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THE "DAYS" OF CREATION (see page 153)

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The Elim Evangel AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 10

MARCH 4, 1932

Twopence

SAVIOUR



"I am come that they might have life."

John X. 10.

HEALER

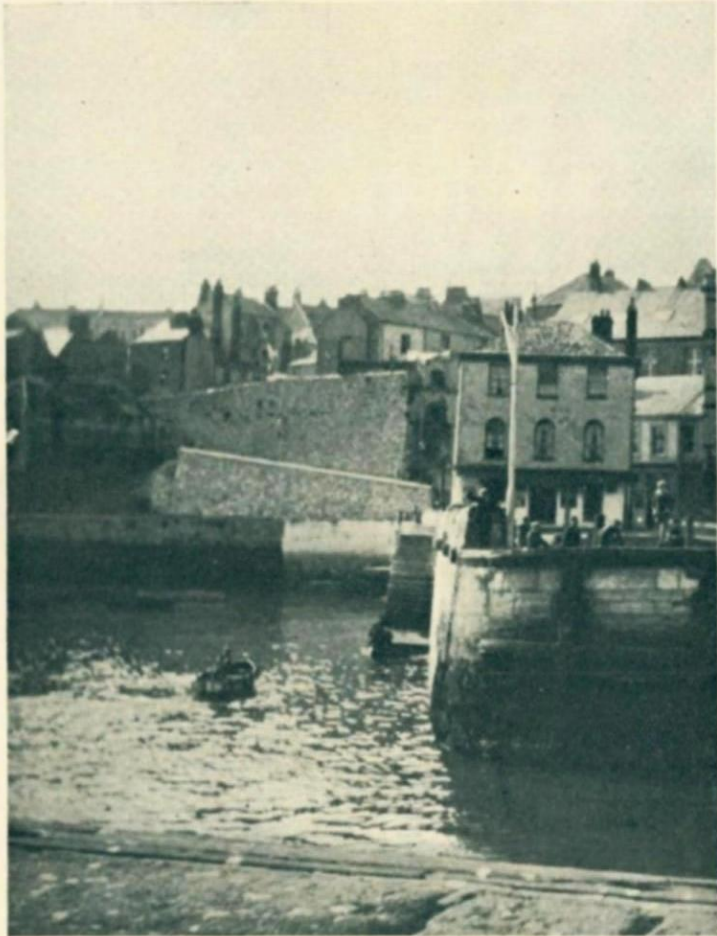


Photo by] THE MAYFLOWER STEPS, PLYMOUTH (page 152) [Plint, Hull

COMING KING



"I will come again."

John XIV. 3.



BAPTISER



"I will; be thou clean."
Mark I. 41.



"I will send Him (the Comforter) unto you."
John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader Principal George Jeffreys.

General Headquarters 20, Clarence Road, Clapham Park, London, S.W.4
Secretary-General; Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII.

March 4, 1932

No. 10

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Principal GEORGE JEFFREYS' REVIVAL & HEALING CAMPAIGNS PERTH. Commences MARCH 6, in the CITY HALLS.

Sundays, 3 and 8, in the Large Hall
Week-nights (except Saturdays) 7.30 } in the
Wednesday afternoons - 3.0 } Lesser Hall.

KENSINGTON Campaign

continued by

Pastors JAMES McWHIRTER & R. E. DARRAGH
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KENSINGTON TEMPLE, Kensington Park Road

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Week-nights (except Saturdays) - 7.30

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THE SEVENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the

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

will be conducted by

Principal GEORGE JEFFREYS

who will preach at the

THREE GREAT GATHERINGS

Morning at 11 o'clock.

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

Afternoon at 3 o'clock.

COMMUNION SERVICE.—Thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians may participate. *1. Cor. xi. 26*

Evening at 6.30 o'clock.

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

Pray for a great outpouring of the Holy Spirit.

Doors open one hour before each meeting.

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

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

FOR VISITORS TO LONDON.

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

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

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

CONVENTION SECRETARY,

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

For Easter Conventions—see cover iii.

NOW FOR SUMMER HOLIDAYS!

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry at three holiday centres. There will be Bible Lectures every day. For full particulars write to the Superintendents at the respective addresses:

July 2-16. GLOSSOP. Beth-Rapha.

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

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

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. 10

MARCH 4, 1932

Fridays, Twopence

“How much owest thou unto my Lord?”

By Dr. CHARLES A. SHREVE

IN the story of the unjust steward is a question which concerns all of us. “How much owest thou unto my Lord?” (Luke xvi 5)

Some time ago a movement was started in a certain city to reclaim or salvage everything that could be saved from the waste of the city on the refuse dump. It was staggering to note how much they discovered that could be saved from what was ordinarily wasted.

In ordinary living much is wasted. Think of the money that has been wasted in the world, then think of what could be done with it. It would not take two minutes to take care of all

THE NEED OF GOD'S WORK

at home and abroad, if we would reclaim the waste.

“How much owest thou to my Lord?”

We are all stewards of the Lord; let us take stock and see how we stand and what we owe. Everything a great pianist is able to do with his fingers, he owes to God. To hear a great pianist play makes me feel that if I had his hands, if I could play as he plays, how I would enjoy making that piano talk. I would be in every revival meeting I could get into, I would make music talk for souls, I would hammer out on that piano the hymns that bring tears to people's eyes and stir their souls.

How much is health worth? How much do you owe God for keeping you well and strong?

How much do we owe God for the fresh air we breathe? We pay certain sums each month for gas and for electricity, let us see how much air would cost us. We can get along without gas and electricity, but we could not get along without the fresh air. Fifteen thousand dollars would not pay for the air we breathe in one hour. That wonderful oxygen that goes into the lungs, where does it come from? Henry Ford cannot make it, we cannot buy it from the Rockefellers at any price, but God Almighty makes it and you and I breathe it. How much do you owe your Lord for that? How much do we owe God for the Gospel? That is what we owe more for than anything else.

We hear and see this and that, but it need not disturb the

PEACE OF GOD

in our souls, the comforting presence of the Holy Ghost, and heaven and the open gates of glory. They are ours, no matter what is going on in the world. Daniel in the lions' den owed a great deal to God because God was able to lock the lions' mouths. Even though we may be in trouble, we owe a lot to God to give us that sustaining grace of the Gospel that can support us in the overwhelming flood and uphold us when the trials of life come upon us.

If I did not have the Gospel, but knew what I do know about its value in my life, I wonder how much I would be willing to pay for it? If it is more than I could pay, then in how much debt would it place me?

How much is the peace that is in your heart worth to you? Somebody says, “I haven't an easy conscience.” Well, how much would you give to get one?

“I do not know,” you say, “but it would be worth a great deal to me.”

Let me ask you this. How much is that guilty conscience going to cost you before you get through with it?

The gift of God is eternal life. God sells to those who come begging. God is the only one who will sell to a beggar at the beggar's price; but when the beggar comes begging, God hands to him over the counter the very best that He has, and the poorer the beggar is, the more interested God seems in serving him.

How much do you owe God for heaven? How much do you owe Him for the blessed hope of meeting your dear ones again in that city where no sorrow ever comes, no sickness, no death, and no tears?

FELLOWSHIP WITH ANOTHER.

How much owest thou to my Lord for the privilege of worshipping with His people? It is worth all the world to be a member of His great family, to have fellowship one with another, and to know that

God loves you just as much as He does any other member of His wonderful family

How much do I owe God in money?

"Can you pay God in money?" someone asks

In a way, yes We can pay Him by tithing regularly and definitely of our income God said that if we would forsake all, He would give us a hundredfold Ten per cent to God and ninety per cent for ourselves is a good business proposition We owe the Lord everything, but He asks only for one tenth The church offering envelope should be cherished as an avenue for furnishing the sinews of war for the warfare of Jesus Christ If in hard times

we will buckle down to definite dealing with God financially, God will change the times and prosperity will come to us

Ezra vi 14-22 THE TEMPLE COMPLETED

The Temple's foundation was laid in May, 536 B C (iii 8-10), and it was completed in March, 515 B C, so it was twenty-one years in building The dedication was celebrated with great joy and with the indispensable recognition that there can be no approach to God and no true worship apart from shed blood

Oh, to be Nothing!

GEORGIANA M TAILOR
Very slow

P. P. BLISS.

1 Oh, to be nothing, no - thing! On - ly to lie at His feet,
2 Oh, to be nothing, no - thing! On - ly as led by His hand,
3 Oh, to be nothing, no - thing! Pain - ful the humbling may be,

DC—Oh, to be nothing, no - thing! On - ly to lie at His feet,

FINE.

A broken and emp tied ves sel, For the Mas - ter's use made meet
A mes - senger at His gate - way, On - ly wait ing for His com mand
Yet low in the dust I d lay me That the world might my Saviour see

A broken and emptied ves - sel For the Mas - ter's use made meet

Emptied—that He might fill me, As forth to His service I go,
On - ly an instrument rea dy His praises to sound at His will
Ra - ther be no - thing, no thing! To Him let our voi ces be raised,

Broken—that so un - him dered His life through me might flow
Willing, should He not require me, In si lence to wait on Him still
He is the Foun - tain of bles sing, He on - ly is meet to be praised

Bible Study Helps

DANIEL I.

A SUGGESTED OUTLINE.

- I. Prayerful Purpose
 - 1 Against defilement
 - 2 Audibly expressed
 - 3 Seriously opposed
 - 4 Decidedly held
- II. Practical Proof
 - 1 Plan suggested
 - 2 Test made
 - 3 Results satisfactory
 - 4 Concessions gained
- III. Permanent Prosperity
 - 1 Excellent wisdom
 - 2 Exalted station
 - 3 Undoubted superiority

THE IDEAL HOME.

- I. A University for Instruction

"Train up a child in the way he should go" (Prov xxii 6)
- II. A Palace for Friendship.

Christ went to the home at Bethany (John xii 1, 2)
- III. A Cathedral for Worship.

"I know him (Abram), that he will train up his children after him" (Genesis xviii 19)

THE SHEPHERD OF SOULS
(Luke xv. 4-7)

- I. The Soul-Seeking Shepherd—"and go after that which is lost"

Leaving—

 - 1 Comforts
 - 2 Fellowship
 - 3 Ease
- II. The Soul-Saving Shepherd—"until he find it," "and when he hath found it"
 - 1 Element of distance
 - 2 Element of time
 - 3 Element of love
- III. The Soul-Supporting Shepherd—"He layeth it on his shoulders"
 - 1 Power to uplift
 - 2 Power to sustain
 - 3 Power to finish the work. ("cometh home")

FOUR GREAT JOYS.

- 1 The joy of salvation (Psalm li 12)
- 2 Great joy on earth and in heaven (Acts viii, Luke xv 7)
- 3 Greater joy (III John 4)
- 4 Greatest joy (I Thess ii 19, 20, II Cor iv 14)

Striking Conversions.

Sunday Football Club Secretary Converted

YOUNG Charlie Coe was early brought into touch with the story of Christ. At six years of age he would stand up on Sunday morning and say the 23rd Psalm. He also sang with gusto the chorus, "Hallelujah, 'tis done, I believe on the Son." Some of his friends called him "The Preacher." At day school he won a certificate for Scripture knowledge, and was also successful in a similar way at Sunday school.

But the knowledge of this bright lad was of the head and not of the heart. Soon all thought of Christianity died away. He had

NO EARTHLY FATHER

to help him, and at the age of 14 Charlie mixed frequently with bad company.

He was fond of football and for a time kept within limits—playing only on Saturday. But Sunday football soon tempted him. When the war broke out he was secretary of a Sunday football club.

After the war he became secretary of an association in London for the promotion of Sunday football. This not only meant football, but drink—an abundance of it. The Sunday was occupied with football in the morning and heavy drinking afterwards. It was late on Sunday afternoons when he got home—filled with drink, but empty of any thoughts of God.

But one Saturday night about seven years ago, as he left the public house the Canning Town Elim Church were holding an open-air service outside. At five minutes to ten Charles Coe stopped and listened at this open-air meeting. He understood little. His head was too muddled with drink. Yet there was a strange drawing to that meeting.

His companion in drink sought to get him to leave and get home. But Mr. Coe would not move. Then the little crowd of Gospel witnesses began to sing. The Spirit of God used that singing and there and then Charles Coe was convicted of sin. Greater than the power of drink was the convicting power of the Spirit. He was so convicted, he

CALLED FOR THE LEADER

of the meeting and asked him to pray for him. This was willingly done. *And this man professed to be saved.*

But was Charles Coe aware of what he was doing? Did he really understand that he was a guttermost sinner, and Christ was an uttermost Saviour? Praise God! he did.

A little later his wife came searching for him. She was told that her husband had made a profession of salvation. We can well understand that she doubted it—especially seeing the condition he was in.

But when the Sunday morning dawned it was evident that the transaction of the previous night was a real one. Charles Coe, the Sunday footballer

and the all-the-week drinker, was a converted man. He belonged to that company which no man can number—the redeemed. In his own words, it was a "know so" salvation.

Soon Mr. Coe was again found in the vicinity of that public house. But instead of being inside with the drinking, swearing, blaspheming company he was outside with the singing, preaching, praising, witnessing company of happy-hearted Canning Town open-air workers. Some time later Mr. Coe became the leader of the open-air band. In addition he has become a much respected worker in the church. His life once entirely given to the Devil is now entirely given to Christ.

The 23rd Psalm is not a form of words but an experience of life. Now no one can sing with heartier meaning the words, "Hallelujah, 'tis done, I believe on the Son."

A testimony like this should stir up every open-air worker and every open-air band to greater effort. Open-air work is the enemy of backsliding. Very few people backslide while they are seeking to win others for Christ.

Children's Bible Educator

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

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

BIBLE CHARADE.

My first is in Eden, but not in Adam,
My second's in Aenon, but not in Salim,
My third is in Jotham, in Gideon too,
My fourth is in Achor, valley of woe,
My fifth is in Hamor and Shechem thrice,
My whole was a seer of truth beyond price
Who counted God's friendship o'er all else dear,
And the years of his life by the days of one year,
Walking a perfect year-day with his Lord
Who took him to sup then at heaven's own board

Name the hero of the charade, whose story will be found in the 5th chapter of Genesis.

Further scriptures to read for information. Jude 14, 15.

Solutions should arrive by first post Monday, March 7th.

SOLUTION OF JUMBLED TEXT, FEBRUARY 19th.

Answer: The second half of I Corinthians xi: 25

Correct solutions were received from: Tom Armstrong, Dorothy Barton, Edna Binco, Joan Bradford, Peggy Brignty, Sylvia Bullock, Marjorie Lilliot, Elsie Freer, Peter J. Gale, E. Gooderson, Hazel Greenwood, Joyce Gummer, Mary Hurst, Robert J. Johnson, David Johnston, Kathleen Johnston, Joan Lingard, Marjorie London, Arnold Morgan, Ruth Parker, Beatrice Paul, Warnock Preston, Lennie Pickin, Patty Rogers, Muriel Russell, Douglas Spargo, Ethel Wallser, R. Watkins, Gladys M. Whitney, D. E. Wills, Alfred Yardley.

The Model Christian

Talk No. XI.—Temperance

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

The fruit of the Spirit is . . . temperance — Galatians v. 22, 23.

WE generally narrow down the word *temperance* to its relationship with strong drink. But the word carries the general meaning of "self-control," and refers to self-control or temperance in all things. It is possible for the Christian to be self-controlled because Christ-controlled. There can be no full self-control without Christ-control.

We will circle our thought round three points

- (1) Temperance of the mind
- (2) Temperance of the body
- (3) Temperance of the heart

(1) *Temperance of the mind*

There are people who say, "I always speak my mind. I do not mince matters. If I think a thing I say it." You can

TRACE THE SELF-SATISFACTION

in their voice as they make such an utterance. They actually boast about their consistency in speaking out what they think. They are not as other men—others think and are silent, but they think and speak. It is out and done with, so they argue.

But with all the emphasis I can command I say, A Christian does not—should not—always speak his mind. *It is not always the right time to speak one's mind.* Because a cannon is loaded it does not follow that it must be immediately fired. It would not do to fire the cannon when one's own army is in front of it. No, there is a time to fire a cannon, and a time not to fire. So there is a time to speak one's mind and a time not to speak it. We may do eternal damage by speaking our mind.

Then again, it may be that what we have in our mind has no right to be there. We ought never to speak our mind if we are not certain of facts.

I remember a humiliating experience. I heard of a church worker going to a certain poor woman and asking her for help toward the expenses of a Christian gathering. I spoke my mind about that. I said it was a shame that such a poor woman should be asked for help. I expressed this to several people afterwards, and, no doubt, they agreed with me. But imagine my confusion later when I discovered that this poor woman had wished to give

HER WIDOW'S MITES,

and had actually herself asked the church worker to call upon her.

I felt ashamed of myself. I had spoken my mind, but without a true knowledge of the facts. I had no right to speak my mind.

Someone has said, "Never speak when you are angry." That is a splendid rule. When we are angry our minds are filled with all sorts of stupid, evil, and unbalanced thoughts, which in our reasonable moments we should never think of expressing. How many a father, in a fit of anger, has driven

his son from home, and then regretted it every day of his life afterwards. How many an one has spoken in a fit of temper some cruel, brutal words to a sensitive soul, and has bathed life's road in tears for many days—perhaps years—to come.

Our minds must be controlled. Our tongues must be harnessed.

William Farel, one of the great reformers of the fifteenth century, was announced to preach in a certain church. Two monks arranged to lie in wait, and kill him. But they were discovered as they waited for the opportunity. An axe was hidden beneath one of their garments. They were immediately confined in a dreary dungeon. What did Farel do? He went to them. What did he say? Did he call them popish hypocrites? No. Did he call them murderers? No. Yet if he had spoken his mind he would have so spoken of them. But he

DID NOT SPEAK HIS MIND.

In tender, winning tones he told them of the Lord Jesus who died for them. The tenderness of Farel and the wooing message of Calvary broke down their stubborn hearts. Those blasphemers came out of their dungeon to preach the Gospel of Jesus Christ! Had Farel spoken all his mind he would have driven them further into obstinacy and blasphemy. But he controlled his mind and spoke only those things calculated to win them. He might justly have spoken words of condemnation, but instead he spoke words of loving exhortation. Thus he won.

If we are to live up to the ideal of the Lord Jesus we must control our minds too. When we came to Jesus, did He speak all His mind to us? Did He dwell on our sinfulness, our unfitness, our wasted past?

There is only one safe rule—Never let us speak the mind until we are satisfied that we have the mind of Christ.

(2) *Temperance of the Body*

The body has needs. It needs food, drink, rest, exercise.

We may eat too much. We may eat so much that it becomes a sin. We may eat to such an extent that our health is weakened and our brain is clogged. Instead of being physically fit for the service of our Lord we may be useless, simply because of habitual over-eating.

We may drink too much. As Christians, in respect of intoxicating drinks, we believe not simply in temperance, but in

TOTAL ABSTINENCE.

We say that if we could live to ourselves and cast no influence upon others, moderation in partaking of intoxicants would be quite lawful. But we see that as far as strong drink goes we cannot live unto ourselves, that although we may have power to drink in moderation, our associates have not such strong wills and would easily give way to drunkenness. We

therefore say with Paul, that we who are strong ought to bear the infirmities of the weak, and not to please ourselves. Seeing that we must do nothing whereby our brother stumbleth, we become total abstainers and try to get others to become so.

Our position toward strong drink can be illustrated thus. A father might easily be able to jump over a stream, but he knows that his boy of six, if he followed father's example, would splash into the centre of the stream and perhaps be drowned. Therefore for the boy's sake the father withholds himself.

It is as though we are crossing a street from a blind position behind a tram. We see that we could just cross in front of the opposite traffic, but the one just getting off the tram a few feet behind us could not. Therefore lest disaster comes to the one behind we restrain ourselves.

We may rest too much. We need rest, but unless we are careful our rest may become merely an excuse for laziness. We may be sleeping, when like the disciples, we should be watching. The sentry who sleeps at his post may be shot, or at least severely court-martialled. When we should be on duty, publicly

FIGHTING FOR JESUS,

or privately watching in prayer with Him, and instead are found resting, or frittering our time away in holidays or amusements, we come under the condemnation of God. We make a great deal too much of, "Come ye apart and rest awhile," and far too little of "Watch and pray, lest ye enter into temptation."

We may exercise too much. Our bodies need exercise, but we may overdo it, or exercise in wrong ways. I remember an old organ we used in mission work. Pedal as hard as we would, we could not get sufficient air in the bellows to make the organ play easily. The music was exceedingly jerky. No energy would correct it. What was the matter? There was a loosening at one of the joints in the bellows, and instead of the air being forced to the notes much of it escaped through the faulty joint. We may exercise our bodies and give out much energy. But that energy may escape and be lost, instead of bringing forth the music of God from our own lives and from the lives of others.

Many have too much sport. Many spend too much time and strength on

THEIR HOBBIES.

Many expend too much precious strength on their business.

As Christians we must be careful. Food is necessary, drink is necessary, rest is necessary, exercise is necessary, but we should never forget the words of Paul who said, "I keep under my body, and I bring it into subjection."

There are other ways in which the body must be controlled. A little while ago I was asked if I had read the life of Fenton Hall. I said, "No." I was advised to read it, as the early death of this enthusiastic young missionary resulted in at least four others volunteering for Africa. In reading his life story I came across this remarkable incident of physical control. During a watch-night service in

Battersea a big crowd of roughs had gathered. An unwise worker laid a hand on a lad who was blaspheming. This started an uproar, and the lad flew at the throat of the worker. In a minute there was bad business brewing. Fenton, though at the opposite end of the hall, saw, and quickly stalked into the middle. Seeing the worker in danger of being throttled he picked up the rough and carried him out of the meeting. But when he had gone through the big doors at the end some unfortunate person closed them, leaving Fenton outside at the mercy of the crowd. They all with one accord turned on him, although he was already

BRUISED ABOUT THE FACE

by the indignant lad he carried out. He simply folded his arms and stood to his full height, with his back to the closed doors, and a smile on his face. He bore the marks of those bruises for many a long day. Yet Fenton Hall was a man of magnificent physique, standing 6 feet 4½ inches high. He had, when in the Air Force, won the officers' heavyweight boxing championship!

Later on, someone remembering his boxing reputation, said to him, "Mr. Hall, didn't you want to lay out those fellows when they were hitting you?" He looked at the questioner with almost a puzzled expression and said, "It never even entered my head."

What a marvellous proof of self-mastery because of Christ-mastery! Once Fenton had a tremendously hot temper, but through grace the lion was turned into a lamb. His body was kept under

(3) *Temperance of the heart*

I refer to love. "Love," said Henry Drummond, "is the greatest thing in the world." Another has said, "The light of the whole world dies when its love is done." We know that is true. I would not like to live in a world without love. Take away the sun if you like, take away the blue-domed sky if you like, take away the scent of the flowers and the song of the birds, but leave love. Leave a mother's love, leave a father's love, leave

A SISTER'S LOVE,

leave a brother's love, leave a child's love, leave the tenderest and sweetest thing in the world, the love between man and wife; above all leave God's love. I might be blind, but I should be happy if you left me love.

But remember love may be abused. Love may gradually change its spelling until it spells lust. Love may so get out of control that instead of sweetening your life it will turn on you and crush you.

We read in the papers again and again of men and women who have committed suicide because one whom they loved has been unfaithful. That is love out of control.

We read of thousands of premature marriages bringing to mere boys and girls lifelong sorrow and heartache. That is love out of control.

We read of Judas loving money rather than Christ. That was love out of control.

We read of Demas loving the world more than God. That was love out of control.

The Lord made it clear that unless we love Him more than any others we are outside the plan of God.

We earlier mentioned William Farel. We can helpfully refer to him again. One day he was attacked by a furious mob. For many weeks he had to keep to his bed, very ill. During that time one named

CHRISTOPHER FABRI

came to him. Fabri, while finishing his studies at Paris, had heard the Gospel. Fabri loved his studies, but he got to love the Lord Jesus more. He said, "I will give up my studies for Christ's sake." That was love under control. He loved his parents dearly. But he said, "I will leave home for Christ's sake." That was love under control. He came to Farel. For weeks he stayed with him. Soon Farel loved Fabri more than anybody else. He loved to have him by his side. But one day Farel remembered they needed a preacher at Neuchâtel—a town some distance away. Addressing his friend by his Christian name, he said, "Christopher, you must leave me, and go and preach at Neuchâtel." That was love under control. Christopher answered, "Oh, Master William, my sorrow at leaving you is greater than at leaving father or mother, but nevertheless I will go." And Fabri went. That was love under control.

As Christians we must keep our love under control. We must love the triune God first and foremost. "If any man love the world, the love of the Father is not in him." So then, dear reader, shall we examine ourselves and see if our love is under control? Is the love of pleasure, of friendship, of money, of intellectual study, getting before our love for God? Then it is because we are not Christ-controlled. Christ's love always

RISES TO THE FATHER

first of all. Under His control our love will do the same. We shall love what He loves.

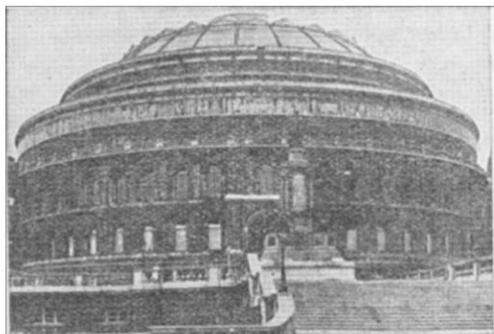
When I was at school we used to be fond of playing with reflectors. A reflector consisted of a bright piece of tin. The rays of light would shine directly upon the reflector. Then by slightly moving the reflector we could reflect the sunlight in various directions. By moving it one way the rays of the sun would be reflected upon a book. Another move and the light would shine upon somebody's face, and so forth. The light first came direct to us, and then shone upon other objects at our bidding. So our love should rise straight to God, and then shine upon others at His will. When God is the reflector of our love then our love is under control.

Intemperance in any form is always offensive. Intemperate words are offensive—they hurt and sting. Intemperance of the body brings chaos. All the sin in the world to-day can be traced back to the day when Eve lost control of her body, and ate the forbidden fruit simply because it appealed to her appetite. Intemperance in love has not only ruined earth, but if it were possible to have such love in heaven, it would ruin heaven.

In closing, consider the depths of meaning in this word *temperance*. It can be traced to a root which means "strong" or "masterful." A temperate man is one who is full of

MASTERY OVER HIMSELF

This root-word meaning "masterful" can in turn be traced back to two other words, one of which denotes position, a fixed position, and the other "great vigour" or "great power." The thought is of holding with great strength in a fixed position. If we are to hold mind, body, and heart in a fixed position, a position that pleases God, then it can only be done by the Christ-mastery of self. As there is Christ-mastery there will be self-mastery. It all comes back to this: "I live, yet not I, but Christ liveth in me."



EASTER Royal Albert Hall DEMONSTRATION

MARCH 28th

PLAN TO COME!

ELIM FOURSQUARE GOSPEL DEMONSTRATION

ROYAL ALBERT HALL
LONDON

Easter Monday, March 28th, 1932

ORCHESTRA.

Will all instrumentalists who have previously played in the orchestra at the Royal Albert Hall, in connection with the Elim Foursquare Gospel Demonstrations, together with any new friends who would like to assist in this way, kindly communicate, as early as possible, with the Musical Director, 20, Clarence Road, Clapham Park, London, SW 4? Particulars and form to be filled in by all instrumentalists will be forwarded on application. Please send a stamped addressed envelope.

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, March 6th. John xi 47-57

"It is expedient for us, that one man should die for the people, and that the whole nation perish not" (verse 50)

This was an extraordinary utterance God forced the high priest to utter a truth which Caiaphas was far from believing. The high priest little thought that God was compelling him to express the highest truth of Israelitish history. Caiaphas certainly thought it was expedient that many lambs should die for the Jewish people. He little understood that in God's plan the many lambs were to merge into the one Lamb. O Caiaphas, how near you came to the true Lamb of God. How near you were to getting a revelation that would cause you to shout out with John the Baptist, "Behold the Lamb of God!" Your pride and your bigotry hid the vision. You were too wise in your own conceits, and the truth was hid from you. But the babes, the poor, the ignorant the simple have been chosen by God to know, to see, to worship. We hardly know why you lost and we have found. We cannot explain, but we are so glad that we know Him, we see Him, we worship Him.

Monday, March 7th John xii 1-19

The chief priests consulted that they might put Lazarus also to death" (verse 10)

Foolish priests! Lazarus clashed with their religious theories. Rather than change their dead theories they would have murdered a living man. What would have happened if they had been living to-day? We think of some who have been miraculously healed, Miss Munday, Miss Jardine, Miss Teskey, Mr Gregson. Why, if those priests had been living to-day, these four friends would have been in danger of their lives! God to say, the spirit of those priests lives in some Christians. They hate the very mention of Christ as Healer, and are not ready to consider for a moment those who have been healed. But it is all right. Lazarus still lives in the grateful memory of God's people, because the miracle displayed in him exalts the name of the Lord Jesus Christ. In a similar way to-day there are those we love to see, speak to, and speak about, because their deliverances glorify Christ.

Tuesday, March 8th. John xii 20-36

"Sir, we would see Jesus" (ver 21)

So would we. If we see Jesus it does not matter much what else we see. If we see Jesus in the early morning hours, we can face up to difficulties and disasters without flinching. An early interview with Him takes the sting out of every day. Letters, threats, injustices,

Meditations by PERCY G PARKER

cruelties, can be borne with a smile if we have seen Him. Life is never grey, never black to the soul that always has an early morning vision of Him. The trouble that really troubles us is that many of us do not seek to see Him until the day is far spent. At eventide we struggle to see Him.

Meet Him in the morning, each recurring day,

Let His radiant sunshine flood your misty way,

Let Him stand between you and the tempter's wile,

Meet Him in the morning, talk with Him awhile.

Wednesday, March 9th John xi 37-50

Nevertheless among the chief rulers also many believed on Him" (verse 42)

These words remind us of what happened in the narrative of Acts vi 7—"A great company of the priests were obedient to the faith." Out of the critics Christ has always made captives. Atheists, communists, infidels have had their ranks thinned again and again through the loss of those whom the Lord has won. We were talking with one such yesterday. He was a Red of the Reds—a leader of the extreme Bolshevik Party, but Christ has won him. Now he is Foursquare. His old companions marvel. Perhaps he marvels more himself. But he knows that Christ has destroyed all his communism. Do you feel that your associates cannot be won? Take courage—continue to witness, and among the factory hands, and among the office staff, and among the religious formalists of your acquaintance, some will believe on Him.

Thursday, March 10th John xiii 1-17

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet" (verse 14)

Foot-washing is not a formal custom with us. It belonged to the East with its sandy paths, resulting in hot and tired feet. Yet the principle remains. We are to be servants one of another. The haughty man has no real place in the realm of Christian fellowship. There is a dignity which tosses its head so high that the everyday needs of a tired world are overlooked. But Christian dignity can black a pair of shoes and peel potatoes as naturally as it can lift up a radiant face to God in worship. Recently, in reading the life story of Fenton Hall, we came across this statement: "He was the chap who always did the odd jobs no one else cared to do. But sooner or later the man who will do the odd jobs for Christ is called out to the special jobs. The man who is too proud to take a dishcloth and wash up china will never be sent forth with a Bible to preach the Gospel in China.

Friday, March 11th. John xiii 18-30

"One of you shall betray Me" (verse 21)

Judas betrayed Christ. One Judas has blighted the world. Let us see to it that we never do the same. Guilty silence betrays Christ. Whatever you do, let others know where you stand. Some hide their testimony in order to keep their situation. Some compromise their testimony in order not to make enemies. Many who would not betray Christ with a kiss betray Him with a cigarette. If our wireless sets are tuned-in to gay and worldly things, then we betray Christ to our neighbour who hears what we are listening to. Judas was the head of a long procession. Let us be sure we keep out of it.

Saturday, March 12th. John xiii 31-38

"Simon Peter said unto Him, Lord whither goest Thou?" (verse 36)

No man who is going along a precipice path would, if he had the power, extinguish the sun. A dangerous path requires sunlight. How strange that many who are walking along life's dangerous path deliberately blot out the Sun of Righteousness. How strange that men clamour for physical light and despise spiritual light. How strange that thousands prefer footlights to glory light. How strange that thousands prefer the light of the tavern to the Light of the World. Yet we know where we are going. They who follow the Light of the World will ultimately enter into the eternal light of the city of God. The city lights of this world will ultimately give place to the light of the New Jerusalem.

"He will Hold me Fast"

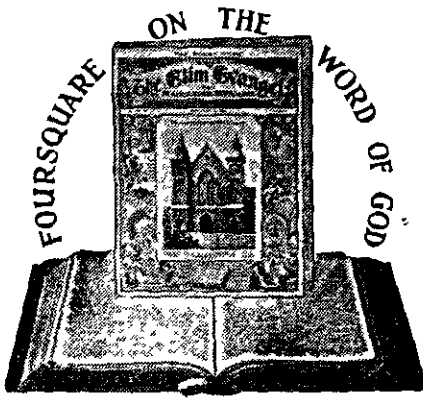
Two brethren who differed on the question of the believer's safety in Christ were discussing the question and one said to the other:

"I tell you, a child of God is safe only so long as he stays in the lifeboat. He may jump out, and if he jumps out he is lost."

To this the other replied, saying: "You remind me of an incident in my own life. I took my little son out with me in a boat. I realised, as he did not, the danger of his falling, or even jumping, into the water. So I sat with him all the time, and all the time I held him fast, so he could neither fall out nor jump out of the boat."

"But," said the first speaker, "he could have wriggled out of his coat and got away in spite of you."

"Oh," said the other, "You misunderstood me if you supposed I was holding his coat, I was holding him."



EDITORIAL

Easter.

EASTER! Thoughts and memories spring up like daffodils from their winter sleep, as we remember that the great festival of the Resurrection is drawing near. Christmas is traditionally a notable British festival, but Easter brings us again and again to the climax of those wonderful events in that wonderful Life—the Rock on which we build. Without Easter, Christmas and Calvary would lose their emphasis, but by the resurrection of Christ “hope springs eternal in the human breast”

To the Elim people all over the country Easter is the great Foursquare festival of gladness, and the enthusiastic and enthralling services at the Royal Albert Hall make the resurrection of Christ more and more a living fact

This year Principal George Jeffreys is looking forward to speaking at the three great services, and already parties from centres throughout the country are counting the days, while arrangements for the great day of praise are being pushed forward with joyful anticipation

The Mayflower Steps.

Our front picture this week shews the Mayflower Steps at Plymouth, marking the spot where the Pilgrim Fathers embarked, on their epoch-making voyage to America

The Mayflower Stone, which is of granite, is laid flat at the top of the steps, in memory of their

“stepping off” to the other side of the Atlantic

We too, have a “stepping stone” A Sure Foundation, tried and precious, a Stone which the builders rejected, but which has become the head of the corner, and all who start off on the journey of life by accepting Him as Saviour are assured of a safe haven at the termination of their voyage

churches Friends are asked to make use of these as much as possible Those who cannot obtain them from Elim churches should write without delay to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S W 4, stating quantity of each required

To give in one's lifetime is true generosity, to bequeath after death is often merely convenience —
OLIVER CROMWELL

Royal Albert Hall.

A SUPPLY of posters (20 x 30 inches), window bills (11 x 17½ inches), and folders will be obtainable this week in most Elim

It is not, “How much of my money shall I give to God?” but, “How much of God's money shall I keep for myself?”

Scenes of Revival and Healing

Poor and well-to-do queue up

THE Revival and Healing Campaign at Kensington Temple is attracting large crowds Numbers of people claim to have been healed in answer to prayer, and many have publicly professed conversion The atmosphere of the meetings is electric with revival fervour Everybody appears to be happy

There is no formal solemnity in the manner in which the service is conducted The singing is ably led by a young man with an American accent, he is supported by an accomplished pianist and orchestra Choruses are sung over and over again to light catchy tunes, some of them taken from popular songs Sometimes the congregation is worked up to the fringe of emotionalism, but it is always controlled

Principal Jeffreys is a fiery Welsh preacher, whose eloquence is telling and effective because he is the very expression of sincerity There is no sentimentalism in his appeal to accept the Saviour and trust in God He challenges his hearers to put God's promises to the test, and prove for themselves the reality of His redeeming power Mr Jeffreys' emphasis is exegesis His arguments for truth and righteousness are driven home with tremendous force by the earnestness and passion of a great personality

All classes are represented at the Temple People of society and a few stage celebrities were among the congregation on Sunday,

When those who desire to be prayed with for healing are invited to come forward, the obviously poor and rich mingle together without restraint They are all in quest of healing with an eagerness that is pathetic In a few minutes a large queue is formed around the pulpit, and as the sufferers pass the communion rail one by one Principal Jeffreys lays hands on them repeating over each person, “In the Name of the Lord Jesus Christ we lay hands on you for the healing of your body” Some are so overcome that they collapse and have to be assisted to a seat While this ceremony is in progress the congregation sing softly the well-known hymn,

What a Friend we have in Jesus,
All our sins and griefs to bear,
What a privilege to carry
Everything to God in prayer

It was announced that some who had experienced miraculous healing would testify next week—*The Kensington News and West London Times*

The "Days" of Creation

Were they Lateral or Figurative?

A Debate.

Affirmative: W. B. RILEY

In this issue of the "Evangel" we give one side of a debate on this interesting subject by two veteran fundamentalists, reprinted from the "Evangelical Christian" It was resolved for the purpose of the discussion that the "days" of Genesis were ages, not solar days of twenty-four hours Next week we give the other side of the question, which our readers will find most interesting—ED

THIS debate has certain unique aspects First of all, it is to be a debate between men who hold practically identical views of science and Scripture, men who would perhaps agree on ninety-nine points out of one hundred

It is a debate between fundamentalist brethren, who have subscribed to the same confession of faith

It is also a debate between

ARDENT PERSONAL FRIENDS

and, on that account, is not likely to be characterised by any critical spirit or acrimonious speech

And furthermore, it is a debate over a disputed point about which neither combatant is so thoroughly convinced as to be dogmatic, and yet their respective leanings will doubtless find expression in emphatic speech

Speaking for the affirmative, I declare my intention to shew the twenty-four-hour day theory to be an utter fallacy untenable, unbiblical, unscientific, in fact, absurd, and my intention is reinforced by my expectation You have doubtless heard of the Irish woman who said, "There is a difference between hope and expectation I hope to meet Pat in heaven, but I don't expect to" But in this instance there is no difference between the intention and expectation of the affirmative

With this brief introduction I turn to the none too difficult task, and propose to shew this audience by five unanswerable arguments, that the days of Genesis are aeons, ages, geological days, days of God and not days of men Those five arguments are

- 1 The meaning of the day makes this interpretation possible
- 2 The progressive nature of creation makes this interpretation probable
- 3 The testimony of geology makes this interpretation certain
- 4 This cosmology of ancients unites to confirm this interpretation
- 5 Conservative scholarship uniformly adopts and defends this interpretation

Now to make good on each of these arguments

THE MEANING OF THE DAY

makes this interpretation My opponent in a previous discussion has admitted that the Hebrew word *yom* translated "day" in our Bible, expresses in some instances twelve hours, in others twenty-four, in others a lifetime, in others an age, in others an aeon

That concession eliminates certain features of controversy, and at the same time cripples the contention that we must think only of a solar day when *yom* is employed

J W Dawson, LL D, F, R S, F G S, principal and chancellor of McGill University, Montreal, author of *Acadian Geology, The Story of Earth and Man, Life's Dawn on the Earth, The Origin of the World*, and other notable works, has not been exceeded as a geologist by any claimant this side of the sea

Furthermore, Dr. Dawson was a fundamentalist He believed in God and in His Word, and found no disharmony whatever between a sane translation and interpretation of the Scriptures and the demonstrated facts of science He, like every other man who is well acquainted with both the book of nature and the Divine revelation, believed them capable of harmony, yea, even agreement at every point

Dawson, in his *Origin of the World*, calls our attention to the fact that in the first and second chapters of Genesis, the word *day* is so used as to describe first, cosmic light First, Genesis 1 5, "And God called the light day", second, a period of the creative act, Genesis 1 8 "And the evening and the morning were the second day", third, the twelve hours of sunlight, Genesis 1 16 "And God made two great lights, the greater to rule the day", fourth, an indefinite period which has lasted for thousands of years already and still continues, Genesis 1 2 "And on the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made"; fifth, a period equally great, extending in the opposite direction, or from the beginnings of creation to its completion, Genesis 1 4 "These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens"

A man must have the hardihood of a Harry Rimmer to face the elastic use of the word *day*, and yet be able to insist that it is unbiblical to stretch the Hebrew *yom* beyond the

TWENTY-FOUR HOUR PERIOD.

After giving consideration to the word itself and tracing it through its various employments in Holy Scripture, Dr Dawson says of the day of creation, "We may take this plain and authoritative declaration that the day of creation is not the day of popular speech," and he raises the question, "What then is the day of creation as distinguished by Moses himself from the natural day?" and remarks, "The sense of natural day from sunrise to sunset is expressly excluded here by the context" Dr Dawson then proceeds to quote from Scripture multiplied instances, where the word *yom* is used to cover a period of time, including many days, as for instance, Job xviii 20, "They that come after shall be astonished at his day", Judges xviii 30, "Unto the day of the captivity of the land", Deuteronomy 1 39, "Your

children, which in that day, had no knowledge between good and evil, they shall go in thither, and he winds up his argument by referring to the remarkable passage in the 90th Psalm, where Moses is the author, and where the subject is that of creation, the language being, "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God. Thou turnest man to destruction, and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night."

Fundamentalists are not making their Book more sure by putting upon it purely human interpretations when

THE DIVINE INTENT

can be had. Certainly God should be permitted to define what a day with Him is, and the fact that He has done this by the pen of Moses abundantly proves what Moses understood by the word when God gave it to him in description of His creative act. And it cannot be forgotten that Peter brings the New Testament into line with the teaching of the Old by saying, "Beloved, be not ignorant of this one thing, that one day [the very phrase employed here] is with the Lord as a thousand years," "and a thousand years as [Rimmer's] one day" (II Peter iii 8).

Before I pass from this subject, notwithstanding the fact that I have already proven to you that God has defined this period of time as an aeon or age, rather than a solar day, let me call attention to a few absurdities that attach to the solar day interpretation.

First Absurdity. Calling a cosmic light a solar day as in Genesis i 5.

Second Absurdity. Calling the evening and the morning of the second day a solar day and the evening and the morning of the third day a solar day as in Genesis i 8 and i 13, when as yet the rays of the sun had never reached the earth. How can you have a solar day without a sun?

Third Absurdity. Emphasising the fact that it didn't

RAIN ON THE EARTH

until two whole days had passed, as if that were an extensive drought.

Fourth Absurdity. That God worked six solar days, and then, being weary, rested one day, but so far as we know, has never worked since, while asking man to work six solar days, rest one, and then start straight in again.

Fifth Absurdity. Taking six days to complete the earth as in Genesis i and requiring only one day to finish the heavens and the earth and all the host of them as in Genesis ii 14. "Thus the heavens and the earth were finished and all the host of them." These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens."

Sir William Thompson, so known in my student days, but to later students as Lord Kelvin, one of the greatest authors on this subject, says, and I give you his exact words

"I suppose it now to be a well-understood fact that neither the word 'day' itself, nor Biblical usage,

nor the context in Genesis requires us to understand by 'day' a period of twenty-four hours. The term was first applied to the appearing of light after darkness of chaos—chaos evening and light the morning, but when did this darkness begin and how long did the light thus engendered continue? Was this merely a natural day? Why should we attempt to measure this first period by

A CHRONOMETER

which, according to the narrative itself could not have come into use until the first day when the heavenly bodies became visible from our globe, so as to serve for the measurement of times and seasons?"

In fact, the entire text puts this chronometer out of use. It cannot apply to the first day. It cannot apply to the second day. It cannot apply to the third day. It cannot apply to the seventh day, nor to the creation day in Genesis ii 4. Why force it to apply then to the few that remain?

Sir William Thompson says

"Lest any should suppose that this interpretation of the world *day* is a modern invention, to accommodate the narrative in Genesis to the discoveries of geology, or to evade the objections of science to this record, let me remind you that Augustine in the fourth century, by the simple principles of interpretation, called these 'ineffable days,' describing them as alternate births and pauses in the work of the Almighty. And such was the earlier Christian interpretation of this narrative. The notion that these were literal days of twenty-four hours seems rather to have sprung up in the middle ages, an offspring of that literalism and realism which in times of ignorance have often perverted the meaning of the Scriptures."

But enough on the subject of the day. The progressive nature of creation argues

AN AEON, NOT A SOLAR DAY!

There is one point at least on which fundamentalists and evolutionists can agree, *ie*, we proceed in nature from the simple, or grass, to the complex, or man, and, that a long period of time has intervened between the first form of life and this final and most complex expression of the same, no intelligent student doubts. We are not under the necessity of accepting the untenable ages of the evolutionists, who as Mr Bryan said, "carry their quiver full of aeons", neither does the Bible demand of us that we ignore the facts of geology to save the fact of a false interpretation of Genesis.

Sir William Thompson, or Lord Kelvin, the unquestioned scientist, and yet the fundamentalist in faith, thinks that the earth's crust first began to form somewhere between one and two hundred million years ago, while Professor Tate believes that ten to fifteen million years are sufficient, and Russell of Princeton contends for four to eight thousand millions of years.

Such are the disagreements as to time, but, between all careful students of nature, there is absolute agreement that creation of vegetable and animal life runs through a period of hundreds of thousands, if not of millions of years. With this fact, multiplied Scripture could be quoted in confirmation; for instance, the 90th Psalm, the 28th, 36th, 37th and

38th chapters of Job, and especially Genesis i. 14, while Proverbs viii: 25, Psalms xcvi, and civ, and other

KINDRED PASSAGES,

could be cited in proof of the same. But why prove that which is not disputed?

It is my judgment that certain of my dear brethren fear to concede this evident progress in nature lest it provide argument in the mouths of their evolutionist opponents. But as Dawson clearly shews, that need not result. Limestone and carbon testify to ages on ages of creative work, that vegetable life existed long before animal life is abundantly attested by geology, and with a right interpretation, affirmed by Genesis. That man was formed long after all forms of lower animals had arrived on earth is the best proven postulate of both science and Scripture. In fact, when one turns the pages of geology from the archaic to the quaternary, he is profoundly impressed with the practical agreement between the arrangement of orders. Even sceptical men and agnostics like Mr. Huxley have remarked upon this evident kinship. There is no possible way of explaining why the low forms of vegetable and animal life should be found in great depths of the earth and the higher forms near the surface, save on the basis of ages on ages employed in progressive creation.

To be sure, my friendly opponent recognises this and seeks to meet the super-difficulty by forcing into Genesis two distinct and separate creations, a suggestion that has been made defensible only by peculiar translations and

UNSCIENTIFIC ASSUMPTIONS

It will be conceded I think, that Dawson was a Hebrew scholar as well as a geologist, and that he was too honest to distort the text or introduce false geological claims, and Dawson holds with the aboriginal song of creation, "In the beginning God created the earth and earth was formless and empty." And concerning the cataclysm now claimed, this greatest of scientists says

"Those who admit the length of time, and yet stand upon days of twenty-four hours, have to place geological time before the six days, and then assume a chaos and re-ordering of creation, on the six-day and *fiat* principle, after a previous creation that had operated for a long period through secondary causes. On this point geology is now explicit in its decision and indeed has long been so. It proves that there was no return to chaos, no great revolution, that creation was beyond doubt one in its progress."

In fact, only theologians have opposed this view, no true geologists have so done. I will ask my good opponent therefore to explain to you the progressive nature of creation on the six-day theory, and assure you that he cannot do it save by the assumed cataclysm, which this greatest of scientists claims is an unproven supposition.

The testimony of geology scientifically demonstrates

THE CREATIVE DAY

Anyone who owns a Standard Dictionary, by opening the same and by turning to the word "Geology," will run through a series of forms beginning in the proterozoic and finishing with the quaternary, involv-

ing a series of ages that may be traced in Geology from the cambrian to the ordovician, from the ordovician to the silurian, from the silurian to the devonian, from the devonian to the carboniferous, from the carboniferous to the triassic, from the triassic to the jurassic, from the jurassic to the cretaceous, from the cretaceous to the tertiary, from the tertiary to the quaternary.

While these divisions are nothing like such natural breaks as are made in Genesis, and while they outnumber them by four periods, the fact of the business is that they conform to them at every essential point, and would doubtless be more scientific if they were reduced to the spiritual number.

In truth, just as Genesis puts all of the earth creations into three days, the third, and fifth and sixth, so geology has the paleozoic, or primary, the mesozoic or secondary, and the cenozoic or tertiary.

No living man would dare to dispute that the geological periods, paleozoic, mesozoic, and cenozoic are ages on ages, and if Geology and Genesis are to speak together we must consent that the third, fifth and sixth days of Genesis are of equal length. In other words

GOD'S WORK IN NATURE,

and God's Word in the Bible, are as harmonious as God is consistent with Himself.

That is how it happened that Hugh Miller, the author of *The Old Sandstone Age*, after he had, by sincere study, been converted from the twenty-four-hour or solar day view, to the creative-period translation, said

"Waiving the question as a philosophical one, and simply holding with Cuvier, Parkinson and Silliman, that each of the six days of the Mosaic account in the first chapter were what is assuredly meant by the day referred to in the second (not natural days, but lengthened periods), I find myself called on, as a geologist, to account for but three days out of the six. Of that period during which light was created, of the period during which a firmament was made to separate the waters from the waters, or of the period during which the two great lights of the earth, with the other heavenly bodies, became visible from the earth's surface—we need expect to find no record in the rocks."

Is it not then a strange and beautiful confirmation of Scripture that when considered in the large, as Moses considered it, the paleozoic, or primary, the mesozoic, or secondary, and the cenozoic or tertiary, are the third and fifth and sixth days of Genesis—the period of plants and lower forms of animal life, the period of great sea monsters and creeping things, and the period of cattle and beasts of the earth, man included. The books of

NATURE AND GRACE AGREE

How marvellous Genesis seems in the light of this geological testimony.

A glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age.
It gives, but borrows none
The hand that gave it still supplies
The gracious light and heat
His truths upon the nations rise
They rise, but never set

Then again, the cosmology of the ancients confirms the age-day theory

Now cosmology is a big word I use it to have you know that if I wanted to do it I could use big words as well as Harry The only reason I don't use many of them is that like Harry, I wouldn't understand half of those I used, and like you, I might not even understand half of that half!

But cosmology means the science of the cosmos or universe

Now, the ancients had very definite ideas as to the creative acts of God, and they were uniform in their opinion that they required long periods for their perfecting

In all likelihood the most of these traditions were derived from the Mosaic narrative itself, or from some more ancient patriarchal period, garbled versions, to be sure, and yet garbled versions of the Divine Revelation itself

To set some of these in order!

THE ANCIENT PERSIANS

taught six creative periods, each of them one thousand years in length.

The Chaldeans had similar traditions and the Etruscans had a history of creation greatly resembling that of the Bible, with six periods of 1,000 years each The Egyptians believed that the world had come to its present condition through convulsions and by intervals of somewhere between 160,000 and 360,000 years

The Hindus assert long periods of the creative work, the Brahmans maintain that with Brahma, their creator, a day is equal to four millions of human

years, though they assign the whole creative period to a day with their God

What then is the conclusion of the whole matter? Is it not this, that if we take the Bible at its own face value, the creative days were aeons? If we consider the progressive character of creation as found in nature, creative days are argued, if we consider the testimony of geology, creative days are absolutely demanded, if we allow the ancients to bear testimony we have creative days of periods from the first.

My last point is that this is the position of the great, Scripture-loving scientists of the ages.

It is the position of Dana, whose name is perhaps the best known to geological science, the position of Dawson, whose reputation in America as a geologist has never been exceeded, the position of Max Mueller, the world's greatest linguist, the position of Hugh Miller, an expert in geology not surpassed, the position of Sir William Thompson, or Lord Kelvin, the man who, by his knowledge in both realms, has done so much to

HARMONISE SCIENCE AND SCRIPTURE;

the position of Frederick Hedge, the great theologian and geologist, and that of the matchless writer and language student, Dr. Taylor I Lewis, the position of Guyot, professor of Geology and Physical Geography in the College of New Jersey, and of N. B. Scott, the botanist, in fact, it is the uniform position of the Christian geologists of the world!

To recapitulate What the Bible teaches, what progressive nature suggests, what cosmology affirms, what the scholars accept, this is my faith, The world was not made in a solar day, nor yet in 144 hours!

(Don't miss next week's article)

What the World Thinks of Christ

He meets needs and conditions of all people

As deep answers to deep, so does He respond to the movings of each soul of mankind

Let us call the roll of the world's workers and ask, "What think ye of Christ?" They will amaze us with the revelation of many sides

(a) *To the Artist*—He is the Altogether Lovely

(b) *To the Architect*—Chief Corner-Stone, the one Stone, rejected

(c) *To the Astronomer*—He is the Sun of Righteousness

(d) *To the Banker*—He is the hidden Treasure

(e) *To the Insurance Man*—He is the Life and shall never die

(f) *To the Builder*—He is the sure Foundation

(g) *To the Carpenter*—He is the Door—Entrance

(h) *To the Doctor*—He is the Great Physician

(i) *To the Educator*—He is the Great Teacher

(j) *To the Farmer*—He is the Sower and the Lord of the harvest

(k) *To the Florist*—He is the Rose of Sharon and the Lily of the Valley

(l) *To the Geologist*—He is the Rock of Ages

(m) *To the Gardener*—He is the Vine

(n) *To the Judge*—He is the Righteous Judge of all men

(o) *To the Lawyer*—He is the Counsellor, Lawgiver, and Advocate

(p) *To the Juror*—He is the True Witness

(q) *To the Jeweller*—He is the Pearl of great price.

(r) *To the Newspaper Man*—He is tidings of great joy

(s) *To the Oculist*—He is the Light of the eye.

(t) *To the Sculptor*—He is the Living Stone.

(u) *To the Student*—He is the Incarnate Truth.

(v) *To the Servant*—He is the Good Master

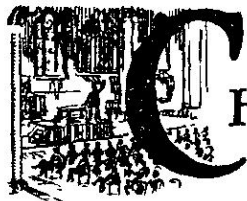
(w) *To the Toler*—He is the Giver of rest

(x) *To the Statesman*—He is the desire of Nations

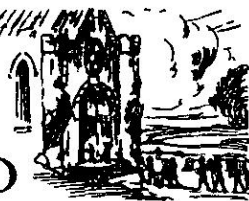
(y) *To the Christian*—He is the Redeemer and Saviour and Lord

(z) *To the Sinner*—He is the Lamb of God that taketh away the sin of the world

To the World—Christ is all and in all He is the satisfying Portion, and is Life itself to whosoever believes on Him



CHERISHED WEALTH FROM THE WORD



Earnest Ministries Perseveringly Pursued. Substantial Spiritual Progress.

MINISTERING THE WORD

Worthing (Pastor Robert Smith) The saints who meet in the Elim Tabernacle, Grosvenor Road, have been enjoying real spiritual food. Pastor Smith has been giving a series of inspiring talks on the Holy Spirit, His power, and His gifts.



Pastor R Smith

Recently the annual church meeting was held. A good number were present, and a very happy and profitable time was spent in the presence of the Lord.

The church was privileged recently in having a visit from Pastor C H Coates. His mes-

sages on the Lord's near return have filled all hearts with joy. God grant that we may go forth determined to prepare others to be ready to meet the Lord Jesus as their Saviour, and not as their Judge.

All branches of the work are in a flourishing condition for which we praise God.

TRUE WEALTH

Annaghanoon. The Elim Hall at Annaghanoon was recently the scene of the annual tea and fellowship meeting. The assembled saints were favoured by the presence of Pastor Cole from Ballymena, and Mr Walter Uprichard from Lurgan. After the tea was over, the accounts of the assembly for the past year were read by the Treasurer, and the accounts of the Elim Alliance by Pastor Hall. The business part finished, Mr Uprichard gave an inspiring address on the text, "What manner of persons ought ye to be?" and the high standard set up for the saints was affirmed. Pastor Cole also passed on a short message on A Righteous Man's Riches.

Thank God for five new members, and also for others who are desirous of joining the assembly.

FOURSQUARE CONVENTION.

Maldon. A happy and profitable day was spent on the occasion of the monthly convention of the East Essex Churches. Two blessed services were held in the Primitive Methodist church (kindly lent). The church was packed for both services, and the believers went back to their respective assemblies enriched by the ministry of the Word through God's servants. The messages during the day were given by Evangelist G Dunk

(Hockley), Pastor J Woodhead (Chelmsford), Pastor E Hockley (Rayleigh), and Mr H Axcell (Leigh). Solos were rendered by Mrs J Woodhead, and duets by Pastor and Mrs C J F Kingston.

It is hoped that this convention has done much to spread the Foursquare message in Maldon and district.

The services were convened by Pastor C J E Kingston.

HELPFUL RETROSPECT.

Bournemouth (Pastor W Field) "Blessings abound where'er He reigns." We praise Him because this is the realisation of the saints here at Springbourne. During the Pastor's absence they were privileged to enjoy the ministry of Pastor J R Knight of Salisbury. All were much blessed and edified under his ministry.

A profitable time was experienced at the recent tea and fellowship meeting. The following is from the "Bournemouth Daily Echo":

ELIM TABERNACLE ANNUAL. 11th AT SPRINGBOURNE

On Tuesday evening the Elim Foursquare Gospel Church, Victoria Place, Springbourne, held their annual tea and fellowship meeting.

Pastor Walter Field, who has been in charge of the church for almost two years, presided over a large gathering.

The catering was ably carried out by the ladies of the congregation.

The financial statement shewed that although last year had been the most unsettled since the origin of the church, and in spite of trade depression and a national crisis, the offerings for the year were a substantial increase on the previous year.

A short address was given by the Pastor on Qualifications for Membership, and Duties and Privileges of Members, after which twenty-two new members were received into fellowship.

Reports of the various activities of the church were given by the deacons.

A pleasant evening concluded with the singing of the Doxology.

GRACIOUS REVIVAL

Moneyslane (Mr Barrie) The assembly meeting at the Elim Hall has experienced a mighty wave of revival during the last five weeks, in a special campaign conducted by Miss M Linton. On no other occasion since the first mission has the presence and power of God been so mightily felt from the very commencement. Night after night, as the Word went forth in the power of the Spirit, many precious souls came to

Christ. Great interest was taken in the meetings, strangers coming every night. Each night almost an hour before the appointed time, people were flocking into the hall to get a seat. Truly the Lord confirmed His Word with signs following in the salvation of souls, healing of bodies, and believers being baptised in the Holy Ghost.

On the last night of the campaign after the Gospel service, a breaking-of-bread service was held, at which a goodly number, including the converts, remembered the Lord's death.

On the closing day of the campaign Mr Barrie was welcomed. He has come to carry on the good work of the Lord, and the saints are trusting that through his ministry the revival which has begun may go on, and that many more precious souls may be won for the Lord.

FIVE HUNDRED CONVERSIONS

Nottingham (Pastor W G Channon) Reviewing the work being carried on at the City Temple, Halifax Place, during the past year, one has to acknowledge that the blessing of God is resting upon it. Just over a year ago Principal George Jeffreys and the Revival Party conducted their seven weeks' campaign here and the work has been continued by Pastor and Mrs Channon. The result of their faithful ministry is that over 500 have professed Christ as Saviour, and the congregation continues to grow in numbers and grace, there being numerous additions to the membership at this thriving Foursquare centre. To God be the glory!

The breaking-of-bread service held every Lord's Day morning is a time of blessing and fellowship, when the Lord manifests His presence in the midst. The weekly prayer meeting and Bible studies are rich in spiritual blessing, and proving God's Word able to meet every need.

Carlton, Nottingham (Evangelist Penney)

Praise God for His continued blessing on the assembly meeting in Conway Hall, Conway Road. It is pleasing to note the growth in numbers at the week-night Bible studies, and also at the Lord's Table on Sunday morning. On a recent Sunday evening, after Evangelist Penney had given a message, two precious souls found the Saviour. The assembly had a visit from the Nottingham Crusaders one Monday evening, when Pastor Channon conducted the service, and a number of the Nottingham Crusaders gave the Gospel both in message and song, proving to those gathered that they had abundant life and joy in their service for Jesus. May God richly bless their effort.

Studies in The Acts

By P. N. CORRY

Acts v 41 to vi 10.

The believers in Jerusalem were for a season free from persecution. Gamaliel's advice was acted upon and the rulers of Jerusalem "let them alone" (v 38). From house to house the Word went forth, and the number of the disciples was multiplied. To ordinary observation the revival continued and the blessing flowed as freely as ever, until we hear of some of the Hellenists (called Grecians in the A.V.) murmuring against the Hebrews. Their widows we are told, were the cause of the trouble, because they were neglected in the daily ministrations.

At first sight grumbling women seem to have been the beginning of trouble in the Church. I have read nasty remarks about these ladies in many books, and in years past I myself have said hard things against their murmuring, but here and now I publicly apologise, and beg the ladies to forgive me. The great thing that Luke calls attention to is not that the widows grumbled (we never read that they did), but that the neglect of them caused the Hellenists to grumble. This trouble shews us the way the wind was blowing at this time in the Jerusalem church. First of all it is necessary for us to know who and what these Hellenists were. As you read through the Acts you will find mention of large colonies of Jews at Antioch, and in Galatia and Macedonia, as well as in Greece and Rome. These Grecians, or Hellenists, as they were called, were Greek-speaking Jews born either in the provinces or upon what the Hebrew would call alien soil. Some were not purely Hebrew, as, for instance, Timothy, whose father was a Greek (Acts xvi 3). Their blood might be mixed, their language foreign, their habits of dress Grecian, and their outlook much broader than that of the Hebrew who had never moved out of the neighbourhood of Jerusalem. The Hebrews, on the contrary, were born in their native land, spoke their Hebrew or Aramaic language, clung most tenaciously to their Hebrew dress and habits, and looked upon all others as inferior and almost unclean. What do we see happening then in the Church in Jerusalem as soon as outside persecution ceases to fuse them into one lump? Racial differences, like impurities, begin to come to the top. The pure Hebrews begin to receive preference in the daily ministrations, and those who are not such are overlooked or neglected. We must not find fault with the ladies, but with the racial spirit that was the first cause of the trouble.

Murmuring Brought Blessing.

In the history of the Church in Jerusalem so far recorded, we do not read of a single effort to go out to Judæa,

Samaria, and to the uttermost parts, in fulfilment of the Lord's command. Everything is in Jerusalem, and in Jerusalem everything is becoming more and more exclusively Hebrew. In spite of numbers the spirit is changing, and in the murmuring of these Grecians we hear the first rumblings of the mighty storm that was to scatter the seed of the Church far and wide. Surely the Holy Ghost was brooding over this early Church, eager that they should go out and witness to others, but instead we see sectarianism, racial pride, indifference to those who are not pure Hebrew. Yet now through this murmuring was to come a new ministry and a new era of blessing and activity. Settling down was not God's plan for the Church (though it might suit Gamaliel), the murmurs had an unsettling effect that has brought blessing even to us. Blessings have come to the Gentile world through Paul, the Apostle to the Gentiles, and Paul's conversion is easily traceable to the murmuring here mentioned. How does that come about, I hear some say? Paul's conviction of sin began at the stoning of Stephen (Acts ix 5 xxii 20), and the appointment of Stephen to the task that brought about his martyrdom was through widows and Hellenists murmuring. The chain is as follows: murmuring widows, an appointed deacon, a dying servant, and a converted sinner, who in turn became the Apostle to the Gentiles. Once again the Lord proves that "all things work together for good to them that love God."

From the above please do not think that in what I have written I gave my blessing to grumbling as a habit to be encouraged in the church. What I do wish you to see is that there was real cause for grumbling because of the principle involved, that is, sectarianism in the church, and I believe that the Holy Ghost through the murmuring brought about a new move forward on the part of the Church. The apostles rightly refused to be drawn aside from their spiritual duties to serve tables, and seven men are now chosen as deacons for this work. Notice that while the choice of men was with the church the appointment of them was in the hands of the apostles. Carefully note all the names, Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas a proselyte of Antioch. All these men have Greek names, there is not a Hebrew among them, and it seems likely that they were chosen from among the Grecians themselves as being free from the bias that had been the cause of the trouble. Thus the Gospel once again goes forward, the disciples are increased, and we now read that "a great company of the priests were obedient to the faith" (Acts vi 7). But while these Hebrews of the Hebrews,

the sons of Levi, are being brought in, the first newly appointed deacon, Stephen, begins to work among a class that had hitherto been untouched. He finds his work, not in the great meetings in Solomon's Porch, but in the various synagogues that abounded in Jerusalem. The Libertines were Jewish freemen, who had obtained their freedom from Rome—the Cyrenian and Alexandrian members of that large community of Jews that existed in Egypt and along the coast of northern Africa, those of Cilicia, and Asia, and the synagogue of which Saul (who is later to become Paul the Apostle) may have been a member (vii 58, xxi 39). This new force in Jerusalem not only has much power so that great wonders and miracles are done among the people, but Stephen begins a new kind of work, disputes now take the place of preaching and none were able to resist the wisdom and the spirit by which he spoke. Stephen the server of tables became Stephen the stirrer of hearts.

"If thou shalt confess"

A prominent minister relates the following: "I was one day in the Old Bailey, watching a criminal trial, and a witness, who had evidently been intimidated by the friends of the prisoner, was giving evidence. The examining counsel drew it from her that she did not like to say all she knew in view of the threatened consequences to herself. I remember the words of the judge to that woman right to this day. He said 'Tell all that you know and remember that the whole power of England is behind you to protect you, so you need not be afraid.'" To those of us who are His witnesses, all the power of God is about us to protect us.

Under His Control"

Newman Hall wrote a little book entitled, "Come to Jesus." Afterwards he fell into a bitter discussion and wrote a very vindictive book, read the manuscript to his friend, and asked him to suggest a title. The following title was given "Go to the Devil," by the author of "Come to Jesus."

Is this not something of the same spirit sometimes revealed by those who are trying to do the Lord's work? We do not recommend Christ to any other man when we reveal a lack of control of our own temper. We cannot master others until we ourselves are mastered.



ELIM CRUSADER PAGE



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

The Deliberate Christ

There is something sublime in Christ's deliberation. He was never hurried, He allowed no man, or thing, to "rush" Him. Calmly He carried out the plan of His life in every detail, and every day brought its allotted duty, and He waited till it was fully done.

On His way to the home of Jairus, they tried to push Him, because of the urgency of the case, but He calmly waited until the poor woman, who touched the hem of His garment in the crowd, had received His blessing, and then He called her to Him, and without haste or excitement, added His gracious words, and sent her on her way rejoicing and then calmly passed on to the home of Jairus. So, still, we shall always find Him at leisure, and amid all disturbances, agitations, and shocks, there is one heart that is unmoved and calm.

When we call upon Him in our distress, we sometimes think He ought to leave the universe and attend to us, but

He can afford to wait, and we can afford to let Him. He has other things to think of besides you and your need, and He can attend to them without neglecting you. In our life He often waits when we think He ought to hasten the answer to our prayers. But perhaps He is planning a much larger answer than we imagine, and when it comes, we shall find that it involved many more lives than our own, and many other links than our immediate blessing.

Then, sometimes the delay is requisite for our discipline, and our preparation for the blessing, when at last it comes. We ask Him to save some soul, and perhaps that soul is not yet ready to be saved. Sometimes the preparation requires many a trial, and lesson of humiliation and suffering, until that sinning one shall come to the end of himself, and be ready to accept God's call of mercy. But while God's answer waits it always grows, and when at last He pays His promise, He pays it with compound interest added.

The Emperor Theodosius, who died in A D 393, is known to have erected an obelisk which bore upon it a carving of an organ, so it is certain that the instrument existed long before that date.

Organ-building began both in England and in France in the eighth century. An organ brought from Byzantium (Constantinople) to France in A D 757 was a pneumatic organ, the pipes of which were made of lead. The modern organist and organ builder, therefore, has good reason for pride in the long unage.

Ptolemy Soter II, famous Egyptian ruler, once gave a fete in which a chorus of 1,200 voices was accompanied by 300 Greek vulturias and many flutes.

In a Thebes tomb was discovered a harp, the strings of which when plucked still gave out sounds, although it had not been played on for 3,000 years.

RAYS OF REVELATION

Eternal Things

- Eternal salvation (Heb v 9)
- Eternal house (II Cor v 1)
- Eternal glory (I Peter v 10)
- Eternal joy (Isaiah xxxv 10)
- Eternal consolation (II Thess ii 16)

COMPARE

- Eternal damnation (Mark iii 29)
- Eternal vengeance (Jude 7)
- Eternal fire (Matt xviii 8)
- Eternal burnings (Isaiah xxxiii 14)
- Eternal punishment (Matt xxv 46)
- Eternal confusion (Jer xx 11)

FRAGRANT FRAGMENTS

I have nothing to do with to-morrow,
The burden then why should I bear?
Its grace and its strength I can't borrow,
Then why should I borrow its care?

When we give ourselves to Christ, environment remains the same, but the place is filled with new possibilities. We have come into a partnership that changes all the outlook.

REMEMBER

the

Great Foursquare
Gospel
Demonstration

on

MARCH 28th



POWER OF CONSECRATED MUSIC

A father and mother stood with tears streaming down their cheeks at the bed of their dying child. As they watched, the eyes of the little one closed, to open in heaven. In her anguish the sorrowing mother flung herself upon the bed, while the grief-stricken father tried to console her.

Just at that moment a Salvation Army band, on its way to the citadel from the open-air, and quite unconscious of the tragic scene being enacted in the room, passed along the street and struck up:

"How sweet the Name of Jesus sounds,
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear!"

"As long as I live," remarked the bereaved father to the writer whom he met the next day, "I can never forget the wonderful feeling of peace which the playing of the band brought to us in that room, the lovely words, accompanied with such sympathy, will ever live in our memories."

CHINESE MUSICAL SOUNDS

In making their instruments, the Chinese used eight different sounds in nature which they found musical—the sound of skin (drums), stone (king and no-king), metal (flutes, bells, gongs,

cymbals and trumpets), clay (in an instrument like an occarina moulded into fantastic animal shapes), wood (drums and boxes), bamboo (flutes and parts of the cheng), silk (strings on the che and king and other stringed instruments), gourds (sound boards which held the tubes of the cheng, one of the ancestors of the modern organ).

WHY PRACTISE?

"Why practise? Can't we do just as well as those who labour and fag over their parts?"

No, you cannot! Listen to what one distinguished pianist said on this point:

"I practise for seven or eight hours a day whenever possible. I do not

think the public realise how hard artists have to work to keep up a reputation.

The same musician adds:

"Once when going to Warsaw I had with me a dumb keyboard on which I practised in the train. It is all so easy for one's fingers to become stiff."

Remember that efficiency is not only gained but also maintained through practice, and it spells hard work and self-denial.

THE ORGAN

The organ is a very old instrument. No one knows when the first organ was invented.

Concise Comments & Interesting Items

Signs of the times multiply from the worldly standpoint. Daily there appear fresh proofs that the world is heading up toward the return of the Lord Jesus. But here is a striking sign from the spiritual standpoint. There is a great revival proceeding all over Norway at the present time. Pentecostal manifestations are taking place outside so-called Pentecostal circles. In the State Church and among the denominations some are getting healed and baptized in the Holy Spirit with miraculous results. Pastor Oscar Bernitz-Lanz has recently been in the midst of the revival in Norway. He told us this astonishing fact when he talked with us in London a few days ago. In several parts of Norway in January supernatural signs were seen in the sky. Distinctly these words were seen written upon dark clouds, "Behold, I come quickly." Then followed three numbers, 193. There was obviously a fourth number but a hand hid it. We have a more sure word of prophecy proving that the Lord is coming than that of signs in the sky. But these signs will be carefully laid up in the heart of watchers for Christ's coming.

The "Daily Express" gave an account of a thief who has just been converted. His repentance was so real that he gave himself up to the police. He pleaded guilty to three thefts—two from cafes and one from a motor car. He was sentenced to three months' hard labour. This seems to us to be a severe sentence under the circumstances. But the publication of the matter will probably stir up many prayers for God's

sustaining blessing upon this man. Maybe God will overrule the publicity into the offering of a suitable situation, wherein this man will be able to prove that he is indeed a modern Onesimus—a brother beloved.

In the Balkans Christians are being severely persecuted, but the grace of God is making them wonderfully steadfast. Here is one striking case from Mr. G. H. Schmidt:

"As I passed through the Balkan states from place to place and from country to country, and came into contact with these precious leaders—children of God, I was again and again overwhelmed when I listened to their testimonies and to their stories of suffering. I shall never forget when a woman of about 45 years, frail and weak, told me through an interpreter that a week previously she had been cruelly dragged into the police station, where a strong policeman, taking off his belt, began to strike her with the buckle, causing the blood to flow. Her back was still sore, but her face was radiant with joy. That is suffering for Christ. She said that this could happen again any day."

The World War has in several ways been overruled by God for blessing. Through the trouble in Rumania one Rumanian went to the United States of America. There he got into touch with a Pentecostal brother, and ultimately through this contact the Rumanian received the baptism in the Holy Spirit. He went back to Rumania and testified about his experience. The first year

several received the Holy Spirit, the next year more received, and now there are 5,000 Pentecostal people in Rumania!

A secret alliance between Japan and Russia is declared. This may be an important step forward in prophecy. The Pope and Mussolini have had a historic conference. This apparently proves that Mussolini is giving his hearty support to Roman Catholicism. This may be another forward step in prophecy. The Pope has also just celebrated the tenth anniversary of his coronation. Here is a brief extract from a description of the celebration:

The silver bugles blew to announce the appearance of the Pontiff. First came a white-clad attendant holding a jewelled cross, after him walked the Swiss and noble guards in their rich medieval uniforms, then all the Cardinals present in Rome, their venerable figures clothed in magnificent purple and scarlet, and, following them, archbishops and bishops, secret chamberlains, and the military, civil, and ecclesiastical courts in glittering array.

"A great outburst of cheering rang through the vaulted heights of the huge building as Pius XI, seated on the Sedia Gestatoria, borne on the shoulders of eight attendants in crimson doublet and hose, with waving ostrich feather fans carried by two negroes behind him, came into view. His right hand was held up in the act of blessing, and his face was suffused with pious emotion."

What a mockery of Christianity!

Something to Hold on to!

A friend holding the dying man by his side trying to comfort him. "Don't be frightened," he said. "hold on man hold on to the last." "Yes," replied the dying man, "that's all very well, but tell me what I am to hold on to?"

"A man can't hold on to nothing! Why, there comes a time when we can't hold on to the dear human hands of our friends a moment longer!"

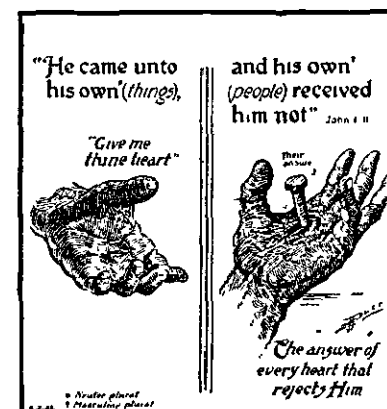
Oh, grip and be gripped by the dear Hands that were nailed for our advantage to the accursed tree!

"Hold Thou my hand when I reach the margin

Of that lone river Thou didst cross for me"

During the War we often heard the words, "Greater love hath no man than this, that a man lay down his

life for his friends"



same views stood Christ. Do they describe what He Himself did? He did much more than that. He died for His enemies, for sinners of all countries and all ages, high and low, rich and poor, young and old, men and women.

Is there anyone for whom Christ did not die? Suppose we found a man who could stand up face to face with Christ, and say, "I have never sinned in my life, never failed in my duty to God or man for one moment." Then, for that man Christ did not die. But there never has been such a man.

Are you that man? You shake your head, you dare not say it. Very well—then He died for you.

"While we were yet sinners, Christ died for us"

What for? To take away sin, and bring us to God.

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

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

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

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

ELIM BIBLE COLLEGE, Visitors welcomed; spacious house; central heating; Bible lectures; spiritual privileges; winter terms until Easter. Apply to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W. 4.

GLOSSOP HOME OF HEALING. Open all the year round; healthy situation; spiritual fellowship. Apply to the Superintendent, Beth-Rapha, Glossop, Derbyshire.

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

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

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

SITUATION VACANT.

WANTED, Christian general; kind that can be happy in small quiet home, and maybe likes needlework, or some branch Christian usefulness for spare hours. Burgess, Victoria Road, Bushey, Watford. B938

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

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

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

MISCELLANEOUS.

ADVERTISER would like to make acquaintance now of suitable person to accompany her in summer gospel caravanning (horse). Essentials—regeneration, zeal, tact, courage, good health, sense of order, good temper. Box 202, "Elim Evangel" office. B937

BIRTH.

GEORGE.—On February 4th, to Mr. and Mrs. William George, of Worthing Assembly, a son, Robert Gerald.

WITH CHRIST.

ALEXANDER.—On February 8th, Mrs. Emily Alexander, member of Elim Church, Bermondsey. Funeral conducted by Pastor W. F. South.

MARSDEN.—On February 3rd, George Marsden, member of Sheffield Elim Crusader branch. Funeral conducted by Pastor H. Kitching.

MASTERMAN.—On February 4th, Mrs. Ellen Elizabeth Masterman, of Bournemouth. Funeral conducted by Pastor W. Field.

London Easter Convention

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

Kensington Temple, Kensington Park Road.
Elim Tabernacle, Park Crescent, Clapham.
Elim Tabernacle, Stanley Road, Croydon.
Elim Tabernacle, Central Park Road, East Ham.
Spa Fields Church, Wharton Street, King's Cross.

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

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

For particulars of cheap fares, etc., see under ROYAL ALBERT HALL.

Easter Conventions in the Provinces

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

BELFAST.—March 27—31. Ulster Temple, Ravenhill Road.

CARDIFF.—March 25—31. Cory Hall. Good Friday and Easter Sunday, 11, 3, and 6.30. Monday, 11, 3, and 7. Tuesday, Wednesday and Thursday, 7.30.

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

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

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

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

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

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

Speakers include: Principal P. G. Parker.

WATCH THESE DATES

ANNAGHANOON. Commencing February 21. Elim Hall. Evangelistic Mission by Pastor W. J. Martin.

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

LEEDS. March 25—30. Leeds Foursquare Gospel Tabernacle, Bridge Street. Easter Convention.

LEICESTER. Commencing February 28. Elim Hall, New Walk. Campaign by Miss Kennedy.

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

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

This space is reserved for local announcements

Something New!

What is it?

Foursquare Gospel Pencils!

A fine way of spreading the Good News. The children will be delighted with them. Five different wordings as below, different colours, and good leads.

British manufacture.

"Thou shalt call His Name Jesus, for He shall save His people from their sins"
(Matthew i. 21)

God in His redeeming love,
Sent His Son from heaven above,
Dying on Calvary, shedding His blood for me:
Oh! what love.

Jehovah Ropheca. "I am the Lord that healeth thee" (Exodus xv. 26).

Tell the world that you have found a precious Saviour!
Tell the world that there is healing in His Name!
Let them know that He can fill you with His Spirit.
But best of all that He is coming back again.

"I will pray the Father, and He shall give you another Comforter" (John xiv. 16).

He has come, He has come,
Blessed Comforter has come to abide,
Bid Him welcome just now, every heart open wide,
Blessed Comforter has come to abide.

"I will come again" (John xiv. 3).

He came to save me, He came to heal me,
He came to fill me with His power,
Oh, praise His Name, He's coming back again,
To take me with Him for evermore.

"Jesus Christ the same yesterday, and to-day, and for ever" (Hebrews xiii. 8).

Yesterday, to-day, for ever, Jesus is the same,
All may change but Jesus never! glory to His Name,
Glory to His Name, glory to His Name,
All may change, but Jesus never! glory to His Name.

Only 1d. each; 1 dozen assorted, post free for 1/2

Order 1 dozen or more to-day and give them to the kiddies,
and your friends, and thus scatter the Good News

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