

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publishing Office, Elim Bible College, Elim Foursquare Gospel Churches, and this, the "Elim Evangel," which is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. IX.

MAY 15, 1928

No. 10.

Can We Believe in the First Chapter of Genesis?

By PRINCIPAL PERCY G. PARKER.

FIRST I wish to draw your attention to the first two verses in the Bible:—

In the beginning God created the heaven and the earth, and the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters (Genesis i. 1, 2).

There are, broadly speaking, *four theories*, concerning these verses and the remainder of the chapter:—

1. THE NO GAP AND SIX DAYS THEORY.
2. THE NO GAP AND SIX PERIODS THEORY.
3. THE GAP AND SIX DAYS THEORY.
4. THE GAP AND SIX PERIODS THEORY.

to mean, not a literal period of 24 hours, but a lengthy period of many years. It is supposed to be used in the same sense that we speak of Wellington's day, Napoleon's day, Shakespeare's day, our day, etc.

III. The Gap and Six Days Theory.

This theory teaches that probably millions or billions of years ago God created the heavens and the earth perfect—not without form, not void and dark, but formful, perfectly furnished and full of light. Then somewhere, sometime, during the ensuing millenniums, something happened which necessitated that God should express His wrath and judgment against

The Eastbourne Campaign

MULTITUDES ARE FLOCKING TO THE SPACIOUS AND PICTURESQUE MUSIC PAVILION ON THE EASTBOURNE PIER WHERE PRINCIPAL GEORGE JEFFREYS' REVIVAL CAMPAIGN IS IN FULL SWING. THE FORTS OF HIGHER CRITICISM ARE FALLING BEFORE THE BURSTING SHELLS OF THE FOURSQUARE GOSPEL MESSAGE, AND RITUALISM BEHIND WHICH THE CROSS HAS BEEN HID, IS TORN TO SHREDS BY THE SHARP TWO-EDGED SWORD OF THE SPIRIT. HUNDREDS OF PRISONERS ARE BEING CAPTURED AND THESE CONVERTS ARE JOINING THE FOURSQUARE GOSPEL FORCES. MIRACLES OF HEALINGS ARE BEING WROUGHT IN BODIES WHICH HAVE BEEN SMITTEN BY DISEASE AND SICKNESS. THE ENEMY IS ROUTED AND THE EMANCIPATING FOURSQUARE GOSPEL IS RECEIVED EVERYWHERE WITH ECSTATIC PRAISING AND LOUD HALLELUJAHS! PRAY ON, YE PRAYER WARRIORS, AND THUS SUPPLY THE AMMUNITION AS CONTINUAL ADVANCES ARE BEING MADE.

I. The No Gap and Six Days Theory.

THIS theory teaches that nearly 7,000 years ago, this earth did not exist. Then God commenced to work and in six literal days of 24 hours created the heaven and the earth.

II. The No Gap and Six Periods Theory.

This theory teaches that far away back, millions and billions of years, God created the earth—empty, formless, and shrouded in darkness. Then for six lengthy periods—periods of perhaps millions of years—God was gradually making the earth full and formful. Those who hold this view take the word "day"

the earth. Maybe (we are not sure) the rule of this earth was committed to Lucifer, the Son of the Morning, one of God's highest and noblest created beings, and with him were associated angels. Through pride Lucifer fell and became Satan, and with him some of the angels also fell, and these were afterwards known as fallen angels. Perhaps, also, on this earth was a pre-Adamic race of beings and these were also involved in the fall of Lucifer and his angels. As a consequence of this fall God destroyed the earth's surface, and it became without form, empty and dark. Then in six literal days God restored or re-created the earth.



THE ELIM EVANGEL

IV. The Gap and Six Periods Theory.

This theory is the same as the previous one, except that the six days of re-creation are taken to be six *periods* of unknown length. This is the theory taught in the notes of the Scofield Bible.

The present writer's view is number three—

The Gap and Six Days Theory.

LET me tell you why I believe there is a tremendous gap between verse one and verse two of Genesis one.

(a) *I don't believe a perfect God—a God of perfect beauty and power—would create an earth without form and void and covered with darkness.*

Then remember that "without form and void" is in the Hebrew an even stronger expression than we have in our version. The Chaldee version renders it: "the earth was *desert and empty*." The Septuagint: "*invisible and unfurnished*." Bush's notes: "*dreary and desolate*." Warrington's "Week of Creation"; "*ruined and uninhabited*."

(b) *I don't believe a perfect God would create the earth as described in the second verse because in Isaiah xlv. 18 it says he did not:—*

For thus saith the Lord that created the heavens, God Himself that formed the earth, and made it; He hath established it *He created it not in vain*, He formed it to be inhabited: I am the Lord; and there is none else.

The expression "in vain" is the same Hebrew expression translated "without form" in Genesis ii. So that if we adopt a uniform translation, Genesis i. 2 says that the earth was without form, and Isaiah xlv. 18 says that the earth was not created without form. An apparent contradiction, but quite easily explained if Isaiah xlv. 18 is taken to refer to the original creation, when God made the heavens and the earth perfect, and Genesis i. 2 is taken to refer to the condition of things after the great gap interval.

(c) *I don't believe that God created the earth imperfect because of Jeremiah iv. 23:—*

I beheld the earth, and, lo, it was *without form and void*; and the heavens, and they had no light.

Here we have the exact expression used in Genesis i. 2. It spoke of the desolation God was bringing upon Palestine. It also tells us *why*. Look at verse 26:—

I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by *His fierce anger*.

Why did this desolation arise? *Because of His fierce anger*. It was the expression of God's wrath which brought Palestine into a place that was without form and void. And this gives us good ground for believing that it was the expression of God's wrath which brought the earth into a similar condition.

Additional evidence can be found in the fact that the Hebrew word "and" may be translated "but,"

"moreover," "now." And the word "and" does not necessarily signify that the second verse is an immediate continuation of the first. In both the Septuagint and the Vulgate translation the passage runs: "But the earth," and so forth. Dr. Morris in his admirable book entitled "Work Days of God" says the plain and fair meaning of the two verses under discussion is:—

"In the beginning God created the heavens and the earth, but the earth had become desolate, unoccupied, and unfurnished, covered with water and enshrouded in darkness."

(d) *I don't believe that God created the earth thus because of I. John i. 5:—*

This then is the message which we have heard of him, and declare unto you, that *God is light*, and in Him is no darkness at all.

Now if we believe that the second verse of Genesis i. belongs to the first verse then God created the darkness—for darkness was upon the face of the deep. I believe that God created darkness as a *punitive* act but *not as an initial creative act*.

(e) *The Science of Geology (the science of the earth's surface) demands a great gap.*

NOW (1) we must not *over-estimate* geology, (2) we must not *under-estimate* geology. God's works and God's Word when both are really understood will not contradict each other. Our present understanding of geology is by no means so authoritative as some would make out—but true geology has a voice which should be heard. Let me give you a few examples of the marvels of the earth's surface. There are in the world what are called *silurian deposits*. These silurian deposits amount to layers $1\frac{1}{2}$ miles in thickness. They are formed of *minute shells*, which, of course, once contained little sea animals or fish. These shell fish lived and died and then sank to the bottom of the ocean. It is calculated that for a layer of these shells to be formed *a few inches* thick would take 50 years! Yet this crushed coral is found in layers of $1\frac{1}{4}$ miles! Such a depth of formation would, if normally carried out, cover a period of about 21,000 years.

Then there are *coral rocks*, or great *coral reefs*. These coral reefs were built by little creatures—300 of them side by side would not exceed $\frac{1}{4}$ of an inch. The great reefs reach from the ocean bed to the surface of the sea, and would take countless years to build.

Then there are *chalk cliffs*. Chalk is composed of microscopic and crushed shells. Live sea fish were once in these shells—they died, and the shells sank to the bottom of the sea; then were crushed and fossilised, until they reached a thickness in some places of one thousand feet. Such a thickness would take a tremendous time to bring about.

Then there is *coal*. Coal consists of decayed vegetation, of trees, shrubs, ferns, grass, and so forth.



THE ELIM EVANGEL

This vegetation was covered with mud and sand, then it hardened and became coal, thousands of feet in thickness. This would take a very, very long time. That God did not create coal in layers is evident because in the midst of the coal we find fossilised trees, ferns, and animals.

Thus the science of the earth's surface shows that the earth was created far earlier than 7,000 years ago.

But now let me mention a difficulty.

PEOPLE ask, "But if there was a great gap between Genesis i. 1 and i. 2, why did God not tell us?" But there is a simple reply to this. There are in Scripture several instances of such an unmentioned gap. The simplest and most striking is probably that in Luke iv. 19 compared with Isaiah lxi. 2. In Isaiah lxi. 2 we read:

The Spirit of the Lord God is upon me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, and to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God.

In Luke iv. 17-20 we read:

And there was delivered unto Jesus the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the Book.

Now notice closely what happened. In prophecy it was said that Christ would proclaim the acceptable year of the Lord and the day of vengeance of our God. In Luke iv. the Lord simply said that He had come to preach "the acceptable year of the Lord," and then He closed the book. Nothing about the "Day of Vengeance!" Why? Because that day was not then due. Already nearly 2,000 years have passed and it has not come yet. Now it is the acceptable year of the Lord, in the course of time it will be the day of vengeance. But in Isaiah lxi. 2 there is no mention of a gap of 2,000 years! Yet God knew it was there, but He left it for His Son to reveal. So that if in the middle of the Isaiah prophecy there is a gap period of 2,000 years unmentioned, need it surprise us that between Genesis i. 1 and i. 2 there is an unmentioned and tremendous gap during which marvellous formations and changes took place on the earth's surface.

A Closing Word.

IN closing let me tell you why I consider the six days of creation *literal days*.

(a) *Because the Bible says so.* A quotation from another is all that is necessary:—"No language could have been chosen more explicit, nor any terms

found in the Hebrew, more definite to express literal days, than those here employed."

(b) *There is no adequate reason for departure from the plain and natural sense of the record.* If God determined to do this work of re-creation and restoration in six days there was nothing to prevent Him.

(c) God Himself refers to them as literal days in two places:—

Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it (Exodus xx. 8-11).

Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed (Exodus xxxi. 15-17).

It scarcely seems possible to understand these verses apart from the literal day theory.

Thus the foregoing arguments seem to definitely point to (i) an original creation of the heavens and the earth—perfect—(ii) a great gap of countless ages after verse 1 of Genesis i. and before verse 2. (iii) A condition of chaos brought about by Lucifer's fall through pride, (iv) great re-creative activity by God whereby in six days of one evening and one morning each day He restored and re-stocked the earth's surface.

In our next talk together we will (D.V.) enter into more of the wonders of this magnificent first chapter of the Bible.

(To be continued).



NO SUBSTITUTES FOR THE HOLY GHOST.

There are no teachings more dangerous and unscriptural than those that would substitute good moral training for regenerating power, education and human culture for the sanctifying power of the Holy Spirit, and Christian service for a deep experience of the love of Christ shed abroad in the heart. It must not be understood that those who urge the necessity of the new birth oppose careful moral training; that those who insist on a deep religious experience object to education; that those who urge the children of God to go on to perfection of love do not fully appreciate the importance of a life of service. That for which we contend is that which nothing merely human can take the place of, or be substituted for—the mighty power of the Holy Ghost applying the blood of Christ in the salvation of the soul.—H. C. Morrison.

Is Christ Really Coming?

The Result of His Coming

By P. H. HULBERT.

1. It will mean glorification for the Church.
2. Restoration for the Jew.
3. Retribution for the World.

I. The Glorification of the Church.

WHAT a day that will be when Jesus comes:— what a night—for it will be day in one part and night in another, when all the saved of earth shall be caught up in a moment.

Oh joy! oh delight! should we go without dying;
No sickness, no sadness, no sorrow, no crying;
Caught up by the Lord in the fulness of glory,
When Jesus receives His own.

Oh that will be glory for me, glory for me, glory for me,
When by His grace I shall look on His face,
That will be glory, be glory for me.

But are we not a little selfish in this? We are filled with joy at the prospect before us, we have no fear, for His perfect love has cast out fear, and we need not be ashamed, provided we are found looking for Him. And if we are looking for Him we will surely be careful that we are not found in any questionable place when He comes. Not like the dear woman at Burton-on-Trent during the Zeppelin raids. As the bombs were dropping, and havoc was being wrought around, she found herself in a picture house. "Oh God," she cried, "if You will only let me get out of this place, I will never enter one again." If Christ had come whilst she was there, she would have been ashamed at His coming. O believer in our blessed Saviour, let us see to it, that our lamps are trimmed and burning. Don't trifle with the world and its so-called pleasures, for a worldly Christian is the greatest stumbling-block to sinners on the road to a lost eternity.

WE shall be glad when He comes, but what about His joy? Think of it. The Holy Spirit has left it on record that Jesus "For the joy that was set before Him, endured the Cross, despising the shame." What joy was that? It was surely the joy of having His Bride with Himself throughout eternity. There are some who do not accept the teaching that the Church is destined to be His Bride. They say it will be Israel, but no stretch of imagination would allow me to think of a divorced wife being a Bride. She was the pearl of great price that was given Him by the Father. But she was deep down in the ocean's depths all wrapped around with the weeds of sin. He was the great Diver. Ah, how great was the dive that He took before He could bring her up. Undoubtedly, it is the Church that is spoken of as the pearl of great price. It could not have been Christ.

He is a priceless pearl; His price is beyond rubies. He could not be bought. Judas set a price upon Him; it was 30 pieces of silver, the price of a common slave. He sold all that He had, and bought the world for the sake of the pearl that was in it. The poor sinner had nothing to sell; he had nothing to give for Christ, he was bankrupt, undone. We feel we are right when we say it was the Church. He loved the Church and gave Himself for it, that He might sanctify and cleanse it, with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Ephesians v. 25-28. Without spot!

WE all know what it is to have spots on our faces when we are in large centres of industry; they come along and settle on our face, we take our handkerchief and wipe them off. But we can't wipe off the wrinkle; that is an unmistakable sign of old age, and *no amount of the beauty doctor's art can remove them permanently*. But He will remove all spots, wrinkles and blemishes, before He presents her to Himself, a glorious Church. What a joy to Him, what a delight to see the result of His weary pilgrimage through this desert scene; what a delight to think He shared her poverty once, but now she is to share His glory for ever, the result of His blood-like sweat, His thorn-crowned brow, His lacerated and bleeding body; His Cross and all that it meant to Him, even to the hiding of the Father's face, even to being made sin for us that we might be made the righteousness of God in Him; and now He at last sees of the travail of His soul, and is satisfied. I shall be satisfied when I awake in His likeness. He will be satisfied too when all His ransomed ones are gathered home.

Oh the blessed joy of meeting
All the desert passed,
Oh the wondrous words of greeting,
He shall speak at last.

He and I together entering
Those bright courts above,
He and I together sharing
All the Father's love.

WE have a beautiful Old Testament picture in the case of Isaac and Rebecca, which will illustrate the truth of Christ and His Church. Isaac, the beloved son, had been offered up and Abraham had received him in figure from the dead. Now a bride is to be taken for the one who is heir to all Abraham possesses. Eliezer, the tried and trusted servant is sent



THE ELIM EVANGEL

into a far country. We know how he met Rebecca, of the stories he told her concerning Isaac, and how Abraham had given him all, how he opens up his treasures and gives her silver and gold. Oh, we should have said gold and silver, etc.,—but then silver is the token of redemption. And when she was asked "Wilt thou go with this man?" she answered, "Yes." Then the long journey through the desert until at last she met the one who had been her choice. But where did she meet him? Not in the father's tent, but in the fields. And he conducted her to his mother's tent.

The story is simple, it may or it may not have some typical foreshadowing. It is very wonderful to notice though, that in Genesis xxii., the very chapter that tells us of the offering up of Isaac, the beloved son, also tells us of the birth of Rebecca his bride. For we read that "Bethuel begat Rebecca." We repeat, it may be typical or not, but we know that God's well-beloved Son was offered up, and the one who is destined to share His riches and glories, dates her birth from His death, and she will not meet Him in the Father's house but in the air, and He will conduct her in triumph to the Father's house of many mansions.

Long the blessed Guide has led me
By the desert road.
Now I see the golden towers,
City of my God.

There amidst the love and glory
He is waiting yet,
On His hands a name is graven
He can never forget.

There amidst the songs of heaven,
Sweeter to His ear,
Is the footfall through the desert
Ever drawing near.

There made ready are the mansions,
Glorious, bright, and fair,
But the Bride the Father gave Him,
Still is wanting there.

He who in the hour of sorrow,
Bore the curse alone,
I who through the lonely desert,
Trode where He had gone.

He and I in that bright glory,
One deep joy shall share,
Mine to be for ever with Him,
His that I am there.

SO for the Church it means glorification. Up to now we have been looking on the bright side of this glorious coming, but there is also the dark side, for it will be an awful time for those who are left.

First, let us look at those who will go. Every believer in the Lord Jesus Christ. The Scripture is clear:—"Christ the Firstfruits, afterwards they that are Christ's at His coming" (1. Cor. xv. 23). We are sometimes asked, will the children be taken when Christ comes? We have no doubts in our own mind about this. We believe all who have not

reached the years of discretion are Christ's by virtue of His work on the Cross. Surely you do not doubt that all children who die before they reach the years of discretion go to be with Christ? Why then should they not be caught up when He comes? We read that in all things He will have the pre-eminence. In the matter of the saved, this will be included. It does not seem so to-day in this scene of His rejection: for every one who accepts Him there are scores who refuse, but all who die before they are old enough to reject Him, are His, and when we think of the millions of China and India who die young, we believe the number of the saved will be greater than the lost. The Cross work of our Lord Jesus Christ will have far reaching results.

What about those who are left? There will be great surprises in that day. The husband and wife will be separated, one gone, the other left; father and mother gone, children old enough to reject Christ, left. Children gone, and mother and father left. Some dutiful daughter will enter her parents' room some morning and find the bed empty. Mothers will run hither and thither looking for their little ones, and they will not be found. Masters will be gone, businesses will be left, friends and neighbours will be separated, great enquiries will be made on every hand for one and another, but they will be gone.

OH what frantic efforts will be made to get into heaven when it is too late. What a picture we have drawn for us by the Lord Jesus in Luke xiii. 25, "When once the master of the house has risen up and shut to the door, and ye begin to stand without and to knock, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know not whence ye are, then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets, but he shall say, I tell you I know you not whence ye are, depart from me all ye workers of iniquity."

There are no more solemn words in the Scriptures. There is no exaggeration in this awful picture; it is drawn by the blessed Lord Himself, and He would not willingly afflict the sons of men. It is true to life. Too late! too late! Thousands will awake to the awful fact that Christ has come and they are left behind; the door shut, and shut by the master of the house. No mansions, no Saviour, no heavenly Father, no glad re-union with father, mother, sister, brother—shut out for ever. And remember that these solemn Scriptures do not refer to merely the publican, the thief, the harlot, or to sinners in general. No, they refer to a particular class of sinners whom we may call religious sinners, meaning those who have escaped the great pollutions of the world, by reason of their religious tendencies, who may have attended some place of worship; in-

THE ELIM EVANGEL

deed the Scripture points to the fact that they had been engaged in so-called Christian service, and to have partaken of the elements of the Lord's supper. They are without doubt designated in the parable of the ten virgins (although this may have an ample fulfilment after the Church has gone), as the five foolish. *They had the lamps, but no oil*, and whilst the wick in a dry lamp may give forth a light it will soon go out if there is no oil in the vessel.

THE words of Scripture are emphatic, "If any man have not the Spirit of Christ he is none of His" (Rom. viii. 9). The lamp of profession may do for our friends and neighbours, it may even deceive ourselves, but it will not deceive God. See to it my friends that you are born again. May the Holy Spirit Himself arouse you to the sense of your awful danger, even as you read these pages, and urge you to escape the impending doom of those who are resting on anything short of the precious blood for their salvation. The door of mercy stands open wide, a loving Saviour bids you welcome, the Holy Spirit is drawing you.

Oh enter, enter in to-day,
Oh enter, enter while you may,
Do the Saviour' bidding
Lest you hear Him say,
'The door is shut—
Too late, too late.'

But you object you have always done your best. We do not doubt it, but we say just as the poor sinner with all his badness needs to come to Christ for salvation, so you, with all your goodness need to come to Christ also, there is no other way, no other name, it is not your goodness that will merit

salvation, but His work on the Cross. "By the deeds of the law there shall no flesh be justified in His sight" (Rom. iii. 20). To be justified, means to be set down in God's sight as if you had never sinned. You know that with all your goodness you could not claim that. Think for one moment of the character of God, He is holy, the angels veil their faces before Him. In view of this, do the words of Job xxv. rise to your lips, "How then can man be just before God?" or "How can he be clean that is born of a woman?" We thank God that He has answered the greatest question that has ever been asked:—How is it possible for a sinner to be justified with God? to stand before that Holy One as if he had never sinned. Romans v. 9, supplies the answer, "Much more then being now justified by His blood, we shall be saved from wrath through Him." Here then is the righteous basis of the sinner's standing before God. He, the holy spotless Son of God, took my place, and suffered and bled and died for my sins. He satisfied every outstanding claim of the throne of God's justice against me, He suffered, the just, for me, the unjust, that He might bring me to God, and now God can be just, and the justifier of him that believeth in Jesus (Rom. iii. 26). Can you, dear reader say, and will you say before you read any more, "He was wounded for my transgressions, He was bruised for my iniquities, the chastisement of my peace was laid upon Him and with His stripes I am healed"? (Isaiah liii. 6). If you do this and thank God for His great salvation, you will never be amongst that number who will be shut out, and of whom Christ said, "I never knew you." (*To be continued*).

Another Large Elim Tabernacle Opened

by Principal George Jeffreys

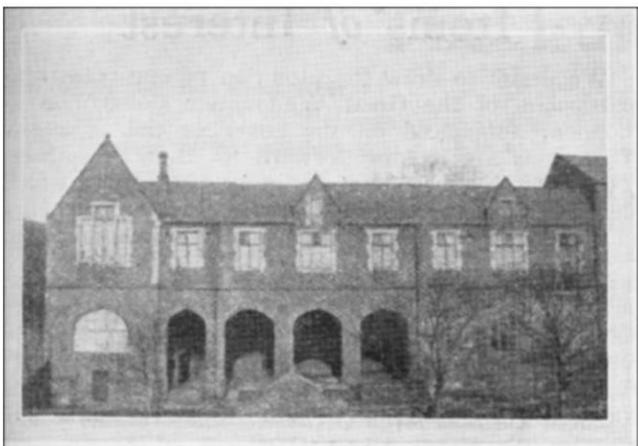
A REPORT BY MR. J. T. WARWICK, CARLISLE.

Amid scenes of holy enthusiasm the new Elim Tabernacle at Carlisle was opened by the Principal and Evangelists R. E. Darragh and J. McWhirter on Sunday, 15th April. The building was formerly known as the Fawcett Schools and is situated right on the City Wall, West Side. Many of the men and women who helped in the renovating had been scholars in the old school when children. The crowded congregations which besieged the place at the opening services eloquently testify to the drawing and sustaining power of the Foursquare Gospel Message. Ever since the revival campaign the work has steadily gone forward and much credit is due to Pastor H. A. Court who is shepherding the flock.—Ed.

"WHAT hath God wrought?" Yes! Carlisle is asking the question to-day in the street, in the factory, in the places of business—What does it mean? They do well to ask? Let us take a brief survey of what is taking and has taken place before our eyes. Just as surely as this dear old Border City of Carlisle was the vortex of many opposing forces and was besieged continually by many contending powers in the years long past, just as surely as when the Caledonians were repulsed in 208 A.D., just as surely as when the Danes invaded

and burned the city in 875 A.D., and as when Rufus in 1092 A.D., brought settlers into the city to dwell and Carlisle for the first time became known as an English city and again when Alexander in 1216 A.D. besieged the city,—so in October, 1926 did Principal George Jeffreys and party, four soldiers of the Cross, invade the city from the south end of the West Wall's and unfurl and plant the standard of our Lord and Master—the Captain of our salvation. From that small company a large army of earnest Christians are meeting together every Sunday and nearly every

THE ELIM EVANGEL



A view from the L.M.S main line to Scotland of the imposing new Elim Tabernacle at Carlisle.

week-night. "A little one shall become a thousand." has been verily fulfilled in this place.

So great has been the zeal and earnestness of the workers with Pastor Court that they have continued to sally forth right into the enemies' camps to bring in them that were bound in fetters, and, praise God, many have been delivered. Little did we think that in so short a time after Principal George Jeffreys and his evangelists visit that the Queen's Hall would be too small. The revival fire is still burning and many come to the services to get warmed up. They not only get warmed up, but many are set on fire.

God has wonderfully answered the prayers of His people. He has provided a large hall, the second largest in the city, built right on the West Wall of the city where many a bitter enemy in times past encamped around it. What awful times, "what vicissitudes they had"—first a Roman city in 78 A.D.—British, 400 A.D.—Northumbrian and Scottish, and finally annexed to England in 1092 A.D.

Now that the Foursquare Gospel army has invaded the city still further, and captured the West Walls let us "Hold the fort for He is coming," and never rest until the whole city is won for Him. "His banner over us is love," and in His Name shall we set up our banners. What a glorious time we had when Principal George Jeffreys with Mr. Darragh and Mr. McWhirter came to open the new Tabernacle—what memorable days they were—days to be remembered "until He come." A very large number came to the Breaking of Bread service in the morning: it was heaven on earth—fellowship Divine. God was very present at all the meetings. The Tabernacle was not nearly large enough, hundreds were turned away disappointed. Many

were saved and healed, blind eyes were touched and began to see, deaf ears were opened to hear.

The baptismal services were beyond description—oh what joy to follow the Master's footprints and in them plant my own. Did He not say, "For thus it becometh us to fulfil all righteousness." How He identified Himself with us in our sin—became "sin for us"—what condescension. Praise His Name!

The writer for very many years has been convinced that baptism by immersion was the only authorised water baptism—he realised that when Christ died and was buried and rose again and ascended, that He virtually died, was buried and rose and ascended in Him—Christ in the presence of God for us—"Your life is hid with Christ in God." "When Christ who is our life shall appear, then shall ye also appear with Him in glory."

But now in His grace He has allowed me to follow Him through the waters. Praise His Name for allowing me thus to confess Him openly.

May this Tabernacle be a mighty testimony to this city! Already God has proved to us it is a place where He meets with His people. May God bless all those who, literally worked with both hands earnestly preparing the Tabernacle—from the Pastor to the youths in our midst all were willing to do anything—Crusaders and everybody doing their bit—both young men and maidens, old men and children, let them praise the Name of the Lord!



Soon after the Royal Albert Hall Baptismal Service, Principal George Jeffreys is found immersing 350 men and women in the new Elim Tabernacle, Carlisle. This photograph shows Mr. J. T. Warwick, who reported the opening services, being immersed by the Principal. The photo appeared in the "Carlisle Journal."

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of **Elim Foursquare Gospel Alliance.**

Editor ... Ernest J. Phillips.

Associate Editors: Percy G. Parker and Ernest C. W. Boulton.

TERMS.—5/- for one year (24 issues) post free to any address. American and Canadian subscribers, instead of paying \$1.20 for one year, may send one dollar bill for 10 months (20 issues) or two dollar bills for 20 months (40 issues) post free.

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

REMITTANCES should be addressed to the Elim Publishing Office, 16, Clapham Park Road, London, S.W.4, and cheques made payable to the "Elim Publishing Office."

MANUSCRIPTS.—Testimonies, reports and articles submitted for publication should be written on one side of the paper only, and addressed to the Editor, Elim, Park Crescent, Clapham, London, S.W.4. (Phone: Brixton 2227).

Printed and published on the first and fifteenth of each month by the Elim Publishing Office, 16, Clapham Park Road, Clapham, London, S.W.4. (Phone: Brixton 2227).
Telegrams: "Elim, Clapham, London."

Elim Foursquare Gospel Alliance

Founder and Leader: **Principal George Jeffreys.**

The Elim Foursquare Gospel Alliance of the British Isles consists of the following branches:—

- ELIM FOURSQUARE GOSPEL CHURCHES.
- " FOURSQUARE GOSPEL MINISTERS AND EVANGELISTS.
- " FOURSQUARE REVIVAL AND HEALING CAMPAIGNS.
- " BIBLE COLLEGE (RESIDENT).
- " BIBLE COLLEGE CORRESPONDENCE SCHOOL.
- " PUBLISHING OFFICE.
- " PRINTING WORKS.
- " FOURSQUARE FOREIGN MISSIONARY BRANCH.
- " CRUSADERS (YOUNG PEOPLE).
- " FOURSQUARE GOSPEL TESTIMONY.
- " OFFICIAL ORGANS:—
(a) ELIM EVANGEL. (b) ELIM FOURSQUARE CRUSADER. (c) YOUNG FOLKS' EVANGEL.

Gifts are urgently needed for the expansion of this work which has been so signally blessed by God. Readers of the *Elim Evangel* are asked to pray about this matter, and co-operate with us as the Lord leads. Gifts for any branch will be gratefully acknowledged by the Secretary, F'm, Park Crescent, Clapham, London, S.W.4.

London Whitsuntide Convention.

Come to London! Share the joy of thousands at these great meetings—the joy of the presence of the Lord. See announcement on cover and plan to come.

Items of Interest

We desire to draw the attention of our readers to particulars of the Great Whitsuntide Convention in London, announced on the cover of this *Evangel*. Thousands are looking forward to these meetings. Those who had a taste of the glory of the Lord which descended on the meetings in the Royal Albert Hall at Easter are counting the days to Whitsuntide.

Much prayer is asked for the coming Convention. Pray that in power and blessing it will even exceed the Easter Convention which lingers fresh in our memories.

There will be a large Orchestra and Crusader Choir both at the Royal Albert Hall and at the Queen's Hall.

Will those who can make use of posters (20 x 30 inches), window bills (11½ x 17½ inches) or folders announcing the meetings, please write to the Convention Secretary, Elim, Park Crescent, Clapham, London, S.W.4., stating quantity of each required.

On 31st March, Mr. H. Helyer (organist) and Miss Marie Le Marchand were united in marriage at Elim Tabernacle, Victoria Place, Springbourne, by Pastor Wm. Henderson. Two Elim Crusaders, Mr. W. J. Shackleton and Miss I. A. Simm, were united in marriage at Elim Tabernacle, Windsor Street, Liverpool, on 7th April last, by Pastor J. McAvoy.

Eastbourne is calling! The sunny south coast and the warmth of the Foursquare revival fire which is now brightly burning are attracting many to this delightful seaside resort. The Superintendent of the Elim Bible College has taken a house for the summer months close to the sea. Intending visitors should write for particulars to Miss M. F. Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Will readers kindly note that the Whit Monday Convention meetings at Eastbourne have been cancelled, Convention meetings being held only on Tuesday and Wednesday, 29th and 30th May.

The grounds of Elim Woodlands, the home of our Bible College at Clapham Park, London, are open for the present to visitors every Saturday from 3 p.m. until 6 p.m., at which time a meeting for fellowship is held in the house. Tea will be provided at 4 o'clock. The inclusive charge will be 1/- per person, if tickets are purchased in advance, or 1/3 if purchased on the Saturday. Tickets are obtainable from the Superintendent, or from Pastors or Evangelists in charge of any of our London Churches.

The Editors' Page

Whitsuntide and the Albert Hall!

ANNOUNCEMENTS elsewhere in this issue will reveal to our readers that a huge evangelistic effort will (p.v.) be held in the Royal Albert Hall this Whitsuntide. Such an effort is a cause for great praise—praise that God has made it possible for the most vital Hall in the Kingdom to be used to proclaim the Gospel of His Kingdom. But the effort is also a cause for great prayer—prayer that at this Pentecostal season in London in the Twentieth Century, there may be manifested the power of Pentecost as in Jerusalem in the First Century. Is it too much to pray that in our day three thousand souls shall be obedient to the faith? Is it too much to pray that even as priests in the First Century were obedient to the faith, so now in this day ministers of religion who have wandered into the by-paths of modernism and worldly politics may be obedient to the faith as it was once delivered unto the saints? Prayer is the secret of power, prayer is the secret of victory. Prayer is the key which releases the forces of heaven. "Let us pray" is sometimes spoken thoughtlessly and formally. But now let these words burn and blaze, drawing from our eager hearts the ready response: "We will pray."

The Power of Pentecost.

A small book by the Rev. Thomas Waugh, a Methodist minister, entitled "The Power of Pentecost," is full of rich truths. The Elim family will be glad to share some of his statements:—

"A Hallelujah lassie who left a Lancashire cotton mill only three months ago, if filled with the Holy Ghost, will do more real work in building the City of God than the longest-headed D.D. in the land who has not got this glorious anointing. If he also has this fulness he will accomplish more than the lassie, for he has more gifts, more machinery. But if he has only the gifts, and she has the holy unction, then for the work of God we prefer the lassie to the Doctor of Divinity.

With all our profound respect for scholarship and mental gifts, the men who hold them cannot do, and never have done, all the good work in the Christian Church. We have all known or heard of men utterly illiterate who have turned a multitude to God. Whatever the men, whatever their gifts, whatever our legislation and methods, and whatever the temporal wealth of the church, it is all so much dead machinery unless it be vitalised and made effective by the mighty power of the Spirit of God."

The Prayer Meeting or the Prayer Book.

The Marchale (Mrs. Booth-Clibborn) whose missions in different parts of the country are being greatly blessed, says:—"We are hearing a great deal

these days about the Revision of the Prayer Book, but it is the Revision of the Prayer Meeting which is sorely needed in most cases! The prayer meeting should be the most blissful event of the week—a rest, a refreshment, pure joy, heaven on earth. There we meet, face to face, our Saviour, our heavenly Bridegroom, our Lover, the 'Friend that sticketh closer than a brother.' Whatever is wrong can be put right here, on our knees; mistakes and faults can be confessed to Him more easily than to anyone else. Wisdom from above is received here, light is shed on our difficulties; problems are solved, grace, patience, and peace are bestowed here, and above all, we receive fresh anointing for our tasks."

Only a Spade at a Time.

We were recently contemplating digging a good-sized patch in the garden. But the task was obviously difficult. For several years the grass and the weeds had grown unhindered. The ground was turfed and hard. It seemed beyond one's strength—it was such a large patch! But we started—one spadeful, and then another and then another, and still another, until one line of earth bordered the green. And so we went on—just a spadeful at a time. Never two spadefuls at once. Gradually the dark fresh earth increased and the weedy grass decreased, until, at last, all was finished. How was it done? All at once? No! Just a spade at a time. It was steady plodding that did it. So in most things. Victory is achieved by patient endurance. A letter is written a word at a time, a hill is climbed a step at a time, the floor is scrubbed a portion at a time, the spring-cleaning is done a room at a time, a sermon is prepared a thought at a time, the Word of God is mastered a chapter at a time, a life's work is built up an act at a time. Faithfully plod along with the small and immediate things, and glad victory will be yours with the large and ultimate things.

Pentecost and Prayer.

The Rev. Thomas Waugh writes:—"It is comparatively easy in most places to get a score of Christians to sit for two hours arranging a bazaar. It is not difficult to get twice as many to spend three hours arranging a Sunday School excursion or a Band of Hope picnic. In how many churches could we get as many people to come for a week-night prayer meeting and stay as long? We have known cases where church officials, in leaving committee meetings, have found a few good souls waiting to occupy the room they have just left. When asked if they cannot stay, their answer had been, 'It is only a prayer-meeting.' And yet the Christian Church was born in a prayer meeting; it was upon pleading men and women that the mighty power of the Spirit first fell."

Daily Readings and Meditations

Being the Scripture Union portions with a meditation for each day by Pastor E. C. W. Boulton.

Sunday, May 20th. Psalm cxiv. 1-3.
"Judah was His sanctuary" (verse 2).

Here we find a beautiful expression in the Old Testament of that which is so much more fully revealed in the New. A people planned and prepared to be the sanctuary of the Lord. Gathered out to be the habitation of the Most High. A nation from whose midst the voice of God might be heard, and through whom He might exercise His sovereign authority. A tabernacle from which shone the effulgence of the divine glory, built upon the impregnable rock of righteousness and truth, and which could not be moved. So would the Lord indwell His chosen Church in these days, making His power and glory resident in her. So that the charm of the Church should be in the blessed spiritual possession which she enjoys. Not in any external attraction, but in that wonderful inward attachment towards which her life continually gravitates.

Monday, May 21st. Psalm cxv. 1-18.
"Where is now their God?" (verse 2).

When Israel is backslidden in her national life, then may her enemies enquire, "Where is now their God?" Surely such a question as this should lead the Lord's people to search their lives and seek to ascertain wherein lies the spiritual lack which gives occasion for such an enquiry. The presence of God should be so manifest that the ungodly should know of a truth that He is present with His people. If our relationship is right with God, then all cause for such a question will be removed. Does the world look in vain for the living God in His Church? If they fail to find Him here, where can they discover Him? O Church of the Firstborn, let the power of the Holy Ghost so fall upon thee, that thy life shall contain one glorious and eloquent answer to the world's query! So that it shall be known that 'God is in Zion.'

Tuesday, May 22nd. Psalm cxvi. 1-19.
"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee" (verse 7).

Let the remembrance of the Lord's past kindness and tender mercy constrain thee to rest. Because thou hast forgotten all the way in which His hand hath led thee and provided for thy needs, thine heart is troubled and careful about many things. Thou hast wandered from the place of deep inward tranquility. No longer can thy soul sing its song of spiritual satisfaction. Thou hast taken thyself out of the calm of conscious communion, and thou art being whirled around in the maelstrom of thine own restless apprehensions. The call of the Spirit is to 'return!' The place of rest is rendered vacant, but thy Lord would fain draw thee back again once more into the abiding place. Thy thoughts have become prodigal, and consequently thou dost 'perish with hunger.' Come back, come home to the bosom of the Father!

Wednesday, May 23rd. Psalm cxviii. 1-14.
"I called upon the Lord in my distress: the Lord answered me, and set me in a large place" (verse 5).

Our truest and purest prayers often rise from the depths of distress. When the night of sorrow has compassed us about, and the wings of our faith are rendered powerless to lift us above our depressing circumstances, then it is that we throw ourselves upon the Lord. In our utter helplessness we learn to lean upon the arm of Jehovah. It is at such a time that the veil of the temple of our prison-house is rent in twain and in pours the light of the glory of God, and the hand of the Lord leads us out into the large and wealthy place. Then it is that Jesus takes His precious Word and wipes away our fears, and makes the eyes that have grown dim with tears, to shine again with hope and courage. Blessed darkness that drives me to the light! Blessed distress that breaks down all my self-sufficiency and sends me to the source

of all spiritual strength! Blessed sorrow that woos me to the fountain of healing and enables me to plunge therein!

Thursday, May 24th. Psalm cxviii. 15-29.
"The stone which the builders refused is become the head of the corner" (verse 22).

And thus it often happens that what man rejects God accepts and appoints to do His bidding. The natural mind is misled by its earthly and temporal conception of things. Its point of focus is wrong; it is carried away by the glory of the visible; it is enamoured with the evanescent; it builds its throne upon the 'wood, hay and stubble' foundation of ostentatious emptiness. It erects its temple of fame upon the shifting sands of popular opinion, only to find it speedily swept away by the capricious waters of 'what men think and say.' But how differently God works out His infinite purposes. The Leader and Commander of the divine legions is, in the eyes of men, 'without form and comeliness.' His appeal is to the humble and not to the haughty—He draws nigh to the contrite and leaves the contemptuous severely alone.

Friday, May 25th. I. Corinthians i. 1-17.
"That there be no divisions among you" (verse 10).

Alas, how many divisive influences there are at work in the world in these days. In some circles to separate and divide is almost regarded as a virtue—consecration means isolation with many. And yet is not exactly the reverse the case? The deeper the consecration the stronger the union; the more fully I give myself to the Lord, the more thoroughly and sincerely I surrender myself to my brethren. In fact the true road to Christian oneness lies via the path of unreserved abandonment to God. It is when my will runs counter to the Divine Will that I collide with my fellow disciple. It is when I am at variance with the Head of the Body that I disagree and disunite with my brother member. When I sink into God I find myself welded to those who also have learnt to lose their lives in Him. It is in my wandering moods that I am a menace to the spiritual harmony of the Church circle.

Saturday, May 26th. I. Corinthians i. 18-31.
"God hath chosen . . . things which are not, to bring to nought things that are" (verse 27, 28).

And who shall say unto the Lord, 'What doest Thou?' If it pleases the Lord to work His miracles through minorities then who shall say Him nay? Shall not the Lord be Sovereign in His own realm? If He chooses to take hold of that which possesses no natural qualifications and use such a channel for the display of His power, then shall not His people rather rejoice that it hath pleased the Lord to work in this unique manner? God's ways are wonderful though oftentimes His instruments are commonplace. When He might command an archangel to carry out His commands, He selects some humble taxgatherer from the receipt of custom, or some obscure fisherman from the shores of Galilee, and appoints them to the execution of His will amongst men. Even so Lord, for it seemeth good in Thy sight!

Sunday, May 27th. I. Corinthians ii. 1-16.
"Comparing spiritual things with spiritual" (verse 13).

To endeavour to interpret spiritual realities by any other rule than that indicated in these words is sure to result in misunderstanding of the mind of God. Seeing that the Word of God is spiritual in its source, therefore to truly grasp the Divine revelation I must be in the Spirit when I approach its inspired message. I cannot fathom the mysteries of its pages unless I am in that condition which makes me accessible to its teaching. It is not the mind of man that can admit me to the treasury of truth, neither is it the hand of man that holds the key to the wealth of profound knowledge. If I would possess myself of its hidden meaning I must be Spirit-

THE ELIM EVANGEL

taught. O blessed teacher, lead me in the green pastures of revelation! Cause me to gather honey from the rock of Thy Word! Anoint mine eyes that I may discern Thy will on the sacred page!

Monday, May 28th. I. Corinthians iii. 1-11.

"God gave the increase" (verse 6).

And therefore all my labour is dependent upon the final quickening of God. I may build the beautiful edifice, but only God can fill it with life. My hands may perform the ministry, but without the divine touch of power, it lacks fruitfulness. I may plough and sow, but if God locks the heavens and withholds the fertilising showers, then all my effort is in vain. And so if I would claim permanence for the work in which I am engaged I must not fail to recognise this law of dependence. I can only speak the dynamic word as I abide in the anointing. Apart from this all my utterance, however fluent or fervent, is so much sounding brass.

Tuesday, May 29th. I. Corinthians iii. 12-23.

"Let no man glory in men" (verse 21).

Alas, this is the tendency of the age; to deify man and make him the object of human homage and worship. To pour out at his feet the oblation that belongs to God. To invest him with authority and surround him with splendour that endures but for a moment. And this too is a danger to which the Church is exposed and from which she has suffered in the past. How many of those errors which have divided and devastated the Church of God have had their source in some such adulation and adoration of man. God will never suffer the exaltation of the creature; if man is to be honoured it is the Divine hand that must bestow the recognition and reward. Woe is me if I allow my heart to go out after the plaudits of men. And how treacherous are all such things. To-day they proudly rear their head, but to-morrow they wither and die. O Lord incline my heart to glory alone in Thee!

Wednesday, May 30th. I. Corinthians iv. 1-16.

"He that judgeth me is the Lord" (verse 4).

How true are all the judgments of the Lord! How cruel are the judgments of men! To fall into the hands of the Lord is to be dealt with in grace, but to face the tribunal of man is to pay the full penalty of our failure. And yet while this is true, we should ever seek to live as becometh those who will be called upon to answer the examination of such a Judge. Who is he that may hope to evade those searching eyes, or escape from One who is purity incarnate? Yet we may well leave our cause in the care of Him who will always vindicate those who walk uprightly. Though adversaries rise up to condemn and would hasten us to judgment and execution, let us not fear. It is Christ who justifieth, who is he that condemneth? The Judge is our Friend, therefore all is well.

Thursday, May 31st. I. Corinthians viii. 1-13.

"But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak" (verse 9).

Then I may misinterpret my franchise and in so doing cause my brother to stumble in his spiritual walk and witness. I may become so selfishly obsessed in maintaining my own spiritual rights that I may overlook those of my brethren. My action may result in their loss. Hence the great need for me to watch lest in grasping after personal spiritual advantages I deprive my brother disciple of that which might otherwise be his. Lord let me so live that I constantly keep in mind the other believer whose vision does not altogether harmonise with mine in every detail. Let mine eyes be so free from prejudice that I can see Thy work in him.

By EVANGELIST J. McWHIRTER.

Friday, June 1st. I. Corinthians ix. 1-14.

"Doth God take care for oxen?" (verse 9).

He certainly does! To hear some people talk one would think that animals were not created by Him and that He had no time for such. The good and beautiful characteristics of

every animal are the expression of a thought in God's mind. The unlovely and vicious traits in animal life are the result of the Fall. Therefore every perfect animal is the result of a creative love thought in God's mind. Among the God-breathed utterances of the Psalmist is "the cattle upon a thousand hills are Mine," and Paul speaking by inspiration said concerning the redemption of the world that the whole creation waits in pain for that event. Doth God take care! Yes, and God's redemption will include the animal world in the fulness of the dispensation of times.

Saturday, June 2nd. I. Corinthians ix. 15-27.

"They do it to obtain a corruptible crown, but we an incorruptible" (verse 25)

They—the competitors of the world—for its prize and success discipline and deny themselves that they might obtain a corruptible, fading and withering laurel crown. When we look over battle-fields with their sacrifice for victory—and look at theatrical life behind the scenes with its suffering for fame—and look inside athletic clubs with their vigorous training for a short lived physical fitness—and look at the worlds of science and commerce hazarding health and life itself for the passing thing called success—and realise that all the untiring energies of the world are but for a corruptible crown—we who seek an incorruptible should be provoked to fresh endeavour.

Sunday, June 3rd. I. Corinthians x. 1-15.

"God is faithful" (verse 12).

The most magnanimous men and women of every age have borne testimony to God's faithfulness. He is always faithful in giving the help which He has promised if we duly comply with the conditions for receiving His help. If there is any lack, any need unsupplied, you may be sure the fault is with man and not with God. Some foolishly suppose that wars, slumdom, suffering and all the major ills of life are an impeachment on God's character. Nothing of the kind! The evils of the world are the inevitable outcome of man's sin and not the fault of our God. Soon God's character will be vindicated and the world's lie and its god repudiated. With one of old we are fully persuaded that what He has promised, He is able also to perform.

Monday, June 4th. I. Corinthians x. 16-33

"The earth is the Lord's" (verse 25).

God as Creator is the proprietor of the earth. He gave man dominion over all the earth and its inhabitants, a stewardship that was lost through default and passed into the hands of a usurper whom Jesus called "the prince of this world" and Paul called "the god of this world." This dignitary called the Devil offered the world to Jesus in the third great temptation. Jesus made no compromise with the head of this fallen and corrupt world-system, but went to Calvary and paid the price for the world's redemption. The period and transactions of the realisation of redemption are introduced in the Book of Revelation, chapter five, when Christ opens the sealed book of title-deeds; subsequently all events lead straight up to the new earth. The earth's the Lord's!

Jesus shall reign where'er the sun,
Doth His successive journeys run.

Tuesday, June 5th. I. Corinthians xi. 17-34.

"This do in remembrance of Me" (verse 24)

In the sunny south of France in the noted Picardy there is an undying rose planted at the reformation by the Reformer Calvin. For the first time in his life he kept this simple remembrance service in apostolic fashion in an old cave one Sunday morning outside the city. What a privilege it is to keep green the memory of our absent Saviour in the beautiful simplicity that preserves the associations that best represent the Christ who was "meek and lowly." In the days of His flesh He was an open foe of Ecclesiasticism and were He to return in like manner He would disown the semi-pagan and



THE ELIM EVANGEL



Roman "service" supposed to celebrate His memory. It is one of the most blessed things in life to remember Christ's death in the humble spirit of long ago.

Wednesday, June 6th. I. Corinthians xii. 1-11.

"No man can say that Jesus is Lord, but by the Holy Ghost" (verse 3).

That is, truthfully; no man can own the lordship of Jesus except by the power of the Holy Spirit. This is the supreme test of a man's salvation, whether or not Jesus is Lord. We find this truth exemplified in another reference of Paul's—Rom. x. 9:—"If thou shalt confess with thy mouth that Jesus is Lord—with a heart belief in the resurrection, the truth which is the basis of Christ's Divinity and the believers justification—thou shalt be saved." To ask the question "Are you a Christian?" is a very indefinite question since the original meaning of the word Christian has been corrupted. But here is a pertinent question that admits of no escaping the vital issue—"Is Jesus Christ Lord in your life?" Happy is the man who can say He is "My Lord and my God."

Thursday, June 7th. I. Corinthians xii. 12-31.

"I shew unto you a more excellent way" (verse 31).

There cannot be anything more excellent than the possession of all the gifts, can there? Yes, the superlative degree of excellence in the spiritual life is attained in love. Everyday life illustrates why gifts in themselves are not of paramount importance. There is a man said to be the most gifted mechanic in the country but he is unemployed because he is an objectionable character otherwise. It is only true Christian love that can fit and temper us for functioning in harmony with all the members of the Body of Christ. This true love as defined by the Apostle Paul—"believeth all things"—does not exclude the gifts of the Spirit but includes them in their Divinely appointed place "for the perfecting of the saints and edifying of the Body of Christ."

Friday, June 8th. I. Corinthians xiii. 1-13.

"Now abideth faith, hope, charity" (verse 13).

The greatest assets of life are those that will survive all the vicissitudes of change and chance and defy the forces of decay. These and these alone are real values. Why expend all our energies and talents in building on the sands castles and gardens which one big wave will sweep away for ever? Why pursue pleasure in a world of make-believe and pretend to be happy where in reality there is no joy and too often the counterfeit is vulgar and degrading,—when there are pleasures mighty, real, joys pure and ennobling, which are time enduring and eternal. When life's busy morning and social afternoon will have passed, real values will be those that are permanent—faith, hope and charity.

Saturday, June 9th. I. Corinthians xv. 1-11.

"By the grace of God I am what I am" (verse 10).

Not perfect but progressing in grace is Paul's testimony in another letter. What Paul was by grace can only be estimated by considering what he would have been without grace. Often we have heard the disparaging remark, "Oh, that is Christianity for you." But that mean act, questionable conduct is not Christianity but the sad lack of it and its grace. When Christians "come short" of the standard it is for want of sufficient grace. Has it ever occurred to us what such people would be like without the grace of God? This is a broader viewpoint and truer perspective of fallen man and redeeming grace.

And every virtue we possess,
And every conquest won,
And every thought of holiness
Are His alone.

Sunday, June 10th. I. Corinthians xv. 12-28.

"If in this life only we have hope in Christ we are of all men most miserable" (verse 19).

The hope of the Christian is not the whimsical creation of selfish desire but a hope upon which depends the destiny of man. Christian idealism, i.e., Christ the Ideal life to copy

but with no definite relationship to Him in the hereafter—this so prevalent and popular a doctrine to-day, Paul in the days of long ago called an unworthy belief compared with the hope of the Christian faith, "Which hope we have as an anchor of the soul." The hope of "civilisation" reinstating man in paradise discovered and regained by science, is a forlorn one, but the "blessed hope" of every Christian is that "Jesus shall reign" and that under His regime man and beast unmarred by sin will fulfil God's original purpose in creation.

Monday, June 11th. I. Corinthians xv. 35-49.

"As we have borne the image of the earthy, we shall also bear the image of the heavenly" (verse 49).

The foundations of redemption are in the past. Every age before and since God's atoning sacrifice for sin men have experienced some of its benefits; but redemption is largely future. Here is one of the benefits of Calvary yet future—the image that has been marred by sin is to be beautified by Divine grace. Instead of the distorted marks of sin will be the peerless beauty of the perfect Saviour. However painfully conscious we feel that we bear the marks of the Fall we can rejoice to know that one day we shall bear the image of Him who knew no sin.

Some day I shall be like Him,

Some day, some day,

Changed to heavenly beauty

When His face I see!

Tuesday, June 12th. I. Corinthians xv. 50-58.

"Flesh and blood cannot inherit the Kingdom of God" (verse 50).

The various graduations in the scale of human society are largely determined by blood (birth) from the royal blue of the "ruling classes" to the crimson red of "the people"! Unavoidably there is monstrous inequality in the distribution of wealth and power, for the possession of these almost entirely result from the accident of birth. Mark the difference in the Kingdom of God. By a birth of the Spirit all are equalised irrespective of "flesh and blood." From this common ground of grace, co-equal subjects of the Kingdom ascend in the successive steps of privilege and preference to positions on the throne and in the "midst of the paradise of God" by the sole right of worthiness. If you judge yourself unjustly placed in this world, be assured that it will not be so in the next.

Wednesday, June 13th. I. Corinthians xvi. 1-12.

"A great door . . . is opened unto me, and there are many adversaries" (verse 9).

Paul on his way to the Celestial City saw great opportunities for service, but, with Bunyan, also saw that there are enemies that make progress dangerous. The characters that imperilled the course in the days of Paul in the East were the same in the time of the Bedford preacher in the West, and are universally the same to-day in modern attire, some using non-de-plumes! A rule that has never varied in history is that the more success God's servants achieve the more numerable and formidable the adversaries become. It is well to recognise this fact. With increasing speed there is increasing danger; weak "parts" may not be able to stand the vibration. The only fortitude is a high efficiency in all the details of our spiritual life.

Thursday, June 14th. I. Corinthians xvi. 13-24.

"Acquit yourselves like men" (verse 13, Weymouth).

Here is an appeal to manhood. In effect Paul wrote "be free like men"—free to think, free to act, free from prejudice and musty tradition, free from self and sin. Jesus commanded Lazarus to be loosed from his grave clothes—a type of the process of stripping and unlearning when men are raised from moral death. Paul's injunction—"keep free"—is the complement of Jesus' command to be loosed. The same thought in other words is:—Be not entangled again with any yoke of bondage, i.e., be not influenced and compromised by "science falsely so-called" or the revival of superstitious practices. Keep free like men—men whose heart God has touched.

Healed of Insanity

at Principal George Jeffreys' Revival Campaign

I GLADLY give my testimony with thankfulness of heart to God for what He has done for me.

About three years ago a great trouble came into my life which broke me down completely. I became a physical and mental wreck. All my friends despaired of my life. I could not sleep for weeks and could eat scarcely any food. I was taken to three different doctors who prescribed medicine, etc., for

be tied down to my bed at night, until one day my sister came home and told mother she had heard there was a faith-healer at Barking who healed people through prayer, but mother could not get me to go to the meetings—I was in such an awful state—and her heart was nearly broken. Then she heard that Principal George Jeffreys was conducting a Revival and Healing Campaign at the East Ham Town Hall. With great difficulty mother got me there and on to the platform. Principal George Jeffreys prayed for me: the power of God fell upon me and I was completely delivered. I was restored to perfect health, my reason was restored, and I have been well ever since. I am a living testimony to the healing power of the Lord Jesus Christ.—Mrs. A. E. Smith (Seven Kings).



MRS. A. E. SMITH.

MRS. A. E. SMITH'S MOTHER'S TESTIMONY

I AM very pleased to be able to confirm my daughter's testimony of how God marvellously healed her of insanity. There is no need for me to repeat any details, but I wish it to be known that before my daughter's trouble she was living away from me but in the same district. When her trouble came upon her, she came to live with me, and I personally had to see to her. God alone knows what I went through. My experience was absolutely terrible, never knowing from one moment to another what was going to happen. Words cannot express my feelings. How the Lord stood by me and gave me strength to hang on to Him in prayer. There is one thing my daughter omitted in her testimony, and that is the number of times she had attempted her life; but God brought someone on the scene just at the right time to prevent her. I can confirm all that my daughter has said. To God be all the Glory! Mrs. H. Harper (Chadwell).

me, but I gradually got worse until I became hopelessly insane. But my mother never ceased praying for me, and although she went through great suffering she never lost faith in God. Time went on and mother was advised to get me away to a home or an asylum as I could not be trusted alone—and had to

Questions and Answers

In Matthew xvi. 16 Peter declares his faith in the Sonship of Jesus as the Christ, and Jesus in replying says that flesh and blood hath not revealed it unto thee but My Father which is in heaven," by which I infer that Peter was born again. If this is so, how does it agree with the words of Christ in Luke xxii. 32—"when thou art converted, strengthen thy brethren"?

That this was but a temporary lapse is proved by the language of the Revised Version, and other versions. The Revised Version renders it: "When once thou hast turned again." The Twentieth Century New Testament: "When you have returned to

Me." There is therefore no conflict between Matt. xvi. 16, and Luke xxii. 32.

I should be glad of an explanation of Mark xiv. 25, Matt. xxvi. 29 and Luke xxii. 18. Do not these three verses appear to be contradictory to your answer on page 78 in the March 1st "Evangel"?

Rev. iii. 20: "I will come in and sup with him" does not refer to the Lord's Supper, but rather to feasting with the Lord in the secret chamber of silent communion. He does not appear to have eaten and drunk with them at the institution of the Lord's (Continued on page 158).

Foursquare Gospel Centres *by the Sea*

SUMMER will soon be here! In response to many requests we print below a list of Foursquare Gospel services held at seaside resorts and seaport towns.

The following abbreviations are used:—B.B., Breaking of Bread. B.R., Bible Reading. C., Crusaders. D., Divine Healing. G., Gospel Service. P., Prayer Meeting. S.S., Sunday School. W., Women's Meeting. Breaking of Bread Services are occasionally held on Sunday evenings instead of mornings.

BELFAST. ELIM TABERNACLE, Melbourne Street, and ELIM TABERNACLE, Ravenhill Road.

Sunday, B.B. 11.30 a.m. G. 7 p.m. Monday, C. 8 p.m.
Tuesday, P. 8 p.m. Thursday, B.R. 8 p.m.

BANGOR. ELIM HALL, Southwell Road.

Sunday, B.B. 11.30 a.m. G. 7 p.m.
Tuesday, P. 8 p.m. Friday, B.R. 8 p.m.



THE QUEEN'S HALL.

in which our Whitsuntide Convention meetings will be held on Tuesday, Wednesday and Thursday, May 29th—31st at 7.30 p.m. This well-known hall is situated in Langham Place, only three minutes' walk from Oxford Circus.

BOURNEMOUTH (Springbourne) ELIM TABERNACLE, Victoria Place.

Sunday B.B. 11 a.m. Bible Class, 3 p.m. G. 6.30 p.m.
Tuesday, P. 7.30 p.m. Wednesday, D. 3 p.m. C. 7.30 p.m.
Thursday, B.R. 7.30 p.m. Saturday P. 7 p.m.

BOURNEMOUTH (Winton). FOURSQUARE GOSPEL TABERNACLE, Victoria Park Road, Moordown.

Sunday, B.B. 11 a.m. D and S.S. 3 p.m. G. 6.30 p.m.
Monday, C. 7.30 p.m. Tuesday, W. 3 p.m. P. 7.30 p.m.
Thursday, D. 3 p.m. B.R. 7.30 p.m.

BRIGHTON. ELIM TABERNACLE, Union Street.

Sunday, B.B. 11 a.m. G. 6.30 p.m. Monday, C. 7.30 p.m.
Tuesday, P. 7.30 p.m. Wednesday, D. 3 p.m.
Thursday, B.R. 7.30 p.m. Saturday, P. 7 p.m.

EASTBOURNE. Revival Campaign now in progress.

GRIMSBY. ELIM HALL, Tunnard Street.

Sunday, B.B. 10.45 a.m. G. 6.30 p.m. Tuesday, P., 7.30
Wednesday, C. 7.30 p.m. Thursday, B.R. 7.30 p.m.

HASTINGS. PHOENIX HALL, Castle Hill Road.

Sunday, B.B. 11 a.m. G. 6.30 p.m. Monday, C. 7.30 p.m.
Tuesday, B.R. 7.30 p.m. Friday, P. 7.30 p.m.

HULL. ELIM HALL, Mason Street.

Sunday, B.B. 11 a.m. G. 6.30 p.m. Monday, P. 7.30 p.m.
Wednesday, C. 7.30 p.m. Thursday, B.R. 7.30 p.m.

LEIGH-ON-SEA. ELIM GOSPEL HALL, Glendale Gardens.

Sunday, B.B. 11 a.m. G. 6.30 p.m.
Tuesday, B.R. 7.30 p.m. Wednesday, C. 7.30 p.m.
Thursday, W. 3 p.m. G. 7.30 p.m.

LIVERPOOL. ELIM TABERNACLE, Corner Windsor and Whitaker Streets.

Sunday, B.B. 11 a.m. G. 6.30 p.m. Monday, C. 7.30 p.m.
Tuesday, B.R. 7.30 p.m. Thursday, P. 7.30 p.m.

PORTSMOUTH. ELIM, Wellington Street.

Sunday, B.B. 11 a.m. G. 6.30 p.m. Monday, C. 7.45 p.m.
Tuesday, P. 7.30 p.m. Wednesday, W. 3 p.m. C. 7.30
Thursday, B.R. 7.30 p.m.

PLYMOUTH. ELIM TABERNACLE, Rendle Street

Sunday, B.B. 11 a.m. G. 6.30 p.m.
Tuesday, B.R. 7.30 p.m. Thursday, P. 7.30 p.m.
Friday, C. 7.45 p.m.

SOUTHAMPTON. BROTHERHOOD HALL, Bitterne Park.

Sunday, B.B. 11 a.m. G. 6.30 p.m.
Wednesday, B.R. 7.30 p.m.

CENTRAL HALL, St. Mary's Street.

Monday, C. 7.30 p.m.

LAMB MEMORIAL HALL, Dorset Street.

Tuesday, P. 7.30 p.m. Thursday, B.R. 7.30 p.m.

RECHABITE HALL, Woolston.

Sunday, B.B. 11 a.m. G. 6.30 p.m.

For full list of services in London, send one half-penny stamped, addressed envelope to the Secretary, Elim, Park Crescent, Clapham, London, S.W.4.

(Continued from page 157).

Supper, but gave the bread and wine—"all of it"—to His disciples, although he did eat the Passover with them. We are looking forward to a great feast, in which He will *feast* with us. It is called "The Marriage Supper" or "The Wedding Feast of the Lamb" (Rev. xix. 9), for then will the Kingdom of God be set up on the earth (Luke xxii. 18).

Revival Everywhere

Many Saved—Remarkable Healings—Missionary Farewell at Bournemouth—Easter Conventions

Prayer is asked for campaigns being conducted by Pastor and Mrs. Charles Kingston at Peniel Chapel, Kensington Park Road, W., by Pastor J. J. Morgan at Elim Hall, St. Alban's Road, Watford, and by Miss Reuss and Miss Hawes at the Dance Hall, High Street, Christchurch, Hants.

Clapham. A baptismal service was conducted by Pastor W. G. Hathaway on Monday, 23rd April at Elim Tabernacle, Park Crescent, when about 20 believers were baptised in water before a crowded congregation.

Hendon. A baptismal service was held in Elim Tabernacle, Somerset Road, on Sunday evening 29th April, when ten believers followed the Lord through the waters. The meeting was well attended, and the presence of the Lord was felt throughout. Before the candidates were immersed by Pastor R. Smith, the Word was ministered by Mr. Naumann, who emphasised the importance of conforming to the heavenly pattern, of which baptism is an important part. At the close, as a result of an appeal, others signified their desire to follow the Lord in this manner at the earliest opportunity.

Leigh-on-Sea. Crowds gathered to hear Rev. B. J. Russell of Canada during the three weeks' mission he conducted at Elim Gospel Hall, Glendale Gardens. Many received blessing as he told of his experiences as a missionary and as he unfolded the Word of God. His earnest preaching, singing, and bright face brought tears and smiles as with unceasing energy he conducted meetings for children, for the sick, and for all; and the outcome was that sinners were saved, backsliders restored, and bodies healed.

Brighton. This Eastertide the praises of God's children have echoed and re-echoed through our beautiful Tabernacle in Union Street. On Sunday morning 600 believers were at the Lord's table where, in fulfilment of the desire of our blessed Saviour we remembered His glorious atonement for us, and at night nearly 1,200 people packed the Tabernacle to the doors. The power of the resurrected Christ was manifest in the meeting, and twelve souls were saved. Hallelujah! We rejoice to report a further baptismal service on Thursday, 5th April, when six brothers and five sisters were immersed by Pastor Jesse Lees. We praise God for the constant stream of blessing which flows from the Throne of God.

East Ham. A correspondent writes:—"The East Ham Crusaders are arousing the district! They are presenting the gospel to the people through marches, singing, testimony and happy, beaming faces, and God is honouring their efforts. Hallelujah! I was greatly uplifted on Thursday. The truth was fearlessly handed out by two Crusaders in the gospel meeting at the Elim Tabernacle in Central Park Road. Afterwards there was a 'running fire' of real testimonies. 'I was a terror,' said one young sister, 'but God changed me. I had a stiff neck for three years . . . couldn't move my head . . . now I feel I could shake it off!' 'Religion didn't appeal to me . . . Now that's all changed,' exclaimed a brother. 'I was turned out of hospital as incurable (T.B.) . . . Now I am completely cured.' Twice this sister got to her feet, but so did others! Thank God for 'such a cloud of witnesses' in East Ham."

Poole. Scenes of enthusiasm were witnessed on Good Friday when a great Foursquare Rally was conducted at the Liberal Hall, Poole, by Pastor G. H. Tullett. Believers came in from Parkstone, Wimbourne, Verwood, Winton, and the outlying districts, to exalt the Name of Him "who gave Himself a ransom for many." The afternoon meeting was a communion service. The power of God descended upon

the meeting as we partook of the emblems and as the meeting came to a close there ascended to the Throne of Grace a great volume of praise for the "once for all" sacrifice. This meeting was followed by a tea and then preparation was made for the evening service. The crowds flocked in expecting to meet with God—and praise God, we did. A message was delivered by Mr. Pike, who conducts the services at the Wimbourne assembly, a message full of the glorious truths of the Foursquare Gospel. The Spirit of God was convicting of sin as the Word went forth. This was followed by a message to God's people by the Pastor on the return of the Lord. As the meeting proceeded the hearts of all present were filling to the brim and at the close there was an overflow of the wonderful joy of the Lord and a volume of heartfelt praise ascended to the Throne such as has never before been heard in the town of Poole. We give God the glory believing that still there's more to follow.

Rochester. God has truly blessed the efforts of His servants, Pastor and Mrs. Charles Kingston, at the new Elim Tabernacle in Star Hill, during those all too short three weeks following the opening of the church by Principal George Jeffreys. Nearly 50 souls have been saved and there were several remarkable cases of healing. In one case a woman was wheeled into the afternoon healing service suffering from spinal trouble and other complaints. She had been an invalid for years. Whilst being prayed with the power of God fell upon her and she got up out of the chair and walked up and down the church. The same week the invalid chair was sold and to-day the woman is a wonderful testimony to the healing power of God and is the talk of all the district round about. Another dear sister came to one of the services suffering from rupture and another internal trouble. She was under the healing power for about three hours and by that time was completely healed and was able to do without a truss she had worn for years. Truly "God is just the same to-day." The outstanding feature of the mission was the series of Chart Talks given by Pastor Kingston on the second advent of the Lord by which the saints were edified and made ready for this great event to which we are all looking forward. Another characteristic of the mission was the number of loved ones of members of the assembly who were saved. Many of them having been prayed for for months and even years. Truly "God has done great things for us wherein we are glad."

Springbourne, Bournemouth. A remarkably unique missionary farewell meeting was held in Elim Tabernacle, Victoria Road, on Wednesday, 25th April to bid farewell to two very highly esteemed members of the church and of the Crusaders, Miss Lillian Marshall and Mr. Logic, who set sail the Saturday following for Egypt, there to join Miss Marshall's sister, who is already on the field. The meeting was of an intensely interesting and varied character. Pastor J. Morgan from Ilford during the first part of the meeting presented the Crusaders and Pastor and Miss Henderson with a most beautiful banner, elaborately and carefully worked by Miss Jesse King, one of the Springbourne Crusaders. Pastor Morgan in presenting the banner gave a beautiful message on "the banner of the Cross." Miss Henderson on introducing Miss Marshall as the next speaker, spoke on the loss she and her brother personally would sustain in their ministry in Springbourne, through the departure to Egypt of Miss Marshall and Mr. Logic from their midst. She went on tenderly to plead with the church to support them in every way possible, but above all in prayer, not only now, but right through the days and years if Jesus tarry, that God should spare them to work for Him out in Egypt. Miss Marshall then told the meeting in a very beautiful and interesting way, how God

THE ELIM EVANGEL

had called her to join her sister out in Egypt, and how the way had been opened in a marvellous manner for her to join her sister at last. Pastor Henderson endorsed what his sister had said of the loss they so keenly felt as a church. He then passed on a short inspiring word of comfort to them from Joshua 1. 7-9. Mr. Logie was the last speaker and very beautifully he told how God had called him to be His representative out in Egypt. His short message like that of Miss Marshall's had such a ring of sincerity with it, that it went right home to every heart present in the crowded meeting. The Springbourne people showed at the close of the service how deeply the missionary fervour has gripped their hearts and how very appreciative they are of the sacrifice the dear missionaries are making by subscribing £14 as a parting gift to Miss Marshall and Mr. Logie. The prayers of the readers of the "Elim Evangel" are requested for these two young people who have gone forth to carry the glorious light of the Foursquare Gospel to those who sit in darkness.

EASTER CONVENTIONS.

London. The London Convention meetings were held simultaneously at Elim Tabernacle, Clapham, Elim Tabernacle, East Ham, and the spacious Friends' House, opposite Euston Station. The speakers included Principal George Jeffreys and Pastors E. C. W. Boulton, P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter, P. G. Parker, B. J. Russell, P. Le Tissier, Pastor and Mrs. George Kingston, and Miss B. Terrell.

From the first meeting to the last, the presence of the Lord was felt, and His power was manifested. The words of Ruth 1. 6 come to us—"For she had heard how that the Lord had visited His people in giving them bread." This truly has been the testimony of many of the saints. God indeed has been visiting His people in giving them bread, and many came together to partake, and His power and presence were felt in a marvellous way. We were led in and out through the blessed avenues of God's Word, and were made to drink at the hidden wells of water, and truly with joy did we draw water from the wells of salvation. Again, like one of old, we were ascending the ladder set up from earth to heaven, and had a glimpse into heaven itself. We thank God for the many speakers through whose instrumentality blessing was brought to our souls. Many testified to blessing received, and many were the Hallelujahs and Amens, not to speak of the happy expressions on the faces of the saints. As one speaker said—"They had the Elim expression." It was a real time of refreshing, and after each meeting we went away stronger having been built up in our most holy faith, and rejoicing in the fulness of the glorious gospel. Every message was anointed by the Holy Ghost. The signs followed in every meeting. Souls professed salvation, and bodies were healed. A sister who could not hear one word of the message was prayed for and the ears of the deaf were unstopped, in the evening meeting she heard every word.

Many received the Baptism, according to Acts ii. 4. In one service nine received—amongst them a sister who had laboured for the Lord for many years in Madagascar.

In the meetings in the Friends' House alone over one hundred souls decided for Christ. It was a wonderful Convention, and a deep work was wrought in the hearts and minds of believers, as they were confirmed in the great foundation truths of the Foursquare Gospel. We shall never forget Easter, 1928—days of heaven upon earth.

Belfast. The annual Easter Convention was held in our beautiful new Foursquare Gospel Tabernacle, in Ravenhill Road, and our experience of Conventions held in this building is that the last is always the best. Truly the Lord is manifesting His presence in this corner of His vineyard in a marvellous way. Souls being saved, bodies being healed, and the gifts being poured out upon His waiting and obedient children. Glory be to His wonderful Name!

An hour's prayer meeting preceded our opening service on Monday morning and it was most encouraging to see the number of sisters and brothers present at this meeting and the earnest manner in which they addressed their petitions to God. The absolute freedom obtained, augured well for the meetings which were to follow and praise the Lord our God is no disappointment—He hears and answers the prayers of His believing people. It was delightful to see the number of friends from the surrounding country districts at the first service when there was a splendid and inspiring Easter address given by Miss Dougherty. The singing of that grand old Easter hymn:—

Low in the grave He lay—
Jesus my Saviour

with the congregation sitting, then when they came to the chorus

Up from the grave He arose
With a mighty triumph o'er His foes

the whole congregation rising to their feet as one man and singing with a note of victory in their voice—left no doubt in the mind but they were worshipping a risen and exalted Saviour. The second and third services were equally well attended and the ministry of the Word by Pastor R. Mercer, Evangelist W. Kelly and Mr. Strahan (Ballymena) was highly appreciated by that large audience, so that it was a time of feasting and rejoicing in the presence of the Lord from morning till night throughout the whole Convention.

On Tuesday afternoon we had a baptismal service when thirty candidates on confession of their faith passed through the waters of baptism in obedience to our Lord's command, Pastor Mercer officiating. This service was most impressive, as also was the service again in the evening when the Word was ministered by Evangelist Strong and Pastor R. Mercer.

On Wednesday evening, at the concluding service, the enthusiasm was nothing abated and a glorious address was delivered by Evangelist W. Kelly. Praise God for evidence that in Northern Ireland there is a company of people willing and anxious to go on to know more of the Lord whom they own and serve.—J.B.

Glasgow. "Showers of blessing"—this was the verdict of the saints who attended the three days' Convention held in St. Mungo Hall on Saturday, 7th April and Easter Monday, and in Woodside Corporation Hall on Easter Sunday. The Convenor was Pastor J. Smith, who is now in charge of the work in Glasgow, and who has already endeared himself to the Glasgow saints. New friends were welcomed in Evangelists W. Uprichard and S. Gorman from Ireland. It was a great privilege to sit and listen to the ministry of the Word by these dear brothers, it was spoken with power and unction from on high, it was none other but the gate of heaven to our souls. Good enthusiastic crowds attended the services, people came from all districts of Glasgow. Healing services were held during the three days and the power of God was in the midst; we believe definite healings took place. The singing of the hymns and choruses was an inspiration.

Although the Convention only lasted three days, many testified to having received much blessing. We praise God for this time of spiritual deepening and go forward with a greater determination than ever to stand for the Foursquare Gospel.

—J.R.C.

Merthyr Tydfil. Convention meetings were held from Saturday, 7th April to Wednesday, 11th April, and it was a time of real refreshing from the presence of the Lord, whose Word was declared with power. The fall of man, the Cross of Calvary, the resurrection, and the second coming of Christ were wonderfully portrayed by the two young Evangelists, Messrs. T. J. Davies and F. J. Legg. Much blessing was experienced by the saints, souls were saved and backsliders restored.