ceaseless motion, as it long had been

accustomed to move, the earth suddenly is gladdened by its first sunrise. Brighter and warmer beams the beauty of the direct rays that now for the first time shine upon the globe, and in a flaming burst of splendour they finally fade below the horizon, testifying with their colour and glory that a new order has been established. But the diurnal revolution of the earth has not been changed, and the reason the sun faded from sight on the fourth day was because the earth kept on turning, as it had done the first three days, and aeons before these days began. This argument of

MY BELOVED OPPONENT

should be dealt with in the spirit of charity we accord all feeble and tottering things, the next time you live a day or a week through the rain or fog, and do not see the sun's direct rays, take Dr Riley's authority, and say they are not days. Your landlord, however, may insist on collecting rent for every time the earth makes a complete revolution on its axis, whether the sun is visible or not. And if Dr Riley owns and rents property, he will do the same.

Argument number five is even more forceful and

Easter Monday

Cheap fares from all stations in Great Britain and certain ports in Ireland
—see Cover ii

unanswerable than this. In the accounts of the various acts of creation in this week, the wording of the text in each case is such as to demand instantaneity. It may be argued from the English translation, that a time-period is possible in the meaning of the word "day," but the Hebrew text is emphatically the reverse. As an instance, on the first day the text says,

"And God said, *Ye hu or, wa ye hu or!*"

There is no absolute literal translation from the Hebrew into the English of this phrase, but the nearest we can come to it is perhaps, "And God said, Light, exist, and light existed!"

The entire phrase is one of instant, absolute obedience to a pressing command, and implies an act consummated in the instant of its inception. Here, on this day, more than any other perhaps, the era theory of my esteemed opponent appears extremely ridiculous. Why in the name of common sense should it take the Omnipotent Creator

FIVE HUNDRED THOUSAND YEARS

to receive a response to His command, "Let light be!"? Especially when the text may be translated "Then God said, 'Let light be!' and light was!" Did it take God half a million years to speak his sentence, or was the light slow to obey? Or did it come at once, and God then waited five hundred millenniums before He started any further activity? Truly the proponents of the age theory are like those of old who strained at a gnat and swallowed a camel!

Our sixth point is that the aeon theory is founded

on the fallacy that God could not accomplish all the marvellous works of each "day" in the short period of twenty-four hours, and that even He needed more time to accomplish the events of each day. To help Him out, we are asked to accord Him the geological crutch for His aid. Indeed, my friendly opponent in this debate implies as much, if he does not say so outright, when he infers that the vast events of the creative days are too stupendous for one solar day, but possible to a geological age. This, his peculiar argument, does not apply with its implication of limitation to the God whom I recognise as the Creator. He speaks, and things are done; He commands, and the hills are formed. I most emphatically challenge the eminent doctor whose enthusiasm and unquenchable Irish spirit have led him into

DEFENDING THE WRONG SIDE

of this question to answer simply and boldly this question, "Could God have accomplished the events of any of the six days in a period of twenty-four hours?"

When he replies in the affirmative, as he indeed must, he will then have spoilt his case for the tunc-factor of ages and ages for each day, by the concession of all we contend. For God, twenty-four hours was enough! Indeed for Him twenty-four minutes was more than ample for the work of each day. But, as He in the beginning established the rate and speed of the diurnal revolution as twenty-four hours, what more natural than that He should conform to the order He Himself had established?

Our seventh contention is a refutation of the great stronghold of the "era-ists." This is the profusion of fossil records, attesting the vast amount of life in ages past. It is contended by the proponents of this era theory that each rock system contains too vast a number of individuals to admit they came in twenty-four hour creation. We, however, who are content to accept the simple fact of the Mosaic intention, that these days were solar in duration, do not contend that the vast numbers of individuals all came on the day that saw the birth of their order, but only that

THE ORIGINAL ANCESTRAL PAIR

of each kind were created on that day. We do not say that in twenty-four hours God covered the entire earth with pine forests in the present profusion, with wild ducks by the millions, with humans by the myriads, but only that on each day in which a certain work is done the origin or beginning of that kind is recorded. There has been plenty of time since for the natural reproduction of the innumerable progeny of animal, plant, fish, bird, reptile, insect and human kinds, and for the fossilisation of some of them as well. My respected opponent has elsewhere contended that many of the fossils may have been formed at the time of the flood of Noah, well, there was plenty of time between Adam and the age of Noah for this multitudinous life to have developed. Indeed, this was the literal command of God in the day He created them. "Be fruitful, and multiply, and fill the earth."

It is also within the bounds of reason to say that

many of the fossil forms may belong to an age and an order that antedate Adam, as we have shewn elsewhere in a recent publication, and as many conservative writers have long contended. Certainly we know from the examination of the fossils found therein, that the primitive vegetation that characterised the coal measures was totally unfit for food for any kind of animal the human era of this earth has seen.

The eighth reason why we accept the solar duration of the days of Genesis is the apparent fact that

MOSES' CLEAR INTENTION

was to convey the twenty-four hour idea. The wildest flights of my honourable opponent's fancy (and some of them are wild!) cannot go so far as to say that Moses intended to convey the modern geological idea of aeons in each day of creation. This is an idea born of science that came long after Moses, and he, in his simplicity penned the words of God with the evident intention of conveying the accepted idea of a day as we know it. If, then, we try to read into the Mosaic account theories and ideas Moses never intended to express, are we not liable to the charge that we are "wise above what is written," and are we not in a very definite sense "adding to" the sacred record? All the ancient fathers of Israel accepted the text of Moses as meaning solar days, it was not until the Church Fathers became enamoured of the new Grecian philosophy that any suggestion of an aeon, or era, or geological age was read into the text.

Reason number nine goes right to the heart of the controversy we are in favour of the solar day because any other theory is merely a concession to the time element demanded by the evolutionary school of geology, and why should we concede them anything from the Scripture? They are its irreconcilable enemies, and their programme does not call for reconciliation with the Scriptures, but rather eradication of the Scriptures. This theory was born to uphold the contentions of the enemies of the Bible, and we owe them no consideration in the matter. Now, since the

EVOLUTIONARY GEOLOGISTS

have been so uniformly mistaken in their every other contention, why should we assume that they are right here, and yield a concession in the time element they so glibly demand? They do indeed "carry their quiver full of aeons". why should we stock them still further, and load their quivers with darts to be cast at us? The children of God do not need to borrow ideas from the sons of the world, the Book of God needs no interpreters from among the ranks of its enemies. So we stick to the idea of the writer, Moses, that creation was finished in six days, and concede evolutionary geological theories nothing in the matter of aeons.

The tenth argument we advance is the evident fact that the days of Genesis are solar days, as they follow the general Hebrew custom of dividing the day into evening, the beginning, and morning, the start of the daylight period. This is without exception the method Moses uses in each of the six days of Genesis. He defines them each as a day with an evening and a morning. Now we gleefully challenge our erudite

and esteemed temporary opponent to give us a verse in the Hebrew text where a geological age is thus described, "And there was evening, and there was morning, one geological age." Even the scholarly gentleman who debates this question with us will admit the impossibility of that, the evening and morning exclude any other interpretation but that of a solar day!

Indeed, the entire body of Scripture reference supports this solar idea of the creative days to the

EXCLUSION OF ANY OTHER IDEA.

Let us note, as an instance, the sixth day and the seventh. On the sixth day Adam was created, and on the seventh day God rested. Which "day" are we in now, the sixth or the seventh? If the sixth day was a geological age long and we are in the seventh day (and the text tells us it has already followed the sixth day), then it has been at least five hundred thousand years since Adam. And Adam lived over from one geological age to another, since he was alive and cast out of Eden after the seventh day of God's rest, thus establishing a record for longevity that beats Methuselah all hollow!

Another Scripture reference that should settle the matter, and would, if my dear opponent were not Irish, is the quotation in Hebrews iv. 4, where the inspired writer refers directly and specifically to this seventh day in the book of Genesis. The reference reads

"For he hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all His works." In the Greek text of the New Testament this word is *hemera*, and it always means solar day. If the days of Genesis are aeons, why did the inspired writer of the New Testament call them *hemera* (solar days) instead of *aeons* (ages, or eras)?

Argument number eleven is the fact that Moses, the same man who penned the account of creation, is the same writer who makes a comment on this creative week, inspired so to do by God Himself. In the twentieth chapter of Exodus. In giving

THE LAW ON MOUNT SINAI,

God speaks through Moses, and Moses merely reports God's words when he says:

"Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: therefore the Lord blessed the seventh day, and hallowed it."

Here, then, is the reason the Jews were to observe the seventh day. God rested on that day. Are the Jews to work six geological ages and rest the seventh geological age? Such a contention is silly! The plain words of the text say, "Work six days and rest one day." Why? Because God did that and the Jew was to commemorate His finished work. Why twist this entire paragraph out of its evident meaning, and make Moses to say, "Six days shalt

thou labour and on the seventh rest, because God worked six geological ages, and rested one geological age! " Moses used the same word for the six days of God's work as the six days the Jews were to work he used the same word for the seventh day of rest for the time span that God is said to have rested. Why cannot we accept the plain statement of the text, and rest content therein?

The twelfth and final argument is taken from the quiver of our now-enlightened opponent and turned against him for

HIS FINAL DEFEAT

He contends that the geological-age theory for each day is the most reasonable let us examine just one of those days and see if this is so. On the third day of creation three stupendous works are wrought,

Royal Albert Hall

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that only the Almighty could perform. The ocean is formed, the dry land appears, and botany is born! This third day is characterised, as are all the others, by evening and morning. Now, if the rays of the sun did not reach the planet until the fourth day, if this was a geological day, the vast world of botany lived half that age in absolute darkness, and the other half in what my eminent opponent calls "a pale cosmic gleam", and between the half of the age

that was dark, and the half that had some kind of light from the first day source, these plants lived some 500,000 years without any direct rays of the sun to nurture them. And yet my most distinguished opponent was raised on a farm! I will leave this argument to any farmer or horticulturist in America, could the plants have survived an entire geological age, of some half million years, with no sunshine at all? They could have easily survived, on the other hand, if the days were solar days in duration, many green plants have to last through several days of cloud and fog without the direct rays of the sun. But the thought implied, nay, demanded, by the cra school, that the plants grew, matured, bore fruit and seeds and reproduced their kind through a half million years of no sunshine will not hold water. And then

THINK OF THE CHAOS

in the world of botany on the fourth day, which is also divided into two periods of light and dark, the evening and the morning. Two hundred and fifty thousand years of sunshine when the sun appears, then two hundred and fifty thousand years of darkness when the evening lasted, and the plants survived. If this "reasoning" establishes the theory of geological ages for the days of creation, it is the reasoning of the mad house, and not of sane and sober students of the Word of God.

With this we will rest our case, trusting the intelligence of our readers to balance argument against argument, the five against the twelve, and render an intelligent decision. That can only be, that the days of Genesis are solar days, as we see them divided to-day into twenty-four hours each.

Wonderfully Healed

at Principal George Jeffreys' Sheffield Campaign.



MISS EDITH SHEMELD.

"I suffered for seven years from consumption. I commenced to be ill when I was thirteen years old, and from that time I never knew what it was to feel really well until I was healed.

At first the disease was slight, but as time passed it spread until both lungs were badly affected, and I used to have horrible pains in my back and chest. Sometimes I could not sleep. I was in hospital four times, and used to attend the Tuberculosis Dispensary. Last August the doctor said that I must go into hospital again, as I had been losing weight for some months, only weighing six stone seven pounds. It was about this time that a friend asked me to go to Principal George Jeffreys' campaign. I went and from that day, praise the Lord, I have not known a pain or ache, I seemed to grow stronger every day. I was examined on October 9th, and the doctor said that not a trace of the disease was left. I didn't know what to say. I just felt that my cup was truly full and running over. Every one tells me that I look the picture of health, I thank the day that I took Jesus as my Saviour, for now I sing all day long, His love is truly deeper than the ocean"—(Miss) EDITH SHEMELD.

FAMILY ALTAR



The Scripture Union Daily Portions .

Meditations by PERCY G PARKER

Sunday, March 13th John xiv 1-14

“ Believe in God, believe also in Me ” (verse 1)

If Christ were not God, such a statement as this would be blasphemy. For it clearly implies that Christ could be believed in as absolutely as God Himself. This then is another assertion of the Deity of our Lord. We are to believe in Him because He is God. It is not simply that He was sent by God, but in addition He was and is God. A little later on, Christ made the same amazing claim, “ He that hath seen Me hath seen the Father ”. Christ is God. He is not only the Son of God, but He is God the Son. But what are we to believe? This—that Christ has gone to prepare a place for us. All the beauty and pleasure that eternal love and wisdom can create is being put into the prepared place. Heaven will be full of surprises—but there will not be one disappointment! Man gave Christ the worst; Christ gives man the best.

Monday, March 14th John xiv 15-31

“ We will come unto him, and make Our abode with him ” (verse 23)

In the passage before us the indwelling of the Father, Son, and Holy Spirit is clearly declared. In verse 17 Christ says of the Holy Spirit, “ He dwelleth with you and shall be in you ”. Put the emphasis upon the two words, “ in you ”. Again in verse 20 the Lord used the words, “ I in you ”. Then the Father’s indwelling is implied in the words, “ We will come unto him, and make Our abode with him ”. The indwelling of Father, Son, and Spirit is an amazing truth. Yet it is one we are to accept by faith, and one we are constantly to enjoy. Faith opens us to the fulness of God. Faith makes the indwelling of the Triune God an experience, and not merely a theory. Believe there are flowers in the garden, and we open our eyes to see them. Believe there is fragrance in the garden, and we open our lungs to enjoy it. Believe in the indwelling of the Father, Son, and Holy Spirit, and we open our spirits to commune with them.

Tuesday, March 15th John xv 1-17

“ Without Me ye can do nothing ” (verse 5)

As the branches bear no grapes unless they abide in the vine, so we can bear no fruit unless we abide in Christ. To change the figure on a summer’s day we can abide in the sunshine, or we can abide in the shade. Where we abide is frequently a matter of our will, but not always. We sometimes have to abide in places we dislike. But whether we abide in Christ or not is always a matter of will. If we will to abide in

Him then He will give us the power to abide. God is seeking to train us until we reach a position where with dogmatic desire we constantly will to abide in His will. We must, moment by moment, will to do all the will of God, if we are moment by moment to enjoy all the fulness of God.

Wednesday, March 16th John xv 18-27

“ If the world hate you, ye know that it hated Me before it hated you ” (verse 18)

The world does not hate a vague Christian. The world will tolerate such an one. If your Christianity will allow you to sing frivolous songs occasionally, attend the music hall, and on occasions have a ticket in a sweepstake, then you will be considered a good sort. But if you take the attitude of Christ and are constantly about your heavenly Father’s business then the world will hate you. If you rebuke sin, give out tracts, wear a gospel badge, speak at “ open-air ”, refuse the sweep ticket, say grace before your meals, steer clear of the suggestive and unclean, reject business lies and commercial tricks, and such like, then the world will hate you. Let this be our decision to-day. I will not be a vague Christian, but a vivid one.

Thursday, March 17th John xvi 1-15

“ I have yet many things to say unto you, but ye cannot bear them now ” (verse 12)

The modernist would use this statement of the Lord to prove that new and qualifying truths concerning the Bible would be brought forth during the centuries. The Lord certainly promised more truths, but in giving a fresh truth he never denied a previous one. Christ added truth to truth, not truth to untruth. The Spirit of God never denies the words of the Son of God. He explained Christ’s words, and gave greater light upon the majesty and beauty of His Person, but He never undermined the testimony of Christ. The testimony of the Holy Ghost completes the testimony of the Holy Son. The modernist would try and argue that the Holy Spirit modifies Christ. We know the Spirit’s work is not to modify, but to glorify.

Friday, March 18th John xvi 16-33

“ Be of good cheer ” (verse 33)

To be of good cheer is to exhibit the cheer that follows in the footsteps of goodness. The world knows wicked cheer. Go into the public house, go on to the race course, go into the dance room, go into the picture palace with its demoralising thrills, and you will see and hear plenty of cheer—but it is wicked cheer. But go into the Christian

home, see the play and listen to the laughter of the children, and you are in the presence of good cheer. Cheer is right. God wants us to be full of cheer. He does not want long-faced, down-hearted grumblers. He wants men and women of cheer—but it must be good cheer, that is cheer based upon righteousness.

Saturday, March 19th. John xvii 1-12

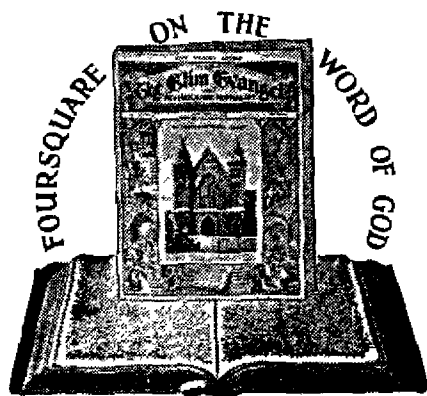
“ The hour is come, glorify Thy Son ” (verse 1)

Here is a striking instance of the Lord fixing His heart upon the glory beyond the suffering. For the joy set before Him He endured the Cross despising the shame. The Lord always looked beyond the Cross—He saw the glory that would follow. For us it is a light affliction which prepares us for the glory that is to follow. But for our Lord it was a very heavy affliction. But if the glory and not the gloom filled the vision of the Saviour, how much more should the glory and not the gloom fill our vision. When we are tempted to complain of our suffering, let us go to the Cross and survey it. Let us also lift up our eyes and survey the eternal glory beyond. The Lord has promised us that we shall share His glory.

Trust.

There is a well-authenticated record of a dog, which when his master, a hunter, accidentally shot himself, remained in the woods guarding the spot, although he had neither food nor water for three days. At the last, he had to be shot before he could be taken away.

Charles Darwin displays more emotion in narrating an instance of similar loyalty in the dog than anywhere else. He tells in one of his books of a physician who owned a dog, and, moved by that super-scientific spirit which is the parent of vivisection, he placed the little creature upon the operating table. After enduring torture for hours, the poor animal, just before it died finding an opportunity, turned its head and extending its tongue, licked the hand of its cruel master. Darwin, cold-blooded scientist as he was, in commenting on the incident, says that it was a picture to haunt a man’s memory to his dying day. It is questionable whether there is anything which could more vividly illustrate the meaning of the text “ Though He slay me, yet will I trust in Him.”



EDITORIAL

Believers' Baptism.

ONE of the great Christian ordinances which will form an important part of the forthcoming Easter Demonstration in the Royal Albert Hall is that of believer's baptism. Both by example and exhortation Christ taught His followers to pass through the symbolic waters of immersion, thus signifying complete separation from the tyranny of the old, and utmost union of the blood-redempted disciple with his Lord in resurrection power and glory. If we are to regard the Church of the Pentecostal period as the pattern for this dispensation, then certainly in this particular phase of its life we are found reverting to the original, for in those early days all that believed were at once baptised, and from the inspired record we gather that there must have been a continuous stream of immersions.

What a tremendous witness these great baptismal services give to the present-day power of the Cross—so many erstwhile slaves of sin captivated and conquered by the irresistible attraction of the Man of Galilee—led into the transforming thralldom of the mighty Nazarene, whose power has secured their freedom. And what of the joy that must come to the heart of the enthroned Emmanuel as He beholds those hundreds of love-lured souls, stepping into the waters of obedience! Surely such a scene must represent to Him an earnest of that greater world harvest in the ages to come, foreshadowing as it does the eternal

triumph of sacrificial love—the sovereign sway of fathomless and changeless grace.

John's Gospel.

THE value of John's beautiful Gospel in dealing with an atheist is known to most personal soul-winners. The 31st verse of the 20th chapter is strikingly clear, "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His Name." The purpose of the book is clearly seen to be (1) evidential, (2) evangelistic. Evidentially it is to prove that Jesus is the Christ, the Son of God. Evangelistically it leads into life through His Name. It is especially the book for the doubter and the infidel. Dr Torrey used it thus with widespread success. We have recently read an illustra-

EASTER MONDAY

March 28 Keep a note of the date and plan to come to the ROYAL ALBERT, HALL.

tion that adds weight to the special purpose of John's Gospel. Here is the incident:

A lady who had a great admiration for "the beautiful sayings of Christ" said that Christ was only a good man. She was asked to go home and read through John's Gospel, and cross out every word that intimated He was Divine. She came back at the end of a week to the servant of Christ, who asked how she was getting along. "I did not get along at all. The truth is, I found I had to cross out the whole of the first chapter, and I began to think, 'If it is like this, what will become of the beautiful promises and sayings?'" So I stopped, and cried, 'Lord, I see it is so! I accept Thee as the Son of God, my Lord and my God!'"

Redeeming the Time.

A CORRESPONDENT sends us the following account given in testi-

mony at a certain Elm Church in the Midlands which he attended during a visit to the district.

A young convert had taken as his motto, "Redeeming the time." One day during his work, he was wondering what service he could do for the Lord. Presently he required the use of a drill, the size of which happened to be three-sixteenths of an inch and which his friend John had been using. Turning to his friend, he called out, "John three sixteen drill, please." After the drill had been handed to him he perceived his opportunity of putting in a word for the Master, so he turned to his friend again and repeated, "John three sixteen." "What do you mean?" said John, "I gave you the drill." Then he called attention to John iii 16, and repeated the verse. John was so impressed by the incident that on returning home he searched out his Bible and read the whole chapter through twice. In relating the incident the young convert asked prayer that the young man might be led to accept Christ as his Saviour.

As we watch for opportunities to speak for the Master they will undoubtedly occur many times in the course of our daily routine. Let us also redeem the time.

The Withheld Pardon.

D. M. PANTON tells this story. One of the best governors of the Isle of Man was accused of treason and sentenced to death. The King granted a pardon. But it was entrusted into the hands of a bitter enemy for delivery. The pardon was not delivered and the governor was executed.

God has entrusted us with a pardon to extend to the whole world. Shall we deliver it or shall we withhold it? We know our duty. We should deliver it. It is for us to tell the world that God has provided a Saviour, and through that Saviour He has provided a free pardon.

Let us take care that we deliver the pardon in homeland and far land.

Recent Research in Bible Lands**THE MIRACULOUS BOOK**

By HENRY PROCTOR, F.R.S.L

VOLTAIRE, the noted French infidel, who died in 1778, said that in one hundred years from his time Christianity would be swept out of existence. But the very contrary has happened, for only twenty-five years after his death, the British and Foreign Bible Society was founded, which since its formation has issued over two hundred millions of Bibles and portions, in about 800 languages, and still continues to send out from its presses one copy every five seconds of the day and night, or twelve copies every minute.

In one day (June 1st, 1904) no less than 81 cases were despatched representing nine tons of Scriptures in 28 different languages.

No one can deny that the Bible itself is

A STANDING MIRACLE,

and considering all the vicissitudes through which it has passed, and the attacks which have been made upon it, its very existence is a wonder.

But strange to say, while on the one hand it is true that its inspiration was never so violently and persistently attacked as at the present day, there never was a time previously when so many independent proofs of its trustworthiness existed.

A century ago it would have been impossible to conceive that so much evidence could ever have been adduced to prove its historical accuracy.

But none can deny that all the recent discoveries in Bible lands which have any relation to Scripture, speak with one united voice testifying to the truth of its statements. Take, for instance, the treasure city of Pithom, mentioned in Exodus 1:11, which has been discovered at Tei-el-kebir. The walls of the houses were found to be made of sun-baked bricks, some with straw, and some without straw, exactly in accordance with Exodus 5:7: "Ye shall no more give the people straw, to make bricks, as heretofore." This is further illustrated by a curious picture discovered on the wall of a funeral chapel at Numa in Thebes, which exhibits prisoners hard at work making bricks, and building the walls of a temple of Ammon. Taskmasters armed with clubs watch their labours, and inscriptions shew that they are captives taken by "his holiness" to build the temple of the god his father.

Some apparently insuperable objections to the

VERBAL ACCURACY OF SCRIPTURE

have been cleared up in a most remarkable way by Assyrian discoveries. For example in regard to Belshazzar, King of the Chaldeans (Daniel 5:30), although we had an apparently complete list of the Babylonian kings, leaving no gap for the insertion of any other, the name of Belshazzar did not appear in it, and to make matters worse, this list gave the name of Nabonidas as reigning at the very time when the Bible account claimed that Belshazzar was king. The Bible therefore stood alone, unsupported by any

known record, until some light was thrown on the subject by the discovery in Ur of the Chaldees of some terra-cotta cylinders containing an inscription by Nabonidas, in which he makes mention of "Belshazzar, my eldest son." This did not, however, prove him king, but in 1876 a further discovery was made of a cuneiform tablet written by Cyrus, King of Persia, which mentions the death of Belshazzar as king, and there are also legal documents dated in the third year of Belshazzar, which proves that he was acting as regent during the absence of his father Nabonidas.

This fact also explains clearly why Daniel was to be the "third ruler in the kingdom," Nabonidas being the first, and

THE REGENT BELSHAZZAR

the second, otherwise Daniel would doubtless have been made second ruler as Pharaoh made Joseph. Thus the literal accuracy of the book of Daniel is demonstrated.

Both the pride and the energy of the well-known Nebuchadnezzar, King of Babylon, of which the Bible speaks, are attested by innumerable bricks with his name imprinted on them. Several of these can be seen in the British Museum, together with cylinders of Shalmaneser, Sennacherib, Tiglath-Pileser II, and other Assyrian and Babylonian kings who are mentioned in Scripture.

On the black obelisk in the British Museum there is a picture of Jehu, the son of Omri, King of Israel, doing homage to Shalmaneser II, and bringing tribute, as the inscription reads of "silver, gold, lead, and bowls, dishes, cups, and other vessels of gold." All these inscriptions are actual contemporary records, and can be seen by any visitor to the Assyrian department of the British Museum.

The cylinder of Sennacherib describing his expedition against Judah is most interesting, and exhibits well the grandiloquent style of the Assyrian conquerors, where he says, "And Hezekiah, King of Judah did not submit to my yoke, forty-six of his strong cities, his castles, and the smaller towns in their neighbourhood beyond number, with warlike engines I attacked and captured 200,150 people small and great, male and female, horses, camels, asses, oxen, and sheep beyond number, I brought out, and as spoil I counted. He himself, like a caged bird, I shut up in Jerusalem his royal city."

The Bible relates how Sennacherib was slain by

HIS TWO SONS

Adrammelech and Sharezer, after the destruction of the Assyrian army of 185,000 in one night, and that Esarhaddon his son reigned in his stead. Esarhaddon, who was his favourite son, is mentioned in an inscription which Professor Sayce calls the will of Sennacherib. It reads like this:

I Sennacherib, king of multitudes, King of Assyria,

have given chains of gold, stores of ivory, crowns of gold, all the riches of which there are heaps, crystal, and other precious stones, to Esarhaddon my son "

When therefore we have considered the marvels of its circulation, its preservation, and its confirmation, we shall have no hesitation in affirming that the Bible is indeed a miraculous Book

Concise Comments & Interesting Items

The attitude of the Jew toward Christ is certainly changing. It has been pointed out that at the beginning of Church history it was the tendency for the Jew to reject Christ and for the Gentile to accept Him. But now at the end of the Church age the tendency is reversed. The Jew is turning toward Christ while the Gentile is turning away from Him.

The following paragraphs are very suggestive.

"For nearly twenty centuries, the Jew has had nothing but utter contempt for the Lord Jesus Christ. His very Name was taboo in all his house. When pronounced in his presence, among Gentiles, could he do no more, he would spit on the ground. But now, what a sudden and amazing change of attitude! The age-old hatred disappears. The stubborn 'fig tree' buds. The utterances of the most prominent rabbis and the most influential of Jewish scholars have been creating consternation in the ranks of the orthodox. Heart-breaking as it may be to the orthodox, hundreds of thousands of Jewish youth are listening, wondering, questioning. Mr Solomon Shwayder, a Jew of Denver, some time ago advanced a proposition to convene the Sanhedrin, and to reconsider the attitude the Jew should take toward Christ. That proposition met with favour on the part of many rabbis. Mr Shwayder says:

"Christ is the greatest Jew that ever lived, and the Jew has lost considerably by refusing the teaching of Jesus Christ. We cannot get away from Jesus. In years gone by, if we were asked by our children who Jesus was, we could hush them up and say He was the great enemy of our people, but we cannot shut them up now. The Name of Jesus is coming into all our homes over the radio, and the sweetness and the beauty of it all is appealing to them. When they ask, 'Who is Jesus that teaches people to love one another, and that died for sins?' we must have an answer. Could it be possible that our fathers made a tremendous mistake when they rejected Him?"

Another paragraph dealing with the Jewish change of attitude is also remarkable.

"In Europe, multitudes of Jews are flocking to the Christian mission halls, and in scores upon scores of Bible classes, their intelligentsia are studying the Christ of prophecy. Tens of thousands are openly confessing Christ. Recently, Rev. Joseph S. Flacks, a Christian Jew, from St. Louis, Mo., delivered an address in Los Angeles, in which he said:

"While visiting in the home of a cousin—a strictly orthodox home—I found the children inquiring into new things that never come into that home. On that particular visit, I found eight young

people seated around an extended table with books and books upon it. I noticed some black morocco-bound books with gilt edges, which I judged were Bibles. Not taking it for granted, I asked them, "What are those books?" Handing me a copy, they replied "These are Bibles." To my amazement when I opened it, I found it to be an Oxford Press Bible with the New Testament as well as the Old. I asked them, "How did you come to study the Bible with the New Testament?" They replied, "Cousin, we are living in momentous days. Father and the synagogue people say it is Messiah's time. Christians claim that their Jesus is soon to come back again. We cannot afford to remain ignorant on these subjects, hence we are studying the matter for ourselves." Less than a generation ago the New Testament could not possibly find its way into an orthodox Jewish home and remain there."

Japan is prominently before us. Dr. W. P. White, the president of the Los Angeles Bible Institute (the Institute associated with the name of Dr. Torrey) gives the story of the first Japanese Protestant Christian. He says:

"Wakasa, a Japanese, rescued an English Bible from the waves in Yedo Bay. He could not read it, but upon discovering that it was a Bible he became so interested and curious that he sent to Shanghai for a Chinese copy that he could read. Again and again he read it and finally, as he later said, he was 'filled with admiration, overwhelmed with emotion, and taken captive by the nature and life of Jesus Christ,' and became the first Japanese Protestant Christian."

Green cheese and the moon were associated in our boyhood's days. It was a favourite assertion, "I can prove to you that the moon is made of green cheese. Now either (1) it is made of green cheese or (2) it is not made of green cheese. Well we must rule out number (2) and that leaves only number (1) which says the moon is made of green cheese. So therefore it is. Thus we argued, and then defied our bewildered antagonist to deny it."

Mr. Harry Rimmer, the scientist-evangelist is responsible for the following bearing upon the same subject:

HOW SHE KNEW

"Daddy," said a little daughter, "our teacher says she knows we have all heard about the moon being made of green cheese, and she wants us to tell her whether we think it is or not, and why. I wish you would help me with the answer, please."

But Daddy thought the teacher wanted her pupil to work it out herself, and he

said so. In the course of the day, the thought came to him that he should have talked the matter over with the child. At the evening meal, he proposed doing so.

"But Diddy, I had to give the answer this afternoon," she said.

"And did you?"

"Why, yes," was the reply.

"And what did you say?" asked the greatly interested parent.

"I said it was not, because the moon was made on the fourth day, and cows were not made until the sixth. The Bible says so."

Good news comes from the Rev. W. Arnold Bennett of the European Christian Mission. Here is a sample:

"Some striking instances of the great need and hunger of the Slavic people came to light whilst I was in Prague. One evening, after I had preached the Gospel, a young man about twenty-two years old professed conversion. He told us that up to the time of our Gospel meeting he had never heard the way of salvation. Neither had he seen a copy of the Bible, and had not been even familiar with what it meant to be a sinner. He realised his need of a Saviour, however, and accepted Christ as his Redeemer."

Getting the Audience

One of the most beautiful points in Mr. Moody's life was his extreme earnestness and fidelity in doing little things for God's work. Bishop McCabe says that on one occasion Moody heard him preach Christ to the people. At the close of the sermon Moody said "Chaplain McCabe, I want you to preach that sermon in my Illinois Street Church to the poor sinners whom I will gather there for you." Moody held this service at midnight. When Bishop McCabe walked into the room with Mr. Moody there was not a soul present. Moody said "You sit down here, and I will go and get the audience." He went out on the street, and in about half an hour returned, followed by a great crowd of toughs from the street. McCabe grew ecstatic as he told of the wonderful service held at midnight with these poor sinners. Moody was faithful over little, and God made him ruler over much.

I Remember Calvary

REV W C MARTIN

J M BLACK

1 Where Henry lead me I will go, For I have learn'd to trust Him so,
 2 Oh, I de-light in His command, Love to be led by His dear hand,
 3 Onward I go, nor doubt or fear Happy with Christ, my Sa-viour near,

And I re-mem-ber 'twas for me, That He was slain on Cal-va-ry
 His di-vine will is sweet to me, Hallow'd by blood-stain'd Cal-va-ry
 Knowing that I some day shall see Je-sus, my Friend, of Cal-va-ry

CHORUS.

Je-sus shall lead me night and day, Je-sus shall lead me all the way,

He is the tru-est Friend to me, For I re-mem-ber Cal-va-ry

Bible Study Helps

TRYING TO BE AS GODS.

(Genesis iii. 1-13, 21)

Introduction He who tries to match wits with Satan is in for a fall "The Devil that deceived them" has great power and much experience (Rev xx 10)

I. Serpent (iii 1-5)

- 1 Undermining faith in God's Word (vv 1-3)
- 2 Denying the penalty of sin (ver 4)
- 3 Offering spiritual power (ver 5) "Ye shall be as gods" Satan often poses as an angel of light (II Cor xi 14)

II Sin (iii 6, 7)

- 1 The lust of the flesh, "good for food" (ver 6)
- 2 The lust of the eyes, pleasant to the eyes" (ver 6)
- 3 The pride of life, "to make one wise" (ver 6)
- 4 The religious covering, "fig leaves" (ver 7)

III Separation (iii 8-13)

- 1 The hiding sinner (ver 8)
- 2 The seeking Saviour, "Where art thou?" (ver 9)
- 3 The useless excuses of the excuseless sinners (vv 10-13) Adam blames Eve, Eve blames Satan, God blames all three of them "I commanded thee, saying Thou shalt not" (ver 17)

IV Salvation (iii 21)

- 1 Sin's death penalty requires a blood sacrifice (ver 21)
- 2 God Himself pays the penalty (ver 21, I Peter ii 24)
- 3 Man is restored by faith in the blood sacrifice provided by God (ver 21, I Peter i 18-20)

THE DANGER OF CRITICISM

By PAUL RADER

ONCE while I was in Pittsburg listening to a fellow minister giving an address, God spoke to me about sitting in the seat of the critic, and I went down to the basement to the coal-bin and prayed for God to take that thing out of my heart, and put in prayer instead. God blessed my heart greatly as I confessed my criticism. I came up, and didn't notice the coal-black on my hands. The minister said, "Will you come up, Brother Rader, and lead us in singing the hymn?" I came up, and had to use my black hands. Then I had to tell them why they were black.

When the service was over and the fellow minister went home with us, I found out he had been a missionary in China, for lo! these many years, and had come home broken down in nerves. When he got through talking about how Jesus had worked with him, a lady said, "Do you know, Mr Rader, he is the most wonderful preacher we had in China? Did you notice his little woman ways? Well, they are not woman ways, but he is a real Chinese, and

has lived with them, and so learned their ways that he talks exactly like them." He had a queue, and wore Chinese clothing, and when he preached to the Chinese they would say, "He is a Chinaman." He had become a Chinese for the Chinese and for Jesus' sake. Now he is back in America, going at things in the Chinese way, and I had sat there and criticised a man who had given his very life and vitality, poured it out for Jesus, away from all home ties. I had sat with one corner of my lip curled up.

God cannot bless critics. Criticism kills the Holy Spirit's presence, and ruins the blessing in your heart. I have never seen a person sitting in the seat of a critic that found any blessing.

You ought not to sit back and expect only the preacher to pray and take hold of the meeting. It is your business, it is your meeting, it is your Jesus. Pride makes one a critic, and gives us our temper. You scorn others because you are proud of yourself, thinking you know it all, and how it ought to be done. Ask God.—*Worldwide Christian Courier*.



All-Round Progress—Many New Members—Deepened Spiritual Life

CALVARY BLESSINGS.

Grimsby (Pastor H W Greenway) God's blessing is upon the work at Elim Hall Tunnard Street and recently four precious souls have accepted Christ as their Saviour, one being an elderly sister who wept as she heard of the wonderful story of God's love on Calvary.

The saints receive much help and blessing, through the faithful ministry of God's Word. The messages are powerful and soul-stirring. A special address on the subject of Spiritism was listened to by a large and attentive audience, the Pastor shewing that this cult is a latter-day delusion, predicted in Scripture as one of the anticristian portents heralding the near return of the Lord. A report of this message was published in the Grimsby "Daily Telegraph."

Praise God for a recent miracle of healing. A request for prayer was sent to the Sunday school, for one of the scholars, a little girl aged nine years. She was lying at death's door with meningitis, the doctor's verdict being that there was absolutely no hope. Prayer was answered by the Great Physician, who never fails, and within three weeks she was back at Sunday school completely delivered, the doctor having to own that the case is a miracle one of a thousand.

ADVANCE IN POWER

Belfast (Pastor W L Kemp) In church life, as in all other life, there are days held in glad remembrance, and also days which one would prefer to forget, but the occasion of the last fellowship meeting in the Ulster Temple, Ravenhill Road, will be one long to be remembered with pleasure and gratitude—pleasure in the fellowship enjoyed, and gratitude towards God for all the manifold blessings bestowed during the year that is past, especially in the provision of the beautiful Temple in which the assembly now worship and adore the God of all grace. After tea had been dispensed with in the Minor Hall the people assembled in the main hall of the building. There was quite a large congregation of members and others interested in the work, to hear the Pastor reading the various reports.

During the course of the Secretary's and Treasurer's remarks regarding the extension and alteration fund, reference was made to Nehemiah's rebuilding of the walls of Jerusalem, that the people had a mind to build. On looking over the list of promises made last year respecting this fund we could say truly that the people had a mind to give, for not only had the promises made been practically all fulfilled, but some had

even given more than they had promised, so the building has been completed.

That the church is alive and active was fully demonstrated by the number of children dedicated to the Lord, of marriages solemnised, and of those who followed their Lord and Master through the waters of baptism. At no time have there been so many families on the church register as to-day. God is setting His seal to His work here, both in the edification of saints and in the salvation of precious souls.

At the conclusion of this meeting the Pastor met the officers of the church in the Minor Hall to discuss the work of the church in the days which lie ahead and what is considered best for its advancement. For some weeks past on Sunday mornings the Pastor has been giving a series of addresses on Christian life and experience, with untold blessing to one and all. The increased numbers coming out to this service, and the testimonies to blessing received being most encouraging, it was unanimously agreed that no improvement or alteration could be made on our present working arrangements.

Certainly the Ulster Temple is a place of blessing, as demonstrated on Sunday night last by the long line of motor cars outside the building, and a packed house inside, to which the Pastor delivered a powerful address on The Staff that Failed. Many felt their old staffs falling to pieces and praise God, seven souls came right out for the Lord.

DEEPENED FELLOWSHIP

Southport (Pastor W J Hilliard) In this beautiful holiday resort the glorious Foursquare Gospel message is being heralded forth with no uncertain sound.

The first annual tea and fellowship meeting proved in the real sense of the word to be a time of blessed fellowship, an enjoyable tea being beautifully prepared by the sisters of the assembly. Pastor Hilliard expressed his joy at being present on such an occasion, and in a few words encouraged the people to praise the Lord, and press on.

Pastor R Knox of Lytham, was then introduced, and gave a stirring address from the words "God is able." His message will long be remembered.

Several of the officers followed with reports of the various sections of the work, these being very encouraging. Musical items were rendered, and the Cadets and Crusaders helped to make the evening enjoyable. The missionary tableau given by the Crusaders was a unique item, and shewed their missionary enthusiasm.

Through this service fellowship has been deepened, and all are working

wholeheartedly in telling others of the Foursquare Gospel message which is so dear to the saints.

NEW ORGAN OPENED.

Clapham (Pastor E C W Boulton) A service unique in the history of Elim Tabernacle (Park Crescent), was held recently, on the occasion of the official opening of the new organ. Pastor Hithway presided, and our beloved Principal Jeffreys paid a fleeting visit to declare the organ open. It was regretted that Pastor Corry was unable to be present, as his practical interest had materially assisted the needy cause. For two years the Clapham folk have been praying and giving, and now they are justifiably proud of the handsome new instrument which will effectively aid their worship.

During the service the Clapham Singing Band rendered two beautiful anthems, and the organ solos by Mr Ronald Cooper were much appreciated. The ministry of Pastor J J Morgan was very acceptable to all. He gave an encouraging address upon "Songs of the Bible," and sounded a real note of praise and holy melody. Thank God for continued blessing on the assembly life, under the leadership of Pastor Boulton, for increased membership, and for souls gathered into the Kingdom of Christ.

FIFTY-FIVE NEW MEMBERS

Ballymoney, Co. Antrim (Mr F Shadlock) Excellent progress marks the work of the Lord at Ballymoney. It is only as one looks back that they can perceive the rapid advancement. In the last two months this has especially been brought to notice. Fifty-five members were given the right hand of fellowship at the first receiving-in meeting held and since this the pastor has had great pleasure in welcoming several more. On the same day there were two special meetings at which Pastor W L Kemp from Belfast ministered the Word. Between the meetings tea was provided by the members.

On a recent Wednesday evening our Crusaders paid a visit to Ballymena.

Special singing was rendered by the Crusaders, some also addressing the meeting. At the close of this meeting a baptismal service was held and Mr F Shadlock immersed fifteen candidates eleven from Ballymoney, and three from Ballymena.

THIRTY NEW MEMBERS.

Belfast, Melbourne Street (Pastor J McAvoy) A very successful fortnight's evangelistic campaign has just been concluded in this church, conducted by various Foursquare Gospel ministers in the Irish Division.

We are glad to report that during this special effort God set His seal to the work in a very real way, and quite a number decided for the Lord, while the saints were greatly encouraged and blessed. The attendances throughout were most satisfactory, and nightly, as the Word of God was faithfully preached, one could feel that Jesus was in the midst.

At the annual fellowship meeting held recently a wonderful spirit of love and unity prevailed. Thirty new members were received into fellowship.

The work in this part of the Lord's vineyard, after many years of faithful testimony, is still going forward under the earnest ministry of Pastor J. McAvoy, and in return one and all lift their hearts in praise and gratitude to God from whom all blessings flow.

TALKS ON THE APOCALYPSE.

Plymouth (Pastor J. Lees) The second annual church fellowship tea meeting was held at the Elim Tabernacle, Rendle Street, recently, and proved to be a very happy and encouraging time to the good number who attended. The reports given by the leaders of various branches caused all hearts to praise God for His benediction upon His people in this part of His vineyard. Much blessing too has rested on the Bible readings on Tuesdays. Pastor Lees has recently completed



Pastor J. Lees

a series of talks on the message of our Lord Jesus to the Churches in Asia, recorded in the book of Revelation. Many points hitherto not quite clear to some of God's people were explained, and many lessons taught.

The present series of Bible talks on the Holy Spirit is being greatly blessed to the saints. It is a subject precious to the heart of the Foursquare Christian.

SIXTY-TWO NEW MEMBERS.

Glasgow (Pastor Le Tissier and Evangelist C. Johnson) Steady progress is reported in the work in the City Temple, Bath Street. The meetings are well attended, and the blessing of the Lord is manifest in the salvation of precious souls.

The annual tea and fellowship meeting proved to be most encouraging to the saints gathered, and the reports read by the various officers of the church caused a general feeling of praise to God for His goodness. Musical items were rendered during the evening.

On a recent Sunday evening, during the communion service that followed the Gospel service, sixty-two new members were received into fellowship.

All branches of the work are going forward. The prayer meetings are an inspiration, while the Studies on Thursday evenings by the Pastor have been most instructive and edifying. The open-air gatherings too have proved a source of blessing to the workers, but also to

those who have listened to the message of the Cross delivered by this zealous band. To God be all praise for His continued blessing.

YOUTHFUL EFFORT BLESSED.

Lurgan (Pastor L. Byatt) It is with grateful hearts that the saints at Elim Hall, Windsor Avenue, praise and magnify the Lord for his manifold blessings, which have been bestowed upon them in the year that is past.

At the annual fellowship meeting a profitable time was spent together, the presence of the Lord was very real and all were drawn, not only closer to one another, but closer to the Master. Tea was kindly provided and enjoyed.

The Pastor and Treasurer then gave a report of the work for the past year. Fifteen new members received the right hand of fellowship. Most of these had decided for Christ under the ministry of Pastor Byatt. The work in this part of the vineyard is progressing, God putting His seal to the Word and saving precious souls. During a recent week two souls were saved, and one baptised with the Holy Ghost.

SPIRITUAL PROGRESS

Kingston-on-Thames (Miss A. Kennedy) The Lord has graciously blessed the work at Elim Tabernacle, St. James's Road, during the past few months. The saints have been led into a deeper experience, quite a number having received the Baptism into the Holy Spirit, bringing a wonderful liberty into the meetings, and causing a spirit of determination to take hold of all in seeking to further the Kingdom. Praise the Lord, much prayer has been offered for the salvation of souls, and six have recently surrendered to the claims of Christ.



Miss A. Kennedy.

We rejoice that this year so far has been a time of real refreshing, and the annual fellowship meeting proved a time of benefit to all. As reports were read the saints rejoiced in what had been accomplished, and all felt encouraged to go on believing for greater things both spiritual and material. To God be all the praise for the work of the Foursquare Gospel in Kingston-on-Thames.

A HUMAN SACRIFICE

Monghyr, India (Miss M. B. Ewens and Miss M. Paint) Miss Ewens writes:

"During this last month I heard from friends in Mahoba that a 'suttee' had been performed there—the burning of a living wife on the funeral pyre of her husband. Although, through the efforts of William Carey, this has been prohibited by law since 1827, yet it remains an ideal and an honoured rite in the Hindu religion, and is even commanded in the Vedas, and the people think that 'suttees' are goddesses, and worship them as such. So a 'suttee' has occasionally occurred in places hidden from the authorities. But this one was open and even advertised, in flagrant disobedience to the British law—a thing

easily traceable to the civil disobedience propaganda. A vegetable seller died, and his wife—doubtless urged thereto by the Brahman priests and others who would profit by the offerings made at her shrine afterwards—said she would commit 'suttee'. The police and others tried to prevent it, but she escaped from them and ran to the burning ghat, where her husband's funeral pyre was all ready to light. Upon the news spreading that she was thus to offer herself, her neighbours brought a wagon-load of coconuts in her honour and threw them on the pile—coconuts are regular offerings to the idols, and, moreover, make the fire burn brighter. Many tins of 'ghee' (clarified butter—also used in offerings) were poured over her and over the pyre, wood, corpse, and all. When the news spread, women who had been kept all their lives 'behind the curtain,' were allowed to go to this 'holy' place, to look upon this 'holy' woman, who was dying with her husband to please the gods, and as they gazed, the priests and Hindu pandits exhorted them, pointing to the blaze and saying, 'This is an example for you all! This is blessed of the gods!' Meanwhile the poor woman had climbed upon the pyre, and when her dead husband's head in her lap, whereupon, the Hindus aver, 'the corpse smiled.' Without shewing the least sign of pain, she sat there quietly while they applied the torch, and as the flames crept up, she began to clap her hands and chant the name of her god: 'Ram! Ram! Ram!' and sway back and forth. She died without shewing a sign of agony, and of course all Hindus say that this was the effect of the power of the gods in her, and shewed their pleasure at this act.

"Some of the Christians from this town were there a few hours later, and found that even so soon they had hoisted a flag to mark the 'holy place'. The three little children of the dead couple were there, worshipping the spirit of their mother, and rubbing their little faces with her ashes as they worshipped. Two of them are girls—and my pen refuses to write what their fate will probably be at the hands of the vile priests. The fame of this act has been heralded far and wide, and there is a constant stream of pilgrims to worship the woman's spirit and crave boons from her. Every Friday there is to be a great 'mela' in her honour, the trains and buses are crowded, bringing folks from long distances. We saw motor cars carrying high-caste ladies in the throng. A well is to be dug at the spot, a temple built, and a garden planted, many fakirs will doubtless congregate there, and all will have a fat living, by present indications. They even claim miracles—one told us that a sick man was carried there to worship, and while he worshipped, his sickness left him, and he was able to run, though it had been long since he had walked. Truly the power of iniquity is stalking through this land in these last days! How our hearts break to see how Satan deceives these poor people in the name of religion, how they suffer for their faith, vile as it is! But God is still on the throne, despite the awful powers of darkness!"

Studies in The Acts

By P. N. CORRY

Acts vii 1-53

It is of the utmost importance as you listen to this trial to remember that every member of the Sanhedrin or Seventy Judges who were to try this man was pledged to uphold the Temple, the Law, and the customs delivered to Moses. Anything that in any way tended to undermine any of these points would receive from them the bitterest opposition, and not from them alone, but the whole of the nation would be behind them in their efforts to stamp out any such movement. To the Jew the Temple in Jerusalem was everything and the only place where God could manifest Himself. Stephen's preaching was so different to that of the rest of the apostles that it was not long before it aroused the antagonism of these Israelites. Here it was not a question of the Resurrection, or the Name of the Lord Jesus, or a refusal to obey their command not to speak in His Name. The seriousness of the charge is fully seen in chapter vi 11-14 (1) speaking blasphemy against the Holy Place, (2) speaking blasphemy against the Law, (3) saying that Jesus of Nazareth would destroy the Temple, and (4) change the customs that Moses delivered them.

It seems to me that the best thing we can do is to push our way into the public gallery and be present at this trial. Not only so, but if possible, I want you to get into the skin of one of these Hebrew elders, and just try and feel his reaction to everything that Stephen would say. Keep your eye on these Hebrew elders, remember how strong their prejudices would be, and then listen. Look at Stephen's face filled with glory, fair as an angel, hush! he is beginning.

"Men, brothers, fathers"—that is a bad start. Cannot you see at once how antagonistic they are against this man, for addressing them just as an ordinary company of Hebrews? Peter did it better when he gave them their right titles, "Ye rulers of the people and elders of Israel" (iv 8) but this man from the start of his speech has prejudiced them. Can you imagine any of those Hebrews of the Hebrews allowing a Grecian to call him "father" or "brother"?

The whole framework of Stephen's speech continues in a similar vein, it seems as though he almost went out of his way to make them angry, he takes every shady spot in their history, and in the inspiration of the Holy Ghost shews how foolish they are to glorify any one place above another. Listen to him.

"The God of glory appeared unto our father Abraham before he dwelt in Charran, and said unto him, Get thee out of thy country and from thy kindred." This would at once remind those judges that Abraham himself came from a race of idolaters (Josh xxiv 2), that his parents were heathen, his country

pagan, and Ur of the Chaldees to this day stands as a testimony to shew that they were worshippers of the moon. But he proceeds. Mark how he shews that he did not own a single piece of this land, not so much as to set his foot on, but Egypt, another idolatrous country, nourished him and gave him sustenance when there was none to be had in his own land. Now he moves swiftly forward, linking up the patriarchs, one after another, until he brings in the next point, Joseph, another deliverer of Israel. He was sold by his brothers into Egypt, he found favour and wisdom in the sight of Pharaoh and became governor, and it was down to Egypt that the patriarchs came to be sustained and fed. Poor Stephen! Look at their faces, how angry and sullen they are!

Now he is beginning on Moses, an exceedingly fair child (notice the rendering in Newberry margin it was not natural fairness, he was "fair to God"), and he was God's chosen. They cast him out, but Pharaoh's daughter took him up and nourished him, and Egypt taught him wisdom until he made the choice of suffering with his own people and when he knew that God had called him to deliver (verse 25), they understood not but thrust him away from them, saying, "Who made thee a judge and a ruler over us?" This was the second time that he was cast out, and now another foreign land becomes his home. The land of Midian not only provides him with refuge but with a wife, and it is there in a foreign land that God appears to him, just as He had to Abraham, and when he came back and had led them out, it was the same Moses whom they refused whom God made ruler and redeemer, and it was he who said in the same way, "The Lord shall raise up of your brethren a Prophet like unto me." Even after this they would not listen to him, but "our fathers thrust him from them and in their hearts turned back to Egypt (verse 39), and chose other gods that should go before them. This threefold rejection of Moses—when a child, when a man, and when the law-giver—must have been just as bitter as gall to those who were listening to Stephen.

Now he proceeds on a different line, and shews them that not only was their rejection serious, so that they worshipped the calf, but they also worshipped the host of heaven (verse 42), the tabernacle of Moloch, and the star of the god Remphan. All these began to come in, and even when they brought the tabernacle into Palestine they could not keep it, but at once brought it into the possession of the Gentiles. Now quickly he moves on until those words of Isaiah regarding the Holy of Holies ring out from his lips and he says that God the Most High

even of old had said that He did not dwell in temples made with hands.

It was a sweeping condemnation of all that they held most dear. They were used to the Law, he shews them the Spirit, they were worshipping the Temple, he the God of the Temple, they the customs, he the Creator. They clung to the shadows, he to the Substance. In words of fire the man on trial becomes the judge, and he cries out, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." Prophets, or law-givers, or whoever had been sent to deliver, you have treated all the same, until now you have done the same to the Just One, of whom you have become the betrayers and murderers.

Stephen's speech was a lesson in the history of the Jews, but turned inside out. He did not tell them of all their glories, but shews them all their failures. It was the Holy Spirit lighting up the dark pages of their history, making every failure manifest, every sin brought out into the full blaze of daylight shaming their foolish pride until they could stand no more. They only saw in the speech of Stephen a foreigner heaping insult upon insult on their heads, they refused to see that this was their true history not as recorded by a foreigner but by the Holy Spirit, and as he spoke the truth to their hard hearts it made them squirm in their seats, rise to their feet, gnash with their teeth, and finally rush upon Stephen and hurry him out to meet the doom that their fathers had so often meted out to the prophets of old.

Transforming Grace

Rowland Hill was introduced to an aged Scottish minister, who looked at him for some time, and then said, "Weel, I've been looking for some time at your face." "And what do you think of it?" asked Mr. Hill. "Why, I am thinking had not the grace of God changed your heart, you would have been a rogue." Mr. Hill laughed and said, "You have hit the nail on the head."

Persistence

Cyrus Field was ten years in laying the Atlantic cable. The first time he tried to lower it the great rope snapped in mid-ocean, and when they grappled it and brought it to the surface it slipped away from them and was gone. Not until he had tried thirty times was the tireless patience of the projector rewarded. In life's school one of the hardest lessons to learn is *persistence*.



ELIM CRUSADER PAGE



MOTTO: GOD'S BEST FOR US - OUR BEST FOR GOD



Leicester Reports from this branch show sustained interest and increasing blessing amongst the young people. Recently the Crusaders conducted a special missionary meeting—two sisters, representing China and Russia, each spoke of the needs of those particular fields of missionary activity. An interesting talk on India was also given by a brother who has had a few years' experience of life in the East. Renewed prayer interest must result from this gathering—A C

Horsham Much blessing continues to rest upon this small but virile branch. It is a year since the Crusaders were formed at Horsham—a year of earnest effort to extend the Kingdom of God. The young people are eager to carry the Foursquare Gospel message into the surrounding villages during the coming summer months—J W N

Gnetmsford A special Crusaders' Sunday has recently been held here, when the local young people conducted the meetings under the leadership of Pastor Woodhead. A very precious communion service was held the Pastor speaking on Exodus xii 26. In the evening service showers of blessing fell upon those assembled. Many of the Crusaders took part in song and testimony. It was a great joy to see and hear the consecrated efforts of these Spirit-filled young people.

Ryde Although young in the Elim work, and few in number, the Ryde Crusaders are holding their own, in their endeavour to shine for Christ in a dark place.

Recently we rejoiced to have the fellowship of about forty of the Portsmouth Crusaders who came over and rendered a splendid and inspiring programme, which was listened to with rapt attention by some 250 people, many of whom were to be heard at the close, praising and giving thanks for blessing received. Interest was aroused amongst the young folk present, and we are hoping that one result of this blessed time will be the addition of others to our little band. We praise the Lord that Ryde is beginning to realize that the Elim work has come to stay.

Love never says "How much must I give?" but, "How much can I give?"

FRAGRANT FRAGMENTS

God's praises sound best in concert

Unbelief soon exhausts its resources

An Irish lad once defined "faith" as grasping God with the heart"

Anybody can build an altar, but we need God for the creation of a fire!

The people with the biggest trial are often the people with the biggest smile

Prayer is not conquering God's reluctance, but taking hold of God's willingness

Do not lose your life in seeking opportunities for yourself instead of using those God gives to you

It is upon our willingness to listen and hear God speak that our prayer-life from first to last depends

The strength God promises is for the burdens He appoints and not for the needless burdens that we pick up for ourselves

"Why should I fear?" asked Basil, of the Roman prefect "Nothing you have spoken of has any effect upon me. He that has nothing to lose is not afraid of confiscation. You cannot banish me, for the earth is the Lord's. As to torture, the first stroke would kill me, and to kill me is to send me to glory"

THE SHEPHERD PSALM

Jehovah Jesus is here as the **good** Shepherd of John x, as the **great** Shepherd of Heb xiii 20, as the **experienced** Shepherd of Ezek xxxiv 11, as the **gentle** Shepherd of Isaiah xl 11, as the **patient** Shepherd of Luke xv 4, as the **personal** Shepherd of verse 1 of this Psalm, and as the **chief** Shepherd of 1 Peter v 4. Scan it through again and notice

With me—"The house of the Lord"

Beneath me—"The Lord"

Beside me—"Green pastures"

Before me—"Still waters"

Around me—"A table"

Beyond me—"Goodness and mercy"

Following me—"Enemies"

"For what wilt thou barter such treasures? such provision? such position? such pictures? such resemblance? such a prospect?"

RAYS OF REVELATION

BEHOLD!

What a word is this to arrest attention!

The "Behold" of Divine Expiation.

"Behold, the Lamb of God which taketh away the sin of the world" (John i 29)

The "Behold" of Spiritual Association.

"Behold, how good and pleasant it is for brethren to dwell together in unity" (Psa cxviii 11)

This "Behold" of Divine Preservation.

"Behold, He that keepeth Israel shall neither slumber nor sleep" (Psa cxxi 4)

Behold! Behold! Behold!

READY

Jesus gave His life for others,
And died that we might live
He asketh nothing from us,
But all He hath doth give

But we will gladly give Him
Our body, soul, our all
We're ready, Lord, and willing,
And waiting for Thy call

It may not be to foreign fields,
It may not be to preach
But we can do our bit for God
If those at home we teach—

To love our precious Jesus,
The Saviour of the lost,
Who died on Calvary's mountain
At such a bitter cost

And when in heaven's glory,
We see His wondrous face
We'll worship and adore Him,
Just sinners, saved by grace

(A Croydon Crusader)

A haughty lawyer once asked a sterling old farmer, "Why don't you hold up your head in the world as I do? I bow my head before neither God nor man"

"Squire," replied the farmer, "see that field of grain? Only those heads that are empty stand upright. Those that are well filled are the ones that bow low"

Vital Strength

As the man is, so is his strength—Judges viii 21

One of our greatest needs for to-day is strength—not mere physical strength (though this is good, and we realise a certain value in muscular fitness), but an inward fountain of strength that we may draw upon at all times

I think that this strength, so necessary to us, can be divided into two parts, mental and spiritual. Let us take them in that order

Firstly then, mental strength, like physical strength, has a high place in our scale of values. We respect scholarship, and those of us who want to be really good and effective workers for the Master must prayerfully develop this side of our inward strength. Our Lord sometimes endows with gifts of grace those who have least to shew of the gifts of nature. Yet this will not justify the tolerance of ignorance. Workers in Christ's vineyard must be diligent in study.

The source of spiritual strength, as of spiritual life, is our Lord Jesus Christ and His Holy Spirit. If we would cultivate it we must follow Him faithfully step by step, prayerfully and humbly moulding our lives on His. Hereby we may be able to tap that eternal fount of strength that will radiate all through our lives, and lead us in the path of true fellowship.—*W H H*

EASTER

Pray for a day of glorious victory
in the
ROYAL ALBERT HALL

Decide Now

ON a bleak cold day, amidst driving snow, we stood at the open grave, which brought to mind that Scripture (Prov xxx 15, 16), "The grave is never satisfied, it never has enough." We were interring the earthly remains of a dear brother in Christ. For the last fifty years he had enjoyed the knowledge of sins forgiven through faith in our Lord Jesus Christ. What we wish, however, to bring before you is the last weeks of his life upon this earth. In II Cor vi 2 we find these words "Behold, now is the accepted time, behold, now is the day of salvation," and if ever the wisdom of these was seen it was in his case. Six weeks prior to his death he was well and hearty, but hemorrhage claimed him as a victim. For these six weeks he lay unable to attend to any business or even to attend to himself, as he had even to be fed to sustain life, he was quite conscious most of the time, however, though his mind was like a child's. Dear reader, perhaps you are deservedly giving such a case your deepest sympathy, but do you think to ask yourself what consolation all our combined sympathies would have been

Children's Bible Educator

We are giving a prize every month for the best answers

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

BIBLE CROSSWORD. The crossword when filled in will give the words of a complete verse in the 8th chapter of John's Gospel. You need not cut out the crossword. Draw the squares on your post card, filling in the blank ones with cross lines. Clues within inverted commas are the actual words. Below your solution add the number of the verse.

CLUES ACROSS.

- 1 The object of preaching to all nations (Matt xxiv 14)
- 5 Title of God (John vi 27)
- 6 "And" 7 "I"
- 8 What is done with testimony (John 8)
- 11 Expresses the unity of God (Gal 3)
- 12 The person whom Adam hid (Gen 3)
- 14 & 15 The first pronoun in Eve's answer (Gen 3)
- 16 The first action of charity in I Corinthians xii 7

CLUES DOWN

- 1 What Laban's covenant was to be (Gen xxxi 44)
- 2 "The" 3 What the Father did with Christ (John iv 34)
- 4 "Of" 9 "That" 11 "Of"
- 10 Second word in the Divine Name of Christ (John viii 58)

SOLUTION TO BIBLE CROSSWORD, FEBRUARY, 26th

Answer. Isaiah lxi 6

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Correct answers were received from Tom Armstrong, Joan Bradford, Peggy Brighty, Sylvia Bullock, Lottie Caldwell, W Hector Crory, Marian Fielding, Lillian Freer, Peter J Gale, Eric Gooderson, Hazel Greenwood, Joyce Gummer, Dyls Hale, Joan Hill, George Hesling, Mary Hurst, David Johnston, Edna M Knight, Marjorie London, Isa McCartney, Beatrice Paul, Patty Rogers, Muriel Russell, Minnie Spence, Dora Sykes, Muriel Thompson, Gladys Whitney,

D E Wills, Ina Witts, Alfred Yardley
Prize-winner for February: Peter J Gale, "Heathdene," Dawsheath Road, Rayleigh, Essex, to whom we send a copy of "James Hannington, Bishop and Martyr"
Special Mention: Hazel Greenwood, Muriel Russell

to him, if he were still without the Lord Jesus Christ as his Saviour? Verily, friend, he was beyond the point of making a decision for anything, let alone settling the eternal questions. How would you have fared in the circumstances?

Dear reader, should hemorrhage overtake you, as can happen at any time, and you were in the same straits as our dear friend, what would your eternal destiny be? Oh, beloved reader, it is here and now that that choice has to be made, you have either at this present moment accepted or rejected the Lord Jesus Christ. According to the decision you have made, so will your ultimate end be.

Perhaps, dear reader, you intend making that decision for Christ at a future date. What if the future should hold such an end for you? Oh, be wise and take Christ now, as we know not what a day may bring forth. May it be yours as it was his to know the joy of sins forgiven and your eternal happiness ensured.—*G S E M*

Classified Advertisements

REVISED RATES.

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

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

C Advertisements should arrive **MONDAY** mornings for the issue on sale the next day week.

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

Bournemouth.—Apartments, clean, comfortably furnished, modern conveniences, openly and conveniently situated, good cooking, ten minutes Fisherman's Walk to sea. Breakfast, use sitting-room, 25/- each, weekly. "Vi-Cot," Pokesdown Hill. B942

Bridlington, Yorks.—Bright, bracing. Board-residence or apartments; very comfortable; restful; good fires. Near sea and station; pleasant select locality. Garage. Mrs. Kemp, "Elsmore," Trinity Road.

Brighton.—The Elim Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. The house overlooks sea and downs. 2 minutes' walk from Black Rock. Particulars from Miss McWhirter, 45, Sussex Square, Brighton, or 'phone Brighton 4063.

Easter holidays, North Wales; central for lovely walks, 3 minutes sea; home comforts, board-residence, terms moderate. Special terms missionaries on furlough. Miss Treadwell, "Grange," Wynnstay Road, Old Colwyn. B936

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Isle of Wight, Shanklin.—Foursquare Guest House, one minute from famous Cliff Walk; specially recommended by Elim pastors and workers. Apply Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B910

London.—Superior accommodation, bed and breakfast 4/6; recommended by pastors and the medical profession; two minutes buses and tube. Robinson, 14, Westbourne Square, Hyde Park, W.2. B917

London, Tooting.—Lady highly recommends cosy apartments with kindly Christian couple (no family). Fellowship; suit students or business people. Morgan, 128, Mantilla Road, Tooting Bec, London, S.W.17. B931

London, Brixton.—Homely lodgings for Christian man; reasonable charge. Mrs. Phillips, 65, Barnwell Road, Brixton. B944

Portrush, 11, Mark Street.—Select board-residence, facing sea; convenient to buses and railway. Open for Easter and during season; renowned for its comforts, home baking, liberal table. Miss Leyburn. B943

Ramsgate, West Cliff.—Near sea and promenade; very comfortable guest house, for rest and Christian fellowship; personal supervision, highly recommended; booking now for Easter. Mrs. Lancaster, 3, Crescent Road. B941

Shanklin.—Board-residence, ideal position, 2 minutes from Keats' Green and cliffs, central, quiet, restful house. Highly recommended. Apply Proprietress, "Thornbury," Alexandra Road. Phone 230. B875

Worthing.—Comfortable apartments, board residence, or bed and breakfast; moderate terms; fellowship. Mrs. Marshall, Longcross, 45, Broadwater Road. B945

PARTNERSHIP.

WANTED, active partnership (experienced housekeeper) in guest house, or any Foursquare work for Jesus. (London.) Some furniture; small capital. Sister, 39, Westmoor Road, Enfield Highway, Middx. B933

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HOUSE PURCHASE.—Surveys and valuations made by Foursquare Surveyor with 25 years' professional experience. Mortgages arranged; sound negotiating advice given; rents collected. Moderate fees to Foursquare clients; provincial work by arrangement. Walter H. Petersen, F.A.L.P.A., 62, Cranbrook Rise, Ilford, Essex. (Telephone Valentine 4374).

Piano Correspondence Lessons.—Anyone can play hymn tunes without drudgery; ten graded Piano lessons; special course for beginners (of all ages). Highly recommended by "Musical Opinion." Numerous successes. £2 2s. 0d. (all books and postage free). Miss Fuller, 66, Tunbridge Road, Southend-on-Sea, Essex. B926

BIRTHS.

CYGAN.—On January 3rd, to Mr. and Mrs. Cyeon of Bournemouth, a daughter, Sylvia Jean.

MULLAN.—On January 17th, at Bilsonga, Belgian Congo, to Pastor and Mrs. James Mullan, a daughter, Sheila Mary.

MARRIAGES.

ANGUS & BELL.—On Saturday, February 27th, at Elim Hall, Southville, Yeovil, Somerset, by Pastor W. N. Brambleby, Thomas Blinston Angus to Florence Hilda May Bell, members of the assembly.

PAY & BILL.—On January 30th, at Elim Tabernacle, Portsmouth, by Pastor J. Robinson, Alfred Reginald Pay to Grace Emily Bill, both Elim Crusaders

WITH CHRIST.

BALDESON.—On February 15th, Amelia C. Baldeson, of Bournemouth, Funeral conducted at Eastbourne by Pastor S. Gorman.

DUNOS.—On February 19th, Corrina Benifacio Dunos, Spanish sister, of Dowlais assembly. Funeral conducted by Pastor S. J. Cooper and Mr. R. Jones.

HAMILTON HUNTER.—On February 21st, Miss M. E. Hamilton Hunter. Funeral conducted at Hove Cemetery by Pastor J. J. Morgan, of Elim Tabernacle, Brighton.

SMITH.—On February 3rd, George Healy Smith, of Grimsby. Funeral conducted by Pastor H. W. Greenway.

STEER.—On February 22nd, at Bournemouth, Mrs. Mary Louisa Steer (member of Elim Tabernacle), wife of Lieut.-Commander J. M. Steer (retired). Funeral conducted by Pastor W. Field.

Easter Conventions in the Provinces

BIRMINGHAM.—March 25—28. Elim Tabernacle, Graham Street (off Newhall Hill). Good Friday and Easter Sunday, 11, 3, and 6.30. Saturday, 7.30. Easter Monday, 11, 3, and 7.30.

Speakers include: Pastor R. Mercer and Pastor and Mrs. Geo. Kingston.

BELFAST.—March 27—31. Ulster Temple, Ravenhill Road.
CARDIFF.—March 25—31. Cory Hall. Good Friday and Easter Sunday, 11, 3, and 6.30. Monday, 11, 3, and 7. Tuesday, Wednesday and Thursday, 7.30.

Speakers include: Pastors E. C. W. Boulton and H. W. Fardell.

GLASGOW.—March 27—29. City Temple (opposite King's Theatre).

Speakers include: Pastor Wm. Barton.

HALIFAX.—March 25—29. Stannary Congregational Church. Good Friday, Saturday, Monday, Tuesday, 3 and 7.30. Easter Sunday, 3 and 8-15.

Speakers include: Pastors A. Coffin, W. J. Hilliard, and G. Miles.

Application for accommodation should be made to Miss Worsnop, Hebron, 113, Hyde Park Road, Halifax.

BATH.—March 25—28. Historic Assembly Rooms.

Speakers include: Principal P. G. Parker.

DOWLAIS.—March 26—30. Elim Tabernacle, Ivor Street.

Speakers include: Pastors H. W. Fardell, A. Longley, and L. N. Knipe.

NOW FOR SUMMER HOLIDAYS!

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry, at three holiday centres. Bible Lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc. For full particulars, write to the Superintendents at the respective addresses:

July 2-16. **GLOSSOP.** Beth-Rapha.

July 16-29 **CLAPHAM PARK.** Elim Woodlands (July 30 is C.P. date).

Aug. 13-27. **BRIGHTON.** 45, Sussex Square.

WATCH THESE DATES

EAST HAM. March 6—20. Elim Tabernacle, Central Park Road, Palestine Campaign by Capt. and Mrs. R. M. Stephens.

KINGSTON-ON-THAMES. Commencing February 28. Elim Tabernacle, St. James' Road. Campaign by Pastor and Mrs. Charles Kingston.

LEEDS. March 25—30. Leeds Foursquare Gospel Tabernacle, Bridge Street. Easter Convention. Speakers include: Pastor and Mrs. W. L. Bell, and Pastors Barton, Court, Fielding, Hillman, Hulbert, Morris and Miles.

READING. March 13. Palmer Hall, West Street. Pastor E. J. Phillips.

ROMSEY. March 10—14. Latimer Hall, Latimer Street, Bible School and Evangelistic Campaign by Principal P. G. Parker.

SALISBURY. March 5—9. City Hall, Scots Lane, Bible School and Evangelistic Campaign by Principal P. G. Parker.

This space is reserved for local announcements

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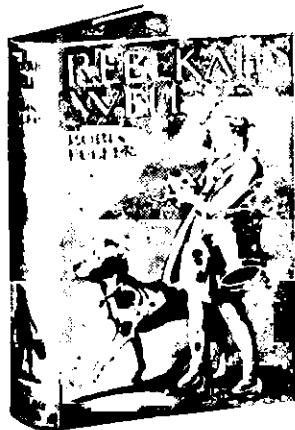
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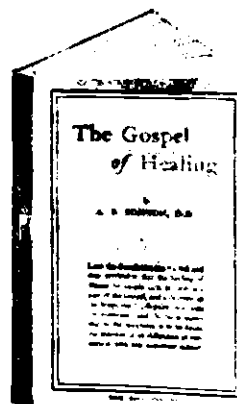
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