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REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
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The Eilm Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 19

MAY 6, 1932

Twopence

SAVIOUR



"I am come that they might have life."

John X. 10.

HEALER



Whatever God
gives us to do,
He gives power
to do it.

COMING KING



"I will come again."

John XIV. 3.

BAPTISER



"I will; be thou clean."

Mark 1.41.



"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.

May 6, 1932

No. 19

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Terms.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

Quantities.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

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

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

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Telephone Nos. Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Brixton 2227, Elim Woodlands: Brixton 2668.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Brixstret-London."

Principal GEORGE JEFFREYS' Revival and Healing Campaign

in the

Y.M.C.A. HALL, DUNDEE

Commencing **SUNDAY, MAY 1st**

Sundays, 3 and 8. Week-nights, 7.30. Wednesday afternoons, 3

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Saturday. Prayer Meeting, 8 p.m. Whit-Sunday, 11, 3 & 6.30

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For further information, write to the Convention Secretary, Hermon, Norton Way, Letchworth.

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in the

**ROYAL ALBERT HALL
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Principal GEORGE JEFFREYS

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The Principal will minister to the sick between the meetings. Intercession meetings are being arranged for those who are seeking an outpouring of the Holy Spirit.

Congregational reading of scriptures relating to the outpouring of the Holy Spirit in each service.

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Speakers include: Pastors E. C. W. Boulton, J. Smith, W. G. Hathaway, H. A. Court, and W. G. Hawkins.

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ELIM TABERNACLE

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conducted by **Pastor J. J. MORGAN**

Sundays, 6.30 p.m. Every week-night, except Fridays, 7.30. Wednesday afternoons. 3.30

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. 19

MAY 6, 1932

Fridays, Twopence

Daniel: A Miracle of Prophetic Chronology

By HENRY PROCTOR, F.R.S.L.

THOSE who, like Bunyan, live in the Bible, till its words become their own, cannot but see that the Book of Daniel, by itself, is sufficient to prove the reality of chronological prophecy. He was greatly beloved, because of the intense interest he took in the destiny of his own people, as being "the people of the saints of the Most High." He set his heart to understand, and was confirmed in the Scriptures of truth, by seeing the immediate prophecies fulfilled before his eyes, such as the seven

of Omar, called the abomination of desolation. The terminal dates can be found by adding these eras, A D 622 and 638, to the periods indicated in Daniel xii 7, 11, 12. Each of the terminations marks a stage in the fall of the Ottoman Empire called "the abomination which maketh desolate." One of the simplest is the capture of Egypt in 1882—622 + 1260 = 1882. Another was the Balkan War—622 + 1290 = 1912. In that year the Turkish Empire was in danger of dissolution, through the threatened advance on Constantinople, by the Balkan Allies. It was saved only by the intervention of the great Powers. The 1335 year days expired on the lunar scale in 1917. The 1335 lunar years are equal to 1295 solar years.

Many prophetic students understood beforehand that Jerusalem would be delivered from Turkish oppression in 1917. This result is obtained by adding 622 to 1295 = 1917.

By adding 638 to the same period of 1295 years, we get 1933 as the time when the Mosque of Omar will have stood for 1335 years on the site of the Temple. According to this reckoning, it is due to be removed then, so that the Temple may be rebuilt in 1934, a date which marks

THE FINAL FALL OF TURKEY.

Reginald Naish in *The Midnight Hour*, obtained the same result by a totally different reckoning. The Armistice was signed at the eleventh hour of the 11th day of the 11th month of the year 1918. Add 15 years to this, and again we reach 1933, as above. Therefore 1934 marks the beginning of a new era.

The years 1933 to 1936 will be years of great crisis. A D 1957 will be a year of consummation, because it will be the fulfilment of the 1335 days in solar years—A D 622 + 1335 = A D 1957.

Daniel is to stand in his lot at the end of the days, which must mean, according to the context, 1335 years. Each of the other prophecies in this 12th chapter of Daniel, have fulfillments both in lunar and solar years, so that the 1335 will be no exception.

All these dates are quite apart from that of the Rapture, which might occur at any moment. At



Turkish coin of A D 1917 (Hegira year 1335).

years' madness of Nebuchadnezzar, the capture of Babylon, the death of Belshazzar, and the return of his people from the Babylonian captivity in the first year of Cyrus. But that which Daniel himself did not understand, since it was closed and sealed up till the

TIME OF THE END,

we who are now living in that time are enabled to understand and so to discern beforehand various happenings, because of the clearness of his chronological prophecies. For example, in the 12th chapter there are eighteen time prophecies, founded on the Hegira date A D 622, the first year of Islam. There are three periods named, of 1260, 1290, and 1335 years respectively, which have been interpreted on three scales of lunar, calendar and solar reckonings.

The lunar year has 354 days, the calendar which is also the prophetic year, 360 days, and our present solar reckoning, 365½ days.

The three periods have two beginnings, namely from the Hegira, A D 622, and from the capture of Jerusalem in 638, with the setting up of the Mosque

present we have no certain knowledge, as to when the Lord will come for His Body, the Church, or when He will come as the Son of Man to judgment (Matt xxv 41) Chronological prophecy conceals the exact date, even while making evident its imminence "In that day He shall set His feet upon the Mount of Olives, when "the Eternal, your God, arrives with all His angels Then the Eternal shall be King over all the earth" (Zech xiv 4, 5, 9) "Therefore from hour to hour keep awake, praying that you may succeed in escaping all the dangers to come, and in

standing before the Son of Man" (Luke xxi 36, Moffatt).

Moffatt's Version of Daniel xii 12 reads, "Blessed is he who waits until he reaches the thirteen hundred and thirty-five days." This means the year 1335 of the Hegira, by the Moslem calendar Turkish coins for 1917 bear both dates, namely, A D, 1917 and H 1335. So that we might read it: "Blessed is he who waits till A.D 1917, for he shall see the deliverance of Jerusalem from Turkish oppression" See photograph of specimen Turkish coin

The Use of Slang

By Mrs. C. D. WIDMEYER

IF is strange how careful some people are of their dress—how sure that it is an asset to them in the business world, and yet how careless they are of their speech which is the dress of the mind. Much of their speech consists of loose, slangy expressions.

There are several reasons why one should avoid the use of slang. First, slang is unstable and given to changing both in word form and meaning. Words that have a certain street meaning to-day, to-morrow will have a different meaning. We cannot afford to clothe the thoughts of a strong mind in

WEAK CHANGING GARMENTS

of no particular shade or hue. Again, the use of slang starves the mind of the discriminate use of synonyms. Everything is "charming," or "just awful", we lose the delicate shades of meaning which convey such a variety of truth to the intellect. Correct speech is the index of ability. A man of large mental ability acquires an expressive vocabulary sufficient for his need without the use of slang.

Slang is the lazy man's vocabulary. Says one, "Slang saves the trouble of thinking." In place of meditative selection of proper wording the street expressions are used, or those words, good or bad, that first come into the mind. Holy thoughts are often dressed in such cheap phrases as to suggest the low and ludicrous rather than the high and holy. It takes time to choose the best and most expressive words with which to clothe our thoughts. Some are deceived into thinking that slang is wit.

The use of slang is vulgar. Attention to speech is the means of growth. Language moulds the thought, either exalting or degrading it. Those who live in a cultured educational environment, take delight in making their

SPEECH GRACEFUL AS WELL AS PLEASANT

to the ear and mind. A car in which the Premier of Great Britain rides would not be pleasing to the public eye, nor in harmony with the dignity of the office, if it were decorated in the cheapest tinsel of the street, neither are noble thoughts becomingly dressed when clothed with slang.

Language is the lasting contribution of the ancients to the present, and it, either in garments of glory or in the tattered rags of slang, is our contribution to future ages. Shall we give to the coming generations a language pure, simple, forcible, and adequate

or shall we contribute a bunch of slang? Dr Samuel Johnson said of Oliver Goldsmith "He left nothing that he did not touch, and he touched nothing that he did not adorn." Some who touch the things eternal leave them degraded because of the loose, slangy way in which they are handled. Says one who speaks of the downward course of the wicked, "They have gone the primrose way to the everlasting bonfire," and everyone smiles as they recall the porter at the gate of Macbeth's castle. Slang eats out the very vitals of sacredness in spiritual life, and makes the soul feel rather akin to the world than to heaven. Christ, the great Master Teacher, found the language of His day a sufficient robe in which to dress

ETERNAL TRUTHS

for the minds of His hearers. Slang in a sermon is "a fly in the ointment." The use of slang is largely a habit, and as previously mentioned is resorted to because the mind is too lazy to seek out a better expression. Slang is cheap and cheap minds make the most frequent use of it. Says someone, "the use of slang catches the people," perhaps so, but what happens to them after they are "caught"? Does that bring them to Christ, does it lift them to higher planes of thinking? To-day we have long lists of slang which are in constant use by the masses, all good words if rightly used, but the use of them by many is a corruption, marring both mind and spirit, and this is the list that is fast finding its way into sermons.

As Christians, our speech should be as becometh the doctrine of holiness—chaste and clean, forceful and beautiful, dynamic and lofty, simple and lasting. It is said that so powerful was the language of Demosthenes in his famous Philippic that the mass cried out, "Let us go up and fight Philip." Of Cicero it was said, "How beautiful is his speech." One in Bible times, hearing the message of the Preacher, cried out, "As for me and my house, we will serve the Lord." Of Jesus it was said, "He spake as never man spake." "Words fitly spoken are like apples of gold in pictures of silver."

ANONYMOUS GIFTS.

In His Name we say "Thank you" to those who sent the following anonymous gifts
Royal Albert Hall Easter Demonstration London, W 1, £5
Foreign Missionary Fund Southampton, 12/-, London,
W 1, £5, Birmingham (a brother in Christ), 5/-

Principal George Jeffreys at Edinburgh

Revival Scenes in Music Hall

By CAREY DAVIES, M.A.

THOUGH Edinburgh is generally considered a conservative city, yet the excellent attendance throughout the very brief campaign shewed that the honest and sincere presentation of the Four-square Gospel was much appreciated.

Men and women from all classes of society comprised the ever-increasing congregations, the rich, the noble, and the poor alike accepted Christ as their own personal Saviour, and sought that healing virtue that flowed from His wounded side. Nor were they disappointed, as was evident from their joyous faces, and their testimonies to deliverance from sickness.

The Word was expounded with great clarity and simplicity. "A child could

UNDERSTAND THE MESSAGE,

it is so clear and plain," said one lady, as she left the hall.

Again the preaching of the Word of God was accompanied with the power of the Holy Ghost in bringing conviction of sin, and deliverance, life, and blessing.

Need one wonder therefore, at the beaming faces of these who listened and received the Word gladly, and even the occasional shouts of Hallelujah which resounded in the hall.

Striking Conversions.

Instead of Suicide—Christ!

AT Bermondsey, outside a certain public house, an open-air meeting was in full swing. An unhappy, partly intoxicated man stood on the footway.

The open-air speaker caught his eye, and filled with Christlike love, cried out, "We are going to pray for you, my brother." "Pray for me!" ejaculated the unhappy listener. "What's the use of that?"

Days passed by, and the life of the unhappy man increased in misery. He decided to put an end to his hopeless existence. He set off for a long walk intending at some suitable place to commit suicide.

He tramped through Southall, Uxbridge, and then nearly to Oxford. He stopped for an occasional "rum" or "port." But these drinks did not

DROWN HIS SORROW

and misery. Nothing could touch the deep heart-thirst of this man, excepting one drink. And that drink he did not understand. He did not know that there was One, called the Water of Life, who could satisfy his thirsty soul. But through the deep valley of life he was being led on to that Fountain.

At last he reached a spot where he felt that, un-

The response to the Gospel message was evident in over 150 deciding for Christ during the one week.

One lady was overjoyed to see in these meetings an answer to her prayer for revival with a restoration of healing as aforesaid.

The last meeting will long remain fresh in the memory of all present. Somewhere round 1,500 people listened attentively to the last Gospel message of the short campaign, and several again decided for Christ as a result.

THE GOSPEL IN SONG

and the negro spirituals by Mr Darragh and Mr Edsor were much appreciated.

The congregational singing was a special feature throughout the week, and the rendering of the 23rd Psalm, and such hymns as "Up from the grave He arose," and "Hold the fort," was simply wonderful, accompanied as they were by two grand pianos and the waving of the hymn sheets, in anticipation of the glad day coming when the saints will wave palm branches before the Throne.

All look forward to the return visit of the Principal and his Party. May all God's people pray much at this time for Scotland generally, and especially for Edinburgh its capital.

known to anybody, he could end his miserable existence.

Then the miracle happened. He says that God spoke to him clearly and definitely. So distinct was the impression that the

THOUGHT OF SUICIDE LEFT HIM.

Instead there came into his tired heart a vision of life. But it was not now associated with the public house and the gambling den. It was associated with that open-air meeting outside the public house, and the Christ they preached.

He returned to London, and the following day found him back near the old spot—the public house. But he was not looking for the public house. He was looking for the church belonging to those open-air workers. He found it. It was the Elim Tabernacle. He went in and asked for prayer, and cried out to God for mercy. Mercy there was great, and grace was free. The tired, hungry, thirsty soul found God in Christ Jesus. And, to use the words of the original writer of this heart-gladdening conversion, "To-day Mr Owen is a well-known and respected townsman, and an active worker in the Church, one of the happiest men in Bermondsey, and truly a miracle of grace."

The Well and the Wood

I will do marvels.—Exodus xxxiv 10

IT was famine time in Central India. As in the time of Elijah, for three long years there had been almost no rain at all. The parched earth baked in the furnace sun until great cracks appeared in its surface, cracks so deep that stones dropped therein never touched bottom at all, if one might judge from the lack of sound. There was no food and no water, and little children were dying in the streets everywhere. Near the mission compound a trench was dug, two hundred feet long and ten feet wide, and as the days dragged on, this was entirely filled with the little skeleton-bodies of

FAMINE VICTIMS.

The two lady missionaries who stood at the head of things made themselves responsible for the lives of five hundred people. Wheat could be brought into the country from lands far away, and it was brought, so there was food, but the water was giving out. All over the city, wells were drying up one by one, poor wells, caste wells, and at last, even their own well. The need was bitter, desperate. All around lay little children moaning for "water! water!" And even grown-ups jostled one another in an agony of mad thirst for the remaining precious drops.

The two lone women walked the compound praying and groaning in spirit. Rising to a white heat of intensity, their supplication burned its way upward into the ear of Him who has, since the world began, heard every such cry of His own. At length to one of them came a promise, and such a peculiar promise! One that seemed not at all applicable. "Every place that the sole of your foot shall tread upon, that have I given unto you" (Joshua 1:3). And on that sure word, both despairing feet were firmly planted. "Yea, Lord," she repeated over and over again, "I believe that on this piece of ground, where I now stand, a well shall be given us of thee."

Gathering together a few men who still had strength to work, she told them of her prayer and its answer. "So now you may begin right here and dig," she commanded. But they only laughed at her.

"Auntie," they said, "we have heard that far America is a land of water, even much water, but not so is India.

WE UNDERSTAND INDIA,

and there is no water in this place. There *never* will be water here."

"Dig," was the only reply. And they dug, that is, they began.

Two feet down and solid rock was encountered. But some miles away lived a brother missionary, and to him they sent at once an explanation of their difficulty. He came with dynamite and a fuse. A bit of blasting and the rock was conquered. Still the men laughed derisively in their unbelief. But the faith of the two missionaries never wavered. "Dig," would come the command. And they dug.

Another day went by. Fifteen feet down and no water. Twenty feet down and still no water, not

even dampness. Thirty feet down, and suddenly—how often God does things suddenly—three streams of crystal water spouted up from the dark bottom of the well. Dropping their tools, the men climbed for their lives up out of that tremendous inflow.

In a very short time the well was full, and all of the five hundred people had enough and to spare. Wonder starred their eyes, and gratitude made their hearts tender as they drank, and drank, and drank again. "It is the water of the living God," they said. And never from that day has it failed or ceased to flow.

One of the lady missionaries happened to be standing at the edge of the well at the time of the first spouting, and she said it seemed as if an invisible Hand had piped that water from the bowels of the earth, for the three streams shot up vertically from the solid rock.

Outside the compound and some distance away, a company of Englishmen were labouring to establish a cotton gin. They needed water also, and the best of modern well-drilling machinery had been sent out to them from England.

THREE HUNDRED FEET DOWN

they bored, straight into the rock, but not a drop of the precious liquid rewarded their efforts. Then they came to the missionaries and said, "Let us put an electric water-finder over your well and learn in what direction the vein runs."

Permission was given, and the buzzing, Victrola-like apparatus was set up over the well. But the dial had certainly never behaved so erratically before. Round and round it spun, this way and that, and registered—just nothing. The Englishmen were astonished. "Why," one of them exclaimed, "there must be no vein of water here at all!" Then turning to the missionaries, "Your water," he said, "comes straight up from the bowels of the earth, a phenomenon that is quite beyond our understanding."

A wiser Indian, standing by, ventured to reply, "Ah, *Sahib*, did you not know? This is the well of the living God!" And so the name stands to-day. All over the countryside, people still speak with awe and amazement of "the water of the living God."

Again it was famine time. Water there was now in abundance, and wheat to be ground into flour. But there was no wood for the fire to cook it. One cannot live on raw flour. Moreover, there was no money, not even one rupee in the little tin box labelled "General Expense." It was time for prayer-asking and faith-taking. And the promise that came now was the familiar Philippians iv 19, never worn out, and available for use as ever. The angel who brought it laid very especial emphasis on the words, "shall supply." So together the two ladies continued in prayer.

A day or two later, a man ambled in the front gate and stood at the door. "I have wood to sell,"

he said, "forty carts of it My home is far away among the hills, so I must sell and start back to-day Do the *mem sahibs* wish to take it?"

Did they? Those forty carts would suffice for all their need They would save lives on the compound, perhaps their own lives But there was no money to pay—still, "My God shall supply!" "Yes," they agreed, "we will take it Bring in the carts and empty them at the rear of the house"

So the procession began One cart around, wood weighed and dumped Two carts—three carts The ladies watched from the door, then went again to look at the little tin box It was still empty. But

"My God shall supply" No use to look for foreign mail with its rare and precious money gifts, for there had been no boat in from America for some days Still—the promise was there!

Back to the front door Seventeen, eighteen, nineteen carts The man had stated clearly his price for the wood, and it was a fair one But it might as well have been ten times as much so far as any paying him was concerned Or would God presently shower rupees out of His heaven? Or perhaps they would be found in His earth! Twenty-seven—twenty-eight carts And, "My God shall supply"

Was there a moneyed friend among the Indian Christians? Not one. Would there be a missionary friend with aught to spare? Impossible Such friends were far away, and even had they been present, they would have had nothing to give in famine time Thirty-eight—thirty-nine carts And the little

tin box so empty! The fortieth cartload of faggots swam through a mist of tears as the bullock drew it slowly around to the rear It passed the long verandah, passed also the little Indian postman who was entering with a letter Strangely enough, and yet not strange at all, it was a registered letter With heart that fluttered and skipped a few beats, the missionary took it and quickly broke the seal The money order within was unfolded, and—He had supplied! The sum named was exactly that asked by the woodman, not one rupee more, not one less In a twinkling she had signed it, then turned and paid for the wood

Now to go back A few weeks before, news of the great famine had filtered through to far corners of the earth, and hearts were being stirred to pray, even in Central Africa—white hearts in black bodies As they prayed, they began to feel also a burning urge to give But giving with them spelled sacrifice also, real, unromantic giving-up of rice and calico apparel Never mind, they would do it any way, and with joy!

The missionary sold the things brought to him for this purpose, and quite a little sum was gathered in Slowly the letter started, through the jungle, down the mighty Congo, on to the sea, around the Cape of Storms, up the Indian Ocean, into a Bombay bank where it was exchanged, then on to Central India And it arrived, as you see, on the very day, at the very moment it was needed "My God shall supply all your need"

A Shower of Manna

IN these days of materialism and doubt of anything supernatural, it is refreshing to read the following account of a shower of manna which fell in South Africa a short time ago, reported by the *Morning Post* correspondent and published recently in their columns

"Natives on a farm eighteen miles north of Vryheid, in Natal, are rejoicing at what they believe to be a heavenly compensation for the destruction of their cattle in the recent drought

"When dawn broke on the property of Mr. Theunis Botha, cousin of the late General Botha, it was found that an area of treeless veld, 700 yards long by 60 feet wide, was covered with a white substance that looked like a snowdrift Without hesitation the natives rushed forward, accompanied by the white children of the farm, gathered it up in baskets, and ate it with relish

"Mr Botha also gathered a sample, and, puzzled by the mysterious visitation, took it into Vryheid

NOBODY COULD EXPLAIN

its presence or the nature of the substance, but it corresponded in every respect with the manna described in the Bible in Exodus xvi verse 14

"And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground"

"And in verse 31"

"And the house of Israel called the name thereof Manna, and it was like coriander seed, white, and the taste of it was like wafers made with honey"

"The accuracy of the description was startling In appearance the substance found on Mr Botha's farm resembled small 'popcorn,' and it tasted 'like wafers made with honey'

MANNA IN A BATTLEFIELD.

"Apparently this is only the second instance on record of such an occurrence in Natal, the previous occasion having been in 1856, when 'manna' fell on a battlefield near the Tugela River after a fight between Cetewayo and his brother Umbulazi The oldest Zulu native in the locality can just recall it by hearsay, but he states that he has never known anything similar in his lifetime

"It is, of course, known that a type of manna exudes from certain trees of the eucalyptus family, but in the present instance the substance appeared on a wide stretch of barren veld without a tree anywhere in the vicinity A sample has been sent to Johannesburg for analysis I myself have tasted it, and can confirm the description

"Meanwhile, the Zulus are convinced that God is feeding them in return for the severe losses they suffered during the recent terrible drought"

Concise Comments & Interesting Items

The walls of Jericho are still being examined by Professor Garstang of Liverpool University. By digging down to the foundations of the walls the Professor has come to the conclusion that "earthquake, not human agency, was surely the prime cause of the fall of the walls of Jericho, at the end of the 15th century B.C." This conclusion is all the more interesting because the same excavator previously thought that the walls had fallen owing to undermining, this of course probably introducing a human element into their fall. But now the conclusion arrived at is the same as the testimony of Scripture. An act of God, not an act of man, brought about the fall of Jericho's walls.

The situation in China has certainly quietened. On the surface it seems to be settled. It would seem that the League of Nations has at last been able to bring pressure upon Japan and so settled the tragic situation. An illuminating article in "Joyful News" gives a Christian aspect of the matter. We give a letter written by Kagawa, the well-known Japanese evangelist, who is now in goal for protesting against his country's wrongdoing. His letter to Chinese Christians is as follows:

"Dear Brothers and Sisters,

"I want to ask your pardon for my nation. Because of what we are doing,

I cannot preach in the Name of Christ.

I ask your attention to this fact, however, that even in Japan at least the majority of the Japanese people were against sending any kind of troops to your province of Shantung. And we Christians were bitterly opposed to it. Therefore pardon us, pardon me especially, because our Christian forces were not strong enough to get the victory over the militarists. But the day will come when we shall be strong enough to do so, and when both nations will be harmonious and peaceful in the Name of Christ. We Japanese love China."

Concerning the Bible, "The Dawn" gives us two interesting paragraphs. One says, "A 'distress of nations' can have an underside of gold. It is an extraordinary fact that in 1931 more than 3,000,000 Bibles and New Testaments were sold in Great Britain, and the Bible Society issued 1,704,487 Bibles and Testaments in English and Welsh where they sold 784,133 ten years ago. Since the financial crisis broke over the nation in September the sales have risen steadily every week. Publishers are unable to meet the demand for 'school Bibles,' and fifty public schools, including Winchester, Rugby, Wellington, Repton, and Charterhouse, have spontaneously formed Bible-reading associations within the past three months for the week-day study of the Scriptures."

The other paragraph is as follows: "To four-fifths of the human race, if all could read, some portion of Holy Scripture is now accessible. Last year's circulation was 29,029,591. The American Bible Society reports its largest circulation yet in the States themselves—4,000,000 in 135 languages—or a four-fold increase in ten years. The Arabic Bible, in Braille type for the blind, has just been completed in 32 volumes. In the words of President Wilson—"It is very difficult for a man or boy who knows the Scripture ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It forms a part of the warp and woof of his life."

The value of Bible reading is further stressed by the following incident. The wife of a sceptic and a scoffer became intensely interested in seeking salvation. When he found her constantly reading the Bible, searching for some promise that would comfort her, he said, "Bosh! I will give you enough of that. I will read the Bible to you every day till you are sick of it!" And he began. Day by day when he came home he read the Bible chapter by chapter, having his wife sit and listen. At last one day when he had finished the third chapter of John, he said to his wife "Won't you pray for me? I am a lost sinner." They knelt and prayed and God came in mercy, saving them both.

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, Little Publishing Co., Ltd., Park Crescent, Clapham Park, S.W. 4.

BIBLE CHARADE

My first is in Jehu, but not in Nimshi,
My second and third a Hebrew month do name,
My fourth is in Jephthah though not in Ammon,
My last with the alphabet's end is the same.

My whole, born in sorrow, to honour did come,
And sought for his comfort a wider kingdom,
Nor grieved he his Maker in this earnest quest,
But set us example in pioneer zest,
That when at the earth's ends we launch forth for souls
In heathen lands vast, He will grant us our goals.

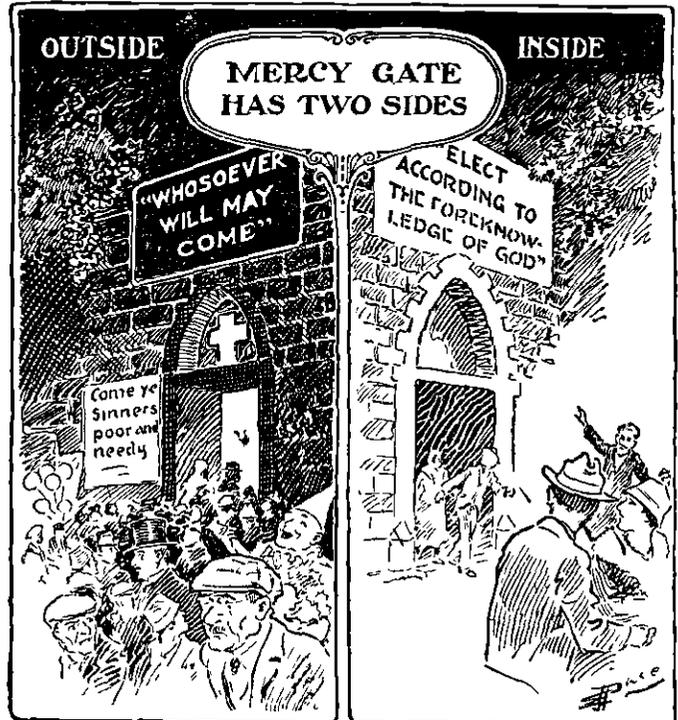
Name the hero of the Charade and the chapter and two verses in I Chronicles which tell his story. Use a concordance if you wish. In Cruden's a list of the Hebrew months occurs under the word "month."

Solutions should arrive by first post Monday, May 8th.

SOLUTION OF FOLDED JUMBLE. APRIL 22nd

Answer: Psalm lxxvii 4

Correct solutions were received from Henry Adams, Tom Armstrong, Iris Astill, Doris E. Benton, Clara Bisseker, Joan Bradford, Mary Brunt, Hazel Greenwood, Amy Gale, Frederick Gregory, Joyce Gummer, Peggy Gummer, Dilys Hale, Reggie Hartley, Jean R. Harvey, George Hesing, Joan Hill, Peggy Howard, Brenda Hurst, Mary Hurst, David Johnston, Vera Joyce, Muriel Keys, D. Layzell, Grace Martin, Irene Martin, Beatrice Paul, Melina Pipet, Nellie Rabbage, Patty Rogers, Minnie Spence, Muriel Thompson, F. Turner, Ethel Wallser, Joyce West, Gladys Whitney, Joyce Wiggins, Alfred Yardley.



FAMILY ALTAR



The Scripture Union Daily Portions

Meditations by PERCY G PARKER

Sunday, May 8th. Acts ii 14-24

"Whosoever shall call upon the Name of the Lord, shall be saved" (verse 21)

Prayer Blessed Lord, we thank Thee for that word "whosoever" We rejoice because Thy salvation includes the whole world We are glad because the arms of Calvary embrace the globe We remember what that word "whosoever" meant to us There was a time when we wondered whether we could be saved We had gone so far away from Thee that it sometimes seemed as though we were too bad to be saved But that blessed word "whosoever" brought us hope—we saw that it included each one of us We saw that none need perish, for Christ had died Then we trusted Thee, and we found Thy word true Thou didst actually save us! We were included in the invitation! How we praise Thee for it And now this morning we are so glad to remember the Cross again, for it was at the Cross that we received our sight, and the burden of our hearts rolled away

of His soul It is wonderful to be an angel, and to see sinners saved But it is far more wonderful to be one of those sinners, and experience the glorious fact of salvation The Lord has not passed us by Praise His Name! We are in the age-long revival We have been added to the Church of the Firstborn

Wednesday, May 11th. Acts iii 1-10

"They laid him daily at the gate of the Temple which is called Beautiful" (verse 2)

A Beautiful Gate! A crippled man! The gate was more beautiful than the man until Peter and John came along in fellowship with an unseen Companion But that unseen Companion worked a miracle, and suddenly the man was more beautiful than the gate! Christ had made him whole—and there is nothing more beautiful than a whole man A healthy man—healthy in body, soul and spirit, is the highest expression of the creative activity of God God made man to be beautiful The nearer we get to Christ the more beautiful we are Christ is the only true beauty-specialist Powders and paints are poor substitutes for the skill of our Lord His treatment is free Blessed Lord, make me a little more beautiful to-day than I have ever been before

Thursday, May 12th Acts iii 11-26

"Ye men of Israel, why marvel ye at this?" (verse 12)

Miracles attract a crowd Miracles are acts of God greater than can be worked by natural man A miracle is beyond us But no miracle is beyond God He who made the sea can surely give sight to the blind He who created the solid earth can surely re-make a crippled leg He who formed the stars can surely raise the sick Miracles should not surprise Yet they do! But Christ has led us to expect miracles He has promised to work with His own If He works, miracles will surely take place Let us pray for more miracles Let us pray on until men and women are forced to admit that there is power in the Name of Jesus The best argument against sceptical modernism is demonstrated miracle

Friday, May 13th Acts iv 1-12

"Then Peter, filled with the Holy Ghost, said unto them" (verse 8)

Peter was very different after Pentecost from before Before Pentecost he was frequently filled with his own natural impetuosity He talked much, but did little His tongue blundered frequently, and led him into many a tight corner Peter filled with himself would have soon scattered the early Church But Peter filled with the Holy Ghost was very different Peter filled with the Spirit con-

founded the critics, and built up the Church It is still true to-day When we speak from ourselves we do little We may make a noise, but we do not build up the Church People listen—shake their heads—and then ignore us It is well they do But when we speak in the power of the Spirit, people say our message rings true—there is power in it They listen—say, Praise God, and go away blessed We need the blending in our lives of Pentecostal love, power, and wisdom

Saturday, May 14th. Acts iv 13-22

"We cannot but speak the things which we have seen and heard" (verse 20)

The testimony of an eye-witness stirs the heart far more than the finest book ever written That which we have seen and heard enables us to speak with authority Therefore we should ask God to permit us to see and hear so much about Himself and His work that no one will be able to gainsay us It is only as we see and hear that we can speak with authority If we see signs and wonders then we can speak about them If we hear living miracles give their testimony then we can speak convincingly Testimony—clear, authoritative, unexaggerated testimony—leads to revival Let us pray for a great testimony Pray to be in a Holy Ghost revival Pray that you may see great things Pray for power to tell forth those great things As you see and tell, others will see and tell others—and then others, and others, and so on until Pentecost will be repeated in your district

The Precious Word

A pocket Testament, dropped from an English warship in a Japanese harbour in 1854, was the beginning of an endless chain of blessing, reaching to the present day and beyond A Japanese general, Murata, who was suspiciously watching the movements of the alien vessels, picked up the little book But he could not read it A Dutch interpreter informed him that it told about God and Christ—which only increased his perplexity

At last he secured from China a translation of the strange book He read and was profoundly impressed Risking death, since the Christian religion was strictly forbidden in Japan, he and his brother came to Dr Verbeck for baptism.

Their distinguished rank added to their influence upon others, and there are many Christians in Japan to-day who owe their religion to the Testament fished out of the waters of Nagasaki harbour.

Monday, May 9th. Acts ii 25-36

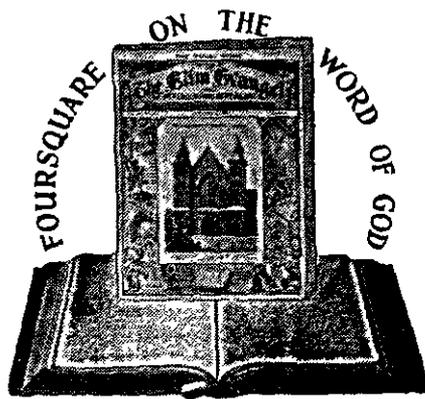
"He hath shed forth this which ye now see and hear" (verse 33)

The Holy Ghost was God's ascension gift to Christ He was also Christ's ascension gift to His own The Holy Ghost was sent by Christ In virtue of the death, resurrection and ascension of our perfect Lord, the Holy Spirit has been sent to earth Shall we miss the gift which He sent? God forbid! Rather let us embrace with all our hearts the gift of the Holy Ghost When the Holy Ghost was given in the early days, heaven and earth were moved Earth became very much like heaven for those who received the gift We need heavenly experiences Only thus shall we be lifted up above the cares of earth No life knows the height unto which it can rise until baptised in the Holy Ghost It is this glorious baptism we need Some go as far as the Cross, others go on to the empty tomb But let us all go on to Pentecost

Tuesday, May 10th. Acts ii 37-47

"And the Lord added to the Church daily" (verse 47)

Has a day ever passed since then when the Lord has not added to the Church? I think not Amidst persecution, backsliding, and apostasy, the Lord has constantly been adding to the Church The river of life has never ceased to flow The angels who are permitted to look upon the scenes of this world have seen that river unceasingly flowing Every day life has come to some one The angels have looked upon a perpetual revival They have known that each day the Lord has been seeing of the travail



EDITORIAL

Triune Light.

IN a room with which we are well acquainted there are three electric lights situated in different parts of it. It is possible to have only one light, or it is possible to have two, and even three. When the three lights are on then every corner of the room is illumined. There is one light, and yet three lights. The three lights have merged into one light. It is well for us to remember this Whitsuntide that there are three Divine lights which can illumine our souls. Some only open their hearts to God the Father. Other open their hearts to Father and Son. But the ideal is to open our hearts to the light of Father, Son and Holy Spirit. Many Christians live today as if there were no Holy Spirit. But we are sure there is. Scripture declares so. Experience confirms it. Do we know what it is to open our hearts definitely to the indwelling of the light of the Holy Ghost? Whitsuntide stands for Pentecost, and Pentecost stands for the Baptism in the Holy Ghost. Do we know this glorious experience? Why should we be satisfied with the indwelling of Father and Son, when God's ideal is a full Triune indwelling of every believer?

The Light.

THE Ideal Home Exhibition at Olympia provides the Christian heart with much food for thought. The crowds jostle each other as they peer hither and thither intent

upon getting earthly ideals. Only a few amongst the multitude have heavenly ideals. Yet to such many lessons can be gathered from these earthly things concerning heavenly things.

We noticed that one of the greatest earthly ambitions was *ideal light*. Gas light, acetylene light, oil light, electric light were all prominent. Electric light was so treated that the result was claimed to be a production of sunlight. Glaring lights, shaded lights, moving lights, adaptable lights met one's gaze everywhere. Light, light, light everywhere, until the eyes literally ached through the glare. But if natural light may be too much for us, what about glory-light? How shall we face the light which is many times greater than the light of the sun? The Lamb will be the light of the New Jerusalem. His glory will blaze everywhere. How shall we face up to it? The answer is this—the glorified resurrected or translated body will be adapted to dwell in the light of God. Ideal light awaits us, but we must wait for ideal bodies before we can enjoy it. Three verses of a beautiful hymn come to our mind:

Eternal light, eternal light,
How pure the soul must be,
When placed within Thy searching
sight,
It shrinks not, but with calm delight,
Can live and look on Thee

O how shall I whose native sphere,
Is dark, whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
The uncreated beam?

These, these prepare us for the sight
Of holiness above
The sons of ignorance and night
May dwell in the eternal light
Through the eternal love

Thankfulness.

A young girl with a beautiful set of teeth had dropped from one a small gold filling. She was complaining and quarrelling at the breakfast table, grumbling at her defective teeth, complaining that she should have to go to the dentist to have this filling replaced, and making the whole meal unpleasant by her complaints. Her old grandmother, seated at the table, was silently munching away

at her food, when a little sister said "Grandma, you ain't got but two teeth, is you?" She replied "No, darling; but, thank God, they meet." The fact that her only two teeth were left one above the other, permitting her to masticate her food, was a matter of profound gratitude to the grandmother.

The Reason Why.

Dr J B McFerrin was General Bragg's chaplain at the battle of Missionary Ridge. He found a Union captain wounded, on a cool November day of 1863. He knelt by his side, with Bible in hand, and said "Captain, I am a Rebel chaplain and you are a Yankee soldier, but you are dying. God is our Father, and we are brothers. Let me read His Word to you." The wounded soldier said, "Oh, I am so thirsty, so thirsty. Please give me a drink." McFerrin dropped his Bible at his side and ran to the nearest water and brought him a drink in his hat. After he had slaked his thirst, McFerrin said "Now let me read to you." He said, "Oh, I am so cold!" McFerrin took his own overcoat off and folded it around the soldier as tenderly as a mother ever tucked the bed clothing about a child. Then the dying soldier looked up, with the tears trickling down his pale cheeks, and said "Now, Captain, if there is anything in that Bible that tells why you, a Rebel chaplain, have treated me, a Yankee soldier, in this way, read that to me before I die."

Emptying the Ocean.

An infidel trying to understand God and comprehend all religious truth, reminds one of a little story told of St Augustine. As he walked on the seashore one day he saw a child with a little cup, dipping water from the ocean and pouring it into a little hole in the sand. He said "What are you doing, my child?" The little child replied "I am going to put the ocean in this hole."

Give because you love to give,
as the flower pours forth its perfume—SPURGEON,

Has the Name of God been Rediscovered?

IF it is true that God revealed Himself to men in the person of His Son Jesus Christ, and that this revelation is recorded in the Old and New Testaments, then if Satan intends to oppose the plan of God for saving man, and to destroy as far as possible the redemptive work of God among men, what will be his method for doing this most effectively? His aim will be twofold. to destroy in the minds of men all conviction of the inspiration of the Scriptures, and to eliminate from those Scriptures as much as he can of the evidence of

THE DEITY OF JESUS CHRIST

Thus he would leave men without any true object of faith

Finding that men of the apostolic age turned in large numbers to God in Christ, Satan's immediate effort was to weaken if not destroy the statements of Scripture that Jesus is the true God. Thus he led men of unbelieving mind to eliminate from the Scriptures many words or phrases that revealed Jesus as Divine, very God of very God. As the very essence of the revelation of Jesus as God lay in His name as Lord, Satan found men ready to delete this name from manuscripts and translations of the New Testament. Thus the Arians, the Unitarians of the fourth and fifth centuries, practised mutilations and excisions on the text of the New Testament.

One of the leading textual critics in the field of the Old Latin Texts of the New Testament is Edgar S. Buchanan, M. A., B. Sc., formerly of Oxford, now of New York City, and editor of *Sacred Latin Texts*, published by the Oxford University Press. He says

"My unremitting study for the last thirty-two years has shewn me more than one hundred cases in which letters and words in Western manuscripts [of the New Testament] as first written have been altered,—always in one direction, to take away from the deity of Christ, and never in one single instance altered so as to bring out more clearly the witness of the first disciples to the deity of Christ."

This alteration has been largely the deletion of the Name which belongs to the Son of God, His title of Lord. The immense significance of this Name is brought out in a recent book entitled *A Remarkable Biblical Discovery*, by William Phillips Hall, President of the American Tract Society, one of the most evangelical organisations in America. One can understand after reading it how John Wesley could say, "The question concerning the Name of Jesus is of more importance than all things else under heaven," for it is bound up with the fundamental question of the Deity of our Lord. And Mr. Hall believes he has brought to light truths that have been lost for eighteen hundred years.

THE NAME OF GOD

revealed to Moses in the bush was I AM (Jehovah). This ineffable Name the Jew would not utter, and substituted in ordinary use the word Adonai, or Lord. The Septuagint (Greek) translation of the Old Testament always used the word Lord (*Kurios*) where

Jehovah occurred in the Hebrew. This word Lord was "the Name" reserved for God alone, and so insistent were the Jews on this point that Jewish rebels in Egypt died as martyrs rather than apply the Name "Lord" to the Roman emperor.

The early Christians never used any other word than that of "Lord" as the Name of God. Christ Himself in quoting Deuteronomy vi 4, "Hear, O Israel. The Lord our God is one Lord," sanctioned this use. To Him, to His disciples, and to all Jews of His time, the word "Lord" was the Name of God.

But the Name "Lord" with all this connotation was applied to Christ by individual followers and by the Christian Church. In the light of this fact one understands what Dr. H. A. A. Kennedy means when he says in his commentary on the Philippians: "The term Lord has become one of the most lifeless words in the Christian vocabulary. To enter into its meaning and give it practical effect would be to recreate in great measure the atmosphere of the apostolic age."

"I am come with my Father's Name," is Mr. Hall's translation of John i 43. "Blessed is he that cometh with the Name of the Lord" is his translation of Matthew xxi 9. How clearly the implication of Deity comes out in this translation! The apostle speaks of "all that call upon the Name of Jesus Christ our Lord" (I Cor. i 2). The phrase, "call upon," is used in both the Old and New Testaments, and means to invoke the Name "Lord" in prayer as the Name of God. During the apostolic age the Name Lord as the Name of God was not invoked in prayer by Jewish Christians otherwise than in and through the Name of the Lord Jesus Christ. "God hath made that same Jesus, whom ye have crucified, both Lord and Christ," said

PETER AT PENTECOST.

"Whosoever shall call on the Name of the Lord shall be saved," because this Name Lord was the Divine Name, testifying both to the Deity, and to the saving power of the Lord Jesus.

In the Acts we see the early Jewish Christians applying this Name to Jesus, and invoking it in prayer. Ananias (Acts ix. 14) speaks of "all that call on Thy Name." Paul in I Corinthians i 2 re-echoes the phrase, "All that in every place call upon the Name." When Paul was Saul he persecuted the saints precisely for this reason, that they, as he thought, blasphemously invoked the Name of God in and through the Name of the Lord Jesus Christ. It is not surprising that he thought so. In the eighth of John, Jesus can be heard applying to Himself the Divine Name of I AM, or Jehovah, when He declared that "before Abraham was, I AM." And it was this that impelled His Jewish opponents to take up stones to stone Him.

The Name in Hebrew Scripture invariably designates the Lord God in the totality of His being and attributes. When, then, we read in the Third Epistle

of John that "for His Name's sake they went forth, taking nothing of the Gentiles," we realise that the Apostle John is applying to our Lord the essential name of Deity. Also in Acts v. 41 the words "His Name" designate the Lord Jesus Christ and identify Him with God. "They departed from the presence of the council rejoicing that they were counted worthy to suffer shame for His Name," that is, for Jesus Christ. It is precisely analogous to the use of the phrase by David when he said to Goliath, "Thou comest to me with a sword, and with a spear, but I come to thee in the Name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." The Psalms are full of this use of the word Name, identifying it with God. "The Name of the God of Jacob defend thee", "Then called I upon the Name of the Lord"; "Neither do they which go by say, . . . We bless you in the Name of the Lord."

THE PARALLELS APPEAR

on page after page of the Acts. In the baptismal commands believers were instructed to be baptised "in the Name [that is, with the invocation of the Name] of Jesus Christ" (Acts ii 38, x 48). "Whosoever ye do in word or deed, do all in the Name of the Lord Jesus," said Paul (Col. iii 17). The first prayer offered by the apostles after the ascension of the Lord Jesus Christ was offered, not with the invocation of "God and Father," or of "our Father," but of "Lord." "Thou, Lord, who knowest the hearts of all men, shew of these two the one whom thou hast chosen." The Lord here invoked was none other than the Lord Jesus Christ. In other words, then, the apostles invoked God the Father as Lord in and through the person and Name of the Lord Jesus Christ.

Now the Arian movement naturally wished to remove this testimony to the Deity of our Lord, and not the least important and interesting part of Mr. Hall's remarkable book is that which deals with the alteration of manuscripts by which the word *Kyrios*, or Lord, the Divine Name, has disappeared from its association with the Name Jesus Christ in many New Testament passages. There are, for example, four passages mentioning baptism with the baptismal formula (Acts ii 38; viii 16, x 48, xix 5). In two cases the formula is "in the Name of Jesus Christ", in two "in the Name of the Lord Jesus." But in the very ancient Syriac Peshitta Version, the complete form is found in all four passages, "the Name of the Lord Jesus Christ."

WHEN PHILIP PREACHED

to the treasurer of Queen Candace, "he preached unto him Jesus," we are told in the King James Version. But the Syriac Peshitta Version has it, "He began to preach to him concerning our Lord Jesus." The Sahidic Version records that Philip preached "the Lord Jesus Christ" to the eunuch, and not merely "Jesus."

Our English version reads, "When they [the Samaritans] believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptised." But the Syriac Peshitta

Version has it, "When they gave credence to Philip as he preached the kingdom of God in the Name of our Lord Jesus Christ, they were baptised."

Again, our English version, when telling the story of Peter at the gate of the Temple called Beautiful, reads "In the Name of Jesus Christ of Nazareth rise up and walk." But the Syriac Version has it, "In the Name of our Lord Jesus Christ, the Nazarene, rise up and walk."

The Douay Version (following the Vulgate) intensifies Acts iv 10 in the same way. Our version reads, "By the Name of Jesus Christ of Nazareth", the Vulgate, "Be it known to you all and to all people of Israel that by the Name of our Lord Jesus Christ of Nazareth this man stands before you whole." And the Fleury manuscript has it, "In the Name of the Lord Jesus Christ of Nazareth this man stands before you whole, and in no other name." "Neither is there salvation in any other for there is none other name under heaven given among men, whereby we must be saved," says Peter directly after, perhaps paraphrasing Isaiah xliii 11, "I, even I, am the Lord, and beside Me there is no saviour." This then would be an obvious application of the ineffable Name of Jehovah to Christ Jesus.

IN THE ENGLISH VERSIONS

we read of the apostles "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." But the Syriac Peshitta has it, "They ceased not to teach daily in the temple, and at home to preach concerning our Lord Jesus Christ" (Acts v 42). So again in the case of Æneas of Lydda our version reads, "Æneas, Jesus Christ maketh thee whole." But the Douay Version reads, "Æneas, the Lord Jesus Christ healeth thee," and this reading is supported by Peshitta, Sahidic, Fleury, and other manuscripts. In Acts xiv 10 the Apostle says to the lame man of Lystra, "Stand upright on thy feet," speaking thus in his own name. But the Peshitta Version says, "In the Name of our Lord Jesus Christ, I say to thee, Rise upon thy feet."

Other illustrations are given of the same sort, and one comes soon to the conclusion that "an enemy hath done this." Indeed, in our own time, to evangelical Christians the name Jesus is heard with a certain discomfort in the utterance or writings of those called Modernists since, in the fashion of the ancient Arian, they have discarded the accompanying names of Messiah and Lord. When a minister preaches of the Lord Jesus Christ one knows well enough what he believes. When he speaks only of Jesus one is not certain. But over against the satanic perversion of revealed truth in so many of the texts of the New Testament is the singular Divine care of the written Word. How God had the exact usage of the original text.

STORED AWAY AS IN AMBER

in the translations into Oriental and other tongues and in sub-apostolic literature is one of the wonders of that Providence from whose all-seeing eye nothing can be hid.

To sum up, the principal truths brought out in Mr. Hall's epoch-making research are these.

1 The Name by which God declared His own eternal character, the Name, "I AM," appears in the New Testament in the Name "Lord" or "the Lord." Hence "to the Lord Jesus Christ, to His apostles and disciples, and to all Jews of the days of Christ's earthly ministry and of the apostolic age, the word *Lord*, or *the Lord*, in its highest Biblical significance, was the Name of God, and expressed the one essential eternal Being so revealed, and the proper designation of all that God is"

2. Throughout the New Testament and "during the Apostolic age, the name Lord as the Name of God was not revealed to, and called upon or invoked in prayer by Jewish believers in the Lord Jesus Christ otherwise than in and through the Name of the Lord Jesus Christ," which is "an apostolically revealed fact of which mankind generally has been ignorant for some eighteen hundred years"

3 The Name, Lord or the Lord, is the one Name that applies or is applied in the Scriptures to each and all of the three Persons of the Godhead. Thus it is the Name of the Father, of the Son, and of the Holy Ghost

4 At last, Mr Hall believes, has been found the true explanation of the fact that the so-called baptismal formula, given by the Lord Jesus Christ Himself just before His ascension (Matt xxviii 16-20), "was never used in baptism by the original apostles, or by the Church during the early days of its existence," according to the

RECORDS OF THE NEW TESTAMENT.

Instead, baptism was always in the Name of the Lord Jesus Christ. Scholars have recognised this, of course, for years, but never could satisfactorily explain it. Mr Hall claims that *the Name of the Father and of the Son and of the Holy Spirit was the Name "Lord"*

5 One of the most astounding points is connected with this last. In the first baptism of the early Church, recorded in Acts ii, 38, we read that Peter commanded them to be baptised "in the Name of

Jesus Christ" The Name Lord is not there Yet Mr Hall reminds us that in the Syriac Peshitta Version, which most scholars agree is an older text (probably from the latter part of the second century) than that of the Greek manuscripts from which our New Testament was derived, the phrase reads, "In the Name of the Lord Jesus," and that this reading is supported by the Codex Bezae, the ancient Egyptian Sahidic Version, and the writings of Cyprian

Mr Hall's book is indeed "a tract for the times" It brings out the fine harmony of the revelation of the Divine Name given in the two Testaments. It is a decisive utterance and argument for the absolute truth of revelation and inspiration Indeed, after reading the manuscript of the book a Modernist said to the author, "Mr. Hall, do you realise what effect this thing is going to have on Modernism?" It ought to go to the young men in theological seminaries who are being subjected to the disintegrating fire of

SEMINARY UNBELIEF.

It might well turn the mind and conscience of many a theological professor to the truth It gives a new fundament and base for the hope that is in us, This base has, of course, always existed, but it has been covered as by drifting sands It is Mr Hall's high merit to have disinterred it, to have brought it forth again for our comfort and edification *A Remarkable Biblical Discovery* is a book that will stand much study before one really masters it and is able to tell its contents to others But the time required for this will be well spent, for here is a book both to believe and to expound It illuminates for the first time many very difficult passages in both the Old and New Testaments, it proves conclusively that Christ was considered as God from the very first, thus disposing absolutely of theories about a post-apostolic deification of Christ, and it makes the word Lord, which had become almost lifeless for so many Christians, to live again in its original glory and power and meaning —Sel

The Old, Old Story

The, old, old story, it is ever new, The old, old story, praise the Lord, 'tis true,

That Je- sus died for me as well as you, Tell me the old, old sto - ry

Bible Study Helps

SIX MEN.

- The guilty man (Rom iii 19, 20)
- The justified man (Rom v 1, 2)
- The identified man (Rom vi 3, 4)
- The wretched man (Rom vii 24)
- The liberated man (Rom viii 1, 2)
- The yielded man (Rom xii 1, 2)

GOD'S PROMISES.

- 1 A promise of abundant provision (Psalm lxxxi 10)
 - 2 A promise for dangerous places (Isaiah xliii 2)
 - 3 A promise for difficult places (Isaiah xlv 2)
 - 4 A promise to the burden-bearer (Psalm lv 22)
 - 5 The Promiser is able (Rom iv 21)
- A.C.C.



GLOWING CONVENTIONS & GRACIOUS REVIVAL

Foursquare Fellowship—Berean Bible Study—Many Souls Won

DOWLAIS CONVENTION.

Speakers Pastors H. W. Fardell, A. Longley, and L. N. Knipe Convener: Evangelist S. J. Cooper.

At the commencement of the Easter Convention the assembly was favoured with a visit by the saints from Cardiff. They made the journey by motor coach, about 160 of them, all filled with the joy of their Lord. Pastor Fardell was the speaker on this occasion, he based his remarks on the question, Why is the house of the Lord forsaken? But it was not forsaken on this occasion, it was full with people whose lives had been changed, and with the glory of the Lord, for there is glory all around when the Lord is being crowned. The speakers on Easter Sunday were Pastors Longley and Fardell, and truly the saints were fed upon the finest of the wheat. Pastor Knipe from Ledbury was one of the speakers on Easter Monday, accompanied by Evangelist Brewster, and the day was crowned with blessing.

The Convention closed on Wednesday, What a glorious day it was. Pastor Knipe and Mr. Jones spoke at the services, and the atmosphere was charged with Divine power.

The closing meeting was a baptismal service, when the church was filled to its utmost capacity, many being unable to gain admission.

After the Word had been delivered, twenty-six candidates were immersed by Pastor Cooper.

BATH CONVENTION.

Speakers Principal P. G. Parker and others. Convener, Evangelist A. J. K. Magee

The Easter Convention is over, but its fragrance and blessing remain. The church has received an uplift which will long be remembered. They were privileged to have with them Miss Chung and Principal P. G. Parker.

The crowds which gathered at the meetings were only another proof that the Gospel of God has a wonderful attracting power, and that people will come to hear the Word when it is proclaimed in power, simplicity, and truth.

The Lord blessed His Word with signs following. Saints were uplifted, and sinners were brought to the feet of the Saviour. Praise His wonderful Name, the truth of the Scripture has been realised again, "My Word shall not return unto Me void, but it shall accomplish that whereunto I sent it."

The meetings were made bright by special music rendered by the Cadets and Crusaders. Fourteen were given the right hand of fellowship, during the Convention. The people were sorry,

when the final meetings came, to bid farewell to Miss Chung and Principal Parker but, praise the Lord, He still remains and is still blessing, and sinners continue to find that Jesus satisfies, joy He supplies, and that life would be worthless without Him.

All are grateful to God that He sent His servants to Bath, and pray that the Lord may continue to bless and use them in the glorious work whereunto He has called them.

EAST HAM CONVENTION

Speakers: 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. Convener. Pastor H. T. D. Stoneham

There was a good variety of speakers at the Convention held at Elim Tabernacle, Central Park Road, this year. Pastor R. J. Jones, J. P., from Wales—now by no means a stranger to the East Ham people—gave the opening address on Good Friday morning taking for his subject the feeding of the 4,000—A Prescription for Pain and Poverty. Pastor Bradley was the speaker in the afternoon with a message exhorting every believer to rejoice always, no matter what the circumstance, trial, or hardship. Both these brethren ministered the Word in the evening—Pastor Bradley on the subject of Sin, as described by Paul in the Epistle to the Romans, and Pastor Jones on the Deliverance of the Three Hebrews from the fiery furnace. The next meeting was on Saturday evening when the Rev. George Lampard from Birmingham spoke beautifully on God's Spirit yearning over our spirit, and the wonderful effect this has in a Christian's life—not being always perceptible until old age is reached. Pastor Tetchner of Scarborough gave the second address, which included a wonderful testimony of the healing power of the Lord. If a title were needed for his message, Pastor Tetchner said it could be called, "The Autobiography of a Foursquarer."

Pastor J. J. Morgan gave the message on Sunday morning most appropriate to the day—on four signs of the Lord's Resurrection—1 The Spoken Word ("Mary"), 2 The Challenge to Thomas, 3 The Burning Heart, and, 4 The Beckoning Hand. A large proportion of the congregation on Sunday afternoon was composed of the Sunday School children, and it was to them that Pastor Frank Horner from Grimsby first addressed himself, after which he gave what he termed an Easter talk to the adults. There was a very good congrega-

tion in the evening, when both pastors spoke, and one could almost visualise the Lord hanging between the two thieves—both suffering for their sins, but one rebellious and the other repentant—as Pastor Horner spoke.

Although numbers had attended the Royal Albert Hall Demonstration on Easter Monday, there was a full hall on the Tuesday evening to listen to Pastor Farlow's address on Abraham's Sacrifice, and the attempt of the vultures to take it. Pastor and Mrs. Charles Kingston came for the Wednesday meeting, and both gave a message. Mrs. Kingston on A Gospel of Deliverance, Restoration, Preservation, and Glorification, and Pastor Kingston on the Shepherd Types of Jesus. Then, lastly, at the final meeting Pastor Tetchner took up his theme on Prayer.

CONTINUING REVIVAL

King's Cross (Pastor P. N. Corry)

When Principal George Jeffreys commenced his campaign in this district and in the Spa Fields Church (with its historic associations with the late Countess of Huntingdon, George Whitefield and other great revivalists of a century or so ago) it was fully expected by many in the district that the flame of revival would—after our beloved leader had left for other spheres of labour for the Master—flicker and die out. Thank God, the campaigns held by Principal George Jeffreys are no ordinary campaigns, and that held at Spa Fields Church is no exception. The flame of revival is still burning brightly. The church is situated on a hilltop, both naturally and spiritually, shewing its welcome rays to sinners who as yet know not Christ.

Since the departure of Principal George Jeffreys from King's Cross, the wonderful message of salvation has been given out with great power by Pastor P. N. Corry, with signs following. Praise God, souls are being saved weekly. At a recent meeting, the message was sent forth with such telling force that hardly had Pastor Corry framed the simple words of invitation than two men accepted Christ.

On Wednesday evenings Pastor Corry has enraptured the saints with studies on The New Birth. As the wonderful panorama of the beauties of God's Word is unfolded by His servant, truly hearts were burning.

Saturday evening sees a goodly company of God's children gathering together at Spa Fields for a right royal time, feasting on His Word, going away fortified in the Faith and the Foursquare doctrine.

ENLARGEMENT AT BELFAST.

Belfast, Hunter Street April 2nd was a day to which the Belfast saints had eagerly looked forward, for they were then to see what had been the first Elim church in Belfast re-opened, after being taken over by the Elim Alliance. Especially delighted were those who, during the early days of Elim, had the privilege of worshipping there. Not only were the saints of Elim delighted, but the expression of gratitude received from

Pastor Kemp gave a true message, under the unction of the Holy Ghost, on The Church, What it is, and its Great Need. The people from the district who were present, voiced their sorrow that it was over so quickly! "Your meetings are so lively, and everybody is so happy," we heard exclaimed by several.

There are now five Elim churches in Belfast. The opening service was followed by a campaign by Miss Linton, which was much blessed.

a fresh vision of the glory and majesty of the Good Shepherd.

On Sunday afternoon in the different Bible classes (two for men and two for women) studies of the various books are taken. Truly it is a time of feasting on the precious Word.

The annual church fellowship meeting was held recently, and it was with great interest that the members gathered, to hear how the Lord had prospered us during the past year, and real heartfelt praise ascended to God as the officers of the church told how the Lord had blessed financially, and in the increase of the ever-growing congregation.

EVANGELICAL STUDIES

Brighton (Pastor J. J. Morgan) The saints meeting in the Elim Tabernacle, Union Street, have recently been enjoying a most instructive and interesting series of addresses by Pastor Morgan on such subjects as How may We Know there is a God? Are there such Beings as Angels? What is Man? and Has Mankind had a Fall? all of which topics were dealt with in a very masterly manner. Much that is open to controversy in these days was thoroughly thrashed out both from a scientific and doctrinal point of view. The series of addresses was blessed, nine souls being saved.



The opening ceremony at Hunter Street, Belfast.

dwellers in this district because once again Elim has taken over the hall has assured us that our labour will not be in vain. Many who remember our beloved Principal in those early days, and who loved him because of his sincerity and faithfulness, have once again rejoiced in this Elim centre as a place of refreshment. After such a splendid lastertide Convention, hearts rose high in expectancy for this great opening day, and needless to say they were fully rewarded. At 3.30 a great crowd had gathered, not only from Belfast, but from the country districts also. The opening service was held in the open air, Pastor Kemp officiating, read Haggai ii 1-9, and spoke of "the glory of the former house" when God graciously poured out His Spirit. Since that time, he pointed out, the God of Pentecost had truly blessed the Elim work. Comparing this little hall in Hunter Street, he spoke of the Albert Hall with its thronging crowds hungry for God, also of the Crystal Palace which had witnessed real four-square Gospel enthusiasm. He also mentioned the Bingley Hall at Birmingham, which was buzzing with its thousands of Elim followers, all alive, and hungry for God. Pastor Kemp also declared emphatically that the secret of this great success was that Elim was preaching the Gospel in its entirety and that was the real need of humanity. As many as possible then crowded into the hall where they sang again and again, Praise God from whom all blessings flow, while the power of God fell upon them. The next meeting was announced for 7.30, and long before the time it was impossible to get a seat, so that when we had started we had to regret that many had to be turned away. What a meeting! What power! It was truly one of these old-time meetings. Hearts were all aglow with praises.



Inside the Hall, shewing congregation.

EAGER BIBLE STUDY

Nottingham (Pastor W. G. Channon) The hand of God is still outstretched to save at the City Temple, Halifax Place, as was proved at the end of a recent week during which twenty-seven souls accepted Christ as Saviour. The Lord continues to bless His people, bodies are healed in answer to prayer, and believers endued with power according to Acts ii 4.

The Thursday and Saturday evening Bible studies are a source of great delight to all. Pastor Channon has given studies in Nehemiah, as an example of prayer and work for God. Mrs. Channon has also given a series of studies on the 23rd Psalm, and revealed to all

A JOYOUS ANNIVERSARY.

Reading (Pastor F. Farlow) The saints at the Palmer Hall, West Street, continue to rejoice in God for all His blessings so bountifully poured out. Recently Pastor E. C. W. Boulton and Pastor J. Kelly visited Reading when great blessing and spiritual uplift was felt in the two services held. Tea was enjoyed by all between the meetings, and at the evening service the hall was well filled again to hear more of the Word of God.

Pastor E. J. Phillips was received with joy to conduct the Sunday services of the fourth anniversary. Hearts were warmed indeed as rich promises to believers were proclaimed.

Studies in The Acts

By P N CORRY

The Conversions at Cæsarea

Acts x. 22-48.

The next morning Peter accompanied these three Roman servants on their journey to Cæsarea. He did not go alone. Six brethren from Joppa accompanied him on his journey (x: 12), and one cannot help wondering what they thought of this seemingly strange journey to a Gentile's house.

Cornelius Faith

was so sure that the preacher who would tell them words whereby he and all his house should be saved (x: 14) would return with his servants, that he had called all his kinsmen and near friends together. He not only saw visions and heard commands, but he believed in them, so that an expectant crowd was waiting for Peter's arrival. I wish sometimes that the same spirit of expectation filled some of the children of God when they meet for worship. It would be far easier to speak forth the words of life.

In the incident that follows it is necessary to remember that to a Jew, uncleanness was a very serious thing (Lev. xiii, xiv, and xv.), and that at the time of this incident defilement was said by the rabbis to come through contact even with a Gentile, or with a person who was not keeping the law of Moses, it was for this reason that the Jews would not enter into the Judgment Hall of Pilate (John xviii: 28). Although there was no such express command in the law of Moses it soon became one of the recognised things arising from Israel considering themselves to be the holy people of God, as contrasted with the unholy heathen. It was one of the traditions of the elders. Then also you must remember that for a Jew to receive Divine worship, or to pay it, would be utterly abhorrent, as being against the first command of God. Cornelius belonged to the Roman Legion (x: 1), he came from a land that since the days of Cæsar (B.C. 48-44) had been accustomed to pay Divine honour to men, and now as Peter entered the house he fell at his feet and worshipped him (x: 25). To Peter and his Joppa friends this would be very terrible, it shewed them that they were among people who did not know the Law. This at once accounts for Peter's seemingly ungracious speech when he met the assembled friends. To us it sounds so harsh to say, "You know how that it is an unlawful thing for a man that is a Jew to join himself or to come unto one of another nation," but it is only Peter expressing the shock that he has received. Then he remembers his vision, and tells them that God has shewed him that he ought not to call any man common or unclean.

Peter's Sermon.

I remember reading on one occasion an outline of Peter's sermon to these people gathered in the house of Cornelius, and it was nicely divided up into firstly, secondly, thirdly, etc., but that was not the case with the actual sermon. Peter himself says that he did not get beyond the introduction of his sermon, because as he began to speak, the Holy Spirit fell (Acts x: 15). Many years before the Lord Jesus had promised to Peter the keys of the kingdom of heaven (Matt. xvi: 19). He used the first on the Day of Pentecost when he opened the door of faith to the nation of Israel, and said, "Repent, and be baptised every one of you in the Name of Jesus Christ for the remission of sins" (Acts ii: 38). Later on when the great question of the Gentiles came up for discussion before the whole church, he says, regarding this occasion at Cæsarea, "God made choice among us that the Gentiles by my mouth should hear the word of the Gospel, and believe" (Acts xv: 7, 8). He had the second key in his hand when he stood up before this congregation at the house of Cornelius, and at first reading it seems as though Peter could not find the keyhole of the lock. His speech is full of Israel, to whom God sent the Word (verse 36), and while he makes mention of the work of Christ in Judæa and Galilee, he seems to have forgotten the visit to Samaria (John iv.), to Decapolis (Mark v: 19, 20, vi: 53), and to Tyre and Sidon (Mark vii: 24). Jerusalem and the Jews seem uppermost in his thoughts, and one always wonders from Peter's introduction how he would have gone on if he had not suddenly said in the power of the Holy Ghost, "To Him give all the prophets witness, that through His Name WHOSOEVER BELIEVETH in Him shall receive remission of sins" (Acts x: 43). The key slipped home into the well-oiled wards of the lock, and at once these eager listeners believed, "purifying their hearts by faith" (xv: 9), the Holy Spirit fell on all them which heard the Word, and the first rush of Gentile converts into the Church of Christ was an accomplished fact. That grand word "whosoever" did the deed at Pentecost (ii: 21), repeated it again at Cæsarea, and, thank God, has been doing it in millions of hearts and places ever since. It is the magic key that opened the door of faith to all men in all climes and under all conditions, and thank God the door still remains widely flung, that whosoever will may come and take the water of life freely.

The Spirit's Answer.

I love to imagine the surprise that must have shewn itself upon the faces of the six brethren who came from Joppa, as they heard these uncircumcised Gen-

tiles burst forth in the power of the Spirit, speaking with tongues, and magnifying the Lord. To see how great their astonishment must have been, put yourself in their place. A few moments before, the leader of this gathering had been kneeling at the feet of Peter, offering him worship as to a god. They were not proselytes, circumcised and having knowledge of the Law, but heathen, and yet now here they are receiving the Holy Ghost just as they did on the Day of Pentecost, only without the three years' training or the ten days' waiting. Perhaps on that long walk to Cæsarea they had been discussing the question of baptism, and debating if it should be administered to such people, or if they should be led on by easy stages. Peter now received his answer, and answers the doubters, "Can any forbid water that these should not be baptised, which have received the Holy Ghost as well as we?" The manifestation of these new-born babes speaking in new tongues silenced every doubt, forbade any delay, and guaranteed to these brethren the reality of the work of grace that had been accomplished in their hearts. This manifestation was necessary, because otherwise it would have been so difficult for the Jewish brethren to overcome their scruples regarding circumcision and the Law. The Holy Spirit silenced their doubts, and, thank God, in the present day it is still the same. We need no longer live in doubt or have puzzled heads regarding His coming. He soon makes manifest the power of His presence in the house so that all, from the least to the greatest, may not only thank but know.

See illustration on page 304

Precious Promises

We never prize the precious words of promise till we are placed in conditions in which their suitability and sweetness are manifested. We all indeed value those golden words, "When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee," but few if any of us have read them with the delight of the martyr Bilney, to whom this passage was a stay, while he was in prison awaiting his execution at the stake. His Bible, still preserved in the library of Corpus Christi College, Cambridge, has the passage marked with a pen in the margin. Perhaps, if all were known, every promise in the Bible has borne a special message to some one saint, and so the whole volume might be scored in the margin with mementoes of Christian experience, every one appropriate to the very letter.



ELIM CRUSADER PAGE



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



Cardiff. Miss C L Parry, the Crusader Secretary, writes, "The converts are coming in thick and fast, and I am having a thrilling time enrolling the young ones as Crusaders. A peep into the Cory Hall on Wednesday nights is a real tonic. It has come to this that we have run short of seating capacity, and the comers have to be content with standing room. At our meeting last Wednesday six young folk were converted, and two backsliders returned to the fold."

Keighley. Encouraging news comes to hand from this Yorkshire branch. The Lord's presence is most precious in the midst of the young people. The Crusaders are taking active part in the church gatherings, and God is making their efforts of much blessing.

Lough-on-Sea. Seasons of great blessing are being enjoyed in this branch. Several old members were welcomed at a recent reunion gathering. The meetings are well attended, and shew steady increase in numbers. The Word of God is being carefully studied. We are expecting great things from the hand of God—C M S

Letchworth. Our recent young people's campaign was conducted by Pastor Hawkins of Hendon. Over eighty children welcomed him to Letchworth in the first service. This was splendid for the first children's meeting. His talk that night was about Two Shops, and it was so illustrated, that it captivated the attention of all—so much so that the following evening over 140 children gathered to hear him. This time his subject was Bedtime. The singing of choruses was enjoyed by all, especially, "My burden of sin rolled away," which proved to be the favourite during the whole week.

Then on the Thursday, a lovely lot of boys gathered—over 150 this time and the subject was Playing Soldiers. I am sure the boys will never forget it. On Friday, the last night, a talk for the girls was given on Knitting, and for the boys the subject was A Slave. Truly the Lord has blessed His Word. Over 600 children have attended during the week and are sure to have something to remember. Pastor Hawkins was a great blessing to all. We praise God for all that He has done during the campaign.

Battersea. The Crusader branch in this South London centre is flourishing under the blessing of God.

Once a month a band of the Crusaders visit the St John's Hospital, and spend an hour singing and reciting to the patients. Afterwards there is opportunity of speaking individually to these

sufferers and leaving tracts and "Evangels" with them.

Recently they had the pleasure of a visit by the London Crusader Choir (whose singing was much appreciated) and also of the Bermondsey Crusaders, who gave a most uplifting and inspiring time. Their singing, testimonies and messages will long be remembered. A few weeks later, the Battersea Crusaders paid a return visit to Bermondsey, and would like to put on record the loving way in which they were received and entertained by Pastor South and his wife and helpers. In such an atmosphere of the Holy Spirit, it was easy to speak and sing and testify to the goodness and faithfulness of our blessed Redeemer.

The work in the Sunday school under the leadership of Mr Cooper and Mr Sbergold is flourishing, as is also the children's meeting held every Thursday evening, which is in the hands of some of the Crusaders.

We must think
magnificently
of God

"Wonderfully Made"

IN the human body there are 263 bones. The muscles are about 600 in number. The length of the alimentary canal is about thirty-two feet. The amount of blood in an adult averages thirty pounds, or fully one-fifth of the entire weight.

The heart is six inches in length and four inches in diameter, and beats seventy times per minute, 4,200 times per hour, 36,792,000 times a year, and at each beat $2\frac{1}{2}$ ounces of blood are thrown out of it—175 ounces per minute, equal to 656 pounds per hour and seven tons per day. All the blood in the body passes through the heart in three minutes. This little organ, by its ceaseless industry, pumps each day what is equal to lifting 121 tons one foot high.

We breathe on an average 1,200 times per hour, inhaling in that time about 100 gallons of air, or 2,400 gallons per day. The aggregate surface of the air-cells of the lungs exceeds 20,000 square inches, an area nearly equal to the floor of a room twelve feet square.

The average weight of the brain of a grown man is three pounds two ounces, of a woman two pounds

two ounces. The nerves are all connected with it, directly or by the spinal marrow. These nerves, together with their branches and minute ramifications, probably exceed 10,000,000 in number, forming a "body-guard" outnumbering by far the greatest army ever marshalled. The atmospheric pressure being about fourteen pounds to the square inch, a person of medium size is subjected to a pressure of 40,000 pounds. Each square inch of skin contains 3,500 sweating-tubes of perspiratory pores, each of which may be likened to a little drain-pipe one-fourth of an inch long making an aggregate length on the entire surface of the body of 201,166 feet, or almost forty miles long.

Well might the psalmist say "I will praise Thee, for I am fearfully and wonderfully made: marvellous are Thy works, and that my soul knoweth right well."

Man is indeed marvellously made. If you are eager to investigate the curious and wonderful works of Omnipotent Wisdom, there is no need to wander the wide world round to seek them.

"GOD IN THE SHADOWS"

THIS is the title of a beautiful book by Mr Hugh Redwood. He is the author of *God in the Slums*. As far as the present writer is aware, *God in the Slums* has been easily the best seller among Christian books of recent years. We are not surprised. When Mr Redwood wrote *God in the Slums* he was the night-editor of the *Daily News*. The Gospel of the night went forth from Fleet Street in such a pathetic and powerful way that about 300,000 copies have already been sold.

Men and women of all classes and creeds read Mr Redwood's book. The blessing cannot be calculated.

But when we read it we wanted to know more. That an editor of a large daily should suddenly become a flaming apostle of Jesus Christ attracted us. We wanted to know more about this editor. News items read here and there gave us glimpses of him. But still the picture was incomplete. In this new book, *God in the Shadows*, the picture has been completed. For the book is simply a beautifully written life of the author. It tells the tragic story of how young Redwood was converted at a Salvation Army meeting in Bristol—a meeting which as a young reporter he had gone to write up. Years of infidel backsliding followed. But down in his human heart there were broken chords which under the touch of Christ could vibrate once more. Those broken chords were made over again at the time of the terrible overflow of the Thames a few years ago.

Since then the chords have been bringing forth blessed music unto God. *God in the Shadows* tells the wonderful story of it all.

Many to-day are thanking God for Hugh Redwood. Many more will thank Him for Hugh Red-

wood's latest book. It costs little, and can be obtained from the Elim Publishing Co., Ltd. Cloth, price 2/6 (by post 2/10); or paper covers, 1/- (by post 1/3).

THE THREE REPRESENTATIVE CONVERSIONS OF ACTS



Lost in the Atlantic

IT is impressive when one reflects on the courage and daring of the many aviators who have attempted the flight across the great Atlantic. Many brave men have been lost in their attempts to span those darksome waters. Others have been acclaimed as victors over the desolate span of the Atlantic. From time to time we hear of the preparations of some notable flyer who determines to make the hazardous voyage; then the start is made and many await the daily newspaper reports, looking eagerly for news concerning the daring aviator.

Perhaps we hear that he is flying steadily on towards Europe, gradually as progress is made, news of position and speed is broadcast from radio stations and vessels, and as his ship steers on over the Atlantic fewer reports are made, anxious thoughts arise—is all well? Perhaps news is received—"Flyer safe." Or it may be that to our dismay, the morning papers have a headline "Flyer not heard of—Long overdue." Among those specially interested excitement reigns as they anxiously wait for news. After several days if nothing is heard, the aviator is counted amongst the missing—"Lost in the Atlantic!"

LOST, LOST, LOST!

Sad as is the fate of those lost in the Atlantic, sadder still the fate of those lost in the dark waters of a Christless death—lost for eternity. If those aviators who have lost their lives in the attempt to cross the Atlantic, were believers in Christ, they have departed to be with Him. The believer in Christ (whoever he may be or whatever his lot in life) is always ready, for his sins are forgiven—"We have redemption through His [Christ's] blood, the forgiveness of sins" (Eph. 1:7). Christ gives to His own eternal life, they shall never perish (John x:28). But, on the other hand, those who do not receive Christ as their Saviour, whose names are not written in the Lamb's book of life, are lost for eternity—"He that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii:36).

SAVED, OR LOST?

If the Lord Jesus came to-day, are you saved and ready to meet Him? Or if you should die to-day, would you die a saved person or lost? All—your all for eternity, depends on whether you have received Christ as your Saviour, or whether you have not.

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 3d. per insertion extra.

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

BETHANY, Oxstalls Road, Gloucester. Home of Rest, for spirit, mind, body. Fellowship; lovely restful surroundings. Those desirous of deeper spiritual life welcomed. Terms, Pastor & Mrs. Victor S. Pritchard. B1007

BLACK mountains, Breconshire.—Terms moderate; bed and sitting-room with attendance; for those desiring fresh air, farm house, fresh butter, eggs, and milk. Greenow, Blandigedi, Llanigon, Hay, Hereford. B1009

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

CHRISTIAN Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September. Summer Bible School, July 11th—Sept. 10th. Subject: Israel's High Priest and Ours. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B947

EASTBOURNE.—To let; large house, 9 bedrooms, large gardens, central; lease, fittings, furniture, goodwill. Selling through ill-health. Well furnished; reception rooms, usual offices; reasonable; central heating. Proprietress, 23, Eyn's Road. B1012

ELDERLY lady requires board-residence for week-ends, with Foursquare people near Spencer Road, Clapham Common. "T.", c/o Foursquare Book Shoppe, 6a, Union Street, Brighton. B1011

GLOSSOP Elim Home.—Near Derbyshire hills and Yorkshire moors. Open all the year. Spiritual ministry and happy fellowship. Apply: Superintendent, Beth-Rapha, Glossop, Derbyshire.

HERNE BAY.—Comfortable apartments, clean; cooking and attendance; quietly situated; terms 35/- weekly, board-residence. Mrs. Turner, 3, Park Road. B971

HOVE, Brighton.—Homely apartments, or bed and breakfast; other meals by arrangement. Bath and indoor sanitation. Two doors from Tabernacle, close to sea; open view. Mrs. Baker, 247, Portland Road, B981

HOVE.—Board-residence, long or short, comfortable accommodation, homely select neighbourhood, close to Tabernacle and buses, near sea. Terms moderate. Mrs. Andrews, "Malmains," 37, Marmion Road, Hove, Sussex. B979

HOVE, Brighton.—Board-residence, quiet, comfortable and homely; few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," Erroll Road, West Hove, Sussex. B1003

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

LEIGH-ON-SEA.—Apartments; bed and breakfast, £1 per week; full board if desired. Foursquare fellowship, Mrs. Cutnore, Bethany," St. Clement's Drive. B989

LONDON.—Large furnished front bedroom, with breakfast; week-end meals if required; would suit friends; near park; easy access to all parts. Recommended. Mrs. Howard, 40, Guernsey Grove, Herne Hill, S.E. B999

LONDON.—Hostel for students, workers, and visitors; comfortable lounge; all bed-sitting rooms have gas fires, and hot and cold water; moderate terms. Miss Volckman, 27, Cambridge Terrace, Hyde Park, B996

LONDON.—Comfortable bed-sitting room; suit business gentleman; moderate terms; near railway station and Elim assemblies. Stanton, 137, Parchmore Road, Thornton Heath. B1004

NR. LICKEY HILLS.—Whitsuntide, and during season, bedroom, sitting room, modern conveniences; terms moderate. Easy access to Town Hall Convention, Birmingham. Mrs. Woodfield, 73, Moor Park Road, Turvis Green, Northfield. B1014

NORTH WALES.—Holidays; mountains, sea; central lovely walks, drives, picnics, bathing from house; board-residence; home comforts; three minutes from sea. Recommended Elim pastors. Miss Treadwell, "Grange," Wynnstay Road, Old Colwyn. B993

PORTSMOUTH.—Pentecostal fellowship offered during holiday season; suit Crusaders or business girls; very moderate terms; pastor recommends. Mrs. Ward, 34, Fynning Street, Portsmouth. B1013

RAMSGATE, West Cliff.—Near sea and promenade; comfortable guest house, for restful holiday and Christian fellowship; personal supervision; terms moderate. Mrs. Lancaster, 3, Crescent Road. B1010

SOUTHSEA, Hants.—Comfortable apartments, five minutes from sea; board-residence, or bed and breakfast; bath and indoor sanitation. Mrs. Terry, 19, Taswell Road, Southsea. B1019

WESTGATE-ON-SEA, nr. Margate.—Clean, comfortable apartments; 10 mins. from sea and cliffs. Terms moderate; special terms parties of crusaders. Mrs. Prentiss, "Holmedale," Park View Terrace, Linksfield Road, Westgate. B1008

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CHRISTIANS need Christian woman, 2 months or longer; house-keeping (including cooking), answer phone. Practically free Sundays; Saturday afternoons, all evenings. 10/- weekly. Near assembly. Burgess, 77, Grange Road, South Norwood. B1015

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ORGAN (Mason & Hamlin) as new; 13 full stops, 2 swells, good volume and tone; modern model; price £18 or offer; worth £40. Apply Box 213, "Elim Evangel" Office. B1000

PROFESSIONAL.

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).

MISCELLANEOUS.

CHRISTIAN home, with every care and attention, offered one or two little children, from birth or otherwise. References given from Elim people; weekly payment or premium. Box 215, "Elim Evangel" office. B1016

MARRIAGES.

BRADLEY: PROCTER.—On April 21st, at Elim Hall, Grimsby, by Pastor E. C. W. Boulton, assisted by Pastor H. W. Greenway; Pastor James T. Bradley to Miriam Procter. B1018

FARROW: HARSENT.—On April 19th, at Tamworth Parish Church, by the Vicar; Arthur Stanley Farrow (Secretary, Tamworth assembly) to Dora Agnes Harsent.

WITH CHRIST.

MARGRIE.—On April 19th, Mrs. Rose May Margrie of Cheam.
SHEPPARD.—On April 14th, Mrs. Lucy E. Sheppard, of Watford, age 56. Funeral conducted by Pastor W. G. Hawkins.

SUMMER HOLIDAY HOMES!

ELIM WOODLANDS, Clarence Road, Clapham Park, London, S.W.4.

ELIM GUEST HOUSE, 45, Sussex Square, Brighton.

BETH-RAPHA, Glossop, Derbyshire.

For particulars apply to the Superintendent at the respective addresses.

SEABURY, Worthing, from July 28th

ELIM CAMP, Brighton Downs, from June

} Applications to Elim Woodlands

WATCH THESE DATES

ABERYSTWYTH. Commencing April 17. Guild Room, Portland Road. Foursquare Gospel services. Pastor D. W. Evans.

BATTERSEA. April 27—June 1. Elim Hall, Plough Road. Bible School Lectures by Principal Parker. Every Wednesday, 7.30.

CHELMSFORD. May 16. Elim Tabernacle, Mildmay Road. Convention Services, special speakers.

ELIM WOODLANDS. May 7. Saturday gathering at Elim Woodlands. Speaker: Principal Parker. Tickets from Elim centres.

FOREST HILL. April 28—June 2. Trinity Church, Perry Vale, Bible School Lectures by Principal Parker. Every Thursday, 7.30.

LEIGH-ON-SEA. May 15—17. Elim Hall, Glendale Gardens. 15th, Convention Services, 11 and 6.30; 16th, 3 and 7.30; 17th, Sunday School Anniversary, 7.30. Special speakers.

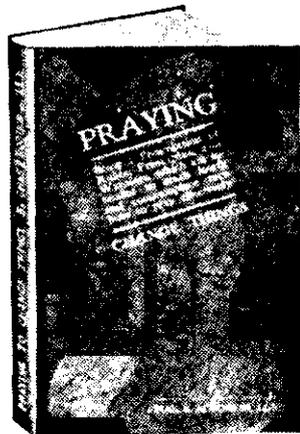
WIMBLEDON. April 26—May 31. Elim Hall, Southey Road. Bible School Lectures by Principal P. G. Parker. Every Tuesday, 7.30.

This space is reserved for local announcements

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