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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. 17

APRIL 22, 1932

Twopence

SAVIOUR

## Principal GEORGE JEFFREYS IN SCOTLAND.

### SOULS, HEALINGS, BAPTISMS AT PERTH CITY HALLS

The brief visit of the Principal to Perth was blessed of God in the salvation of souls and healing of bodies. Although the congregations were unusually small, being chiefly Christian, the people revelled in the ministry of the Word. Right at the first Divine healing service, as the Principal laid hands upon those who were seeking God, one definitely received the baptism of the Holy Spirit according to Acts ii. 4. Over thirty decided for Christ, and some testified to receiving healing in answer to prayer. At the closing service of the short campaign, tears were to be seen on the faces of some who begged for a return visit as they said Good-bye.

### AT AYR TOWN HALL

Glorious scenes of revival are being witnessed in the present campaign at Ayr. At service after service souls are saved and remarkable healings are being witnessed. Right at the first service a sister who was paralysed on one side, and had lost control of her limbs, was instantaneously healed. As soon as the Principal laid on hands she came under the power of God, and every trace of the paralysis disappeared. She walked out of the service healed, and perfectly sound in every limb. One well-known sister who attends the meetings at Ayr is Mrs. Campbell, who was wheeled about the town in a carriage for 3½ years previous to her remarkable deliverance in the Principal's campaign at Paisley five years ago. Her testimony has been the means in God's hands of bringing souls to Christ, and establishing the Foursquare Gospel Testimony. There is real Holy Ghost enthusiasm in the meetings, and the people praise God for His wonderful works. The stream of salvation and healing is flowing freely, and there is the shout of the King in the camp. The revival services are being continued by Pastor Le Tissier and Evangelist Johnson in the Y.M.C.A. Hall, while the Principal and Party are conducting the announced week's meetings in the city of Edinburgh.

COMING KING

"I will come again."

John XIV. 3.



BAPTISER



"I am come that they might have life."

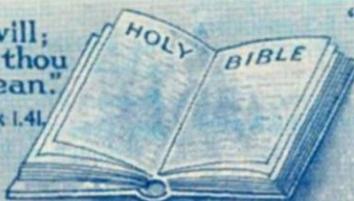
John X. 10.

HEALER



"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.

April 22, 1932

No. 17

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## SUMMER HOLIDAY HOMES!

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

ELIM GUEST HOUSE, 45, Sussex Square, Brighton.

BETH-RAPHA, Glossop, Derbyshire.

For particulars apply to the Superintendent at the respective addresses.

SEABURY, Worthing, from July 28th. (Applications to Elim Woodlands)

ELIM CAMP, Brighton Downs, from June (Applications to Elim Woodlands).

## SUMMER BIBLE SCHOOLS

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

July 2-16. GLOSSOP. Beth-Rapha.

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

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

WHIT-MONDAY, 1932

Foursquare Meetings for a great

# PENTECOSTAL OUTPOURING

in the

ROYAL ALBERT HALL

LONDON

Principal GEORGE JEFFREYS

will speak on the Outpouring of the Holy Spirit & Miraculous Gifts of the Holy Spirit at the three services, 11, 3 and 6.30.

Intercession meetings are being arranged for those who are seeking an outpouring of the Holy Spirit.

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

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.

**DAY VISITORS TO LONDON.**—Eight or more travelling together from one station, and returning the same day, may obtain return tickets at a single fare for the double journey.

## LONDON WHITSUNTIDE CONVENTION

The annual Whitsuntide Convention will be held from

WHIT-SUNDAY, MAY 15th to THURSDAY, MAY 19th

Services simultaneously at Elim Tabernacle, Park Crescent, Clapham, and Elim Tabernacle, Central Park Road, East Ham. Whit-Sunday, 11 and 6.30. Tues., Wed., and Thurs., 7.30.

**Speakers include:** Pastors J. Smith, W. G. Hathaway, H. A. Court, J. Lees, and W. G. Hawkins.

**ACCOMMODATION.**—Those requiring accommodation should write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

## PRELIMINARY ANNOUNCEMENT OF

# Ninth Annual Whitsuntide Convention

at

LETCHEWORTH GARDEN CITY

(35 miles from King's Cross)

Watch this page for further particulars

GREAT

# FOURSQUARE GOSPEL CONVENTION

IN THE

TOWN HALL, BIRMINGHAM  
ON WHIT-MONDAY

Full particulars in next issue

## KENSINGTON TEMPLE

Kensington Park Road, Notting Hill Gate

Mr. JOHN LEECH, M.A., K.C., gives a series of prophetic lectures on the Book of Revelation, for 6 Sundays, April 3rd to May 8th, at 11 a.m.

Pastor JAMES McWHIRTER. Sunday evenings at 6.30.

Also Wednesdays at 3.30 and 7.45 and Fridays at 7.45 (the Weekly Rally), when Pastor McWhirter speaks on the Signs of the Times.

# 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. 17

APRIL 22, 1932

Fridays, Twopence

## Fixedness of Purpose

By Mrs. C. NUZUM

**I**N Jeremiah xxix 13, God declares that when people seek Him with the whole heart they shall find Him. In the next verse He repeats, "I will be found of you." So many people say they will try to get things from God, and such people seldom get what they desire.

There are things God has not named in His promises to us, and in regard to these we should always ask God to give them to us if it is His will. But the

### THINGS GOD HAS OFFERED US,

promised us, and that Jesus has purchased for us should be sought with the whole heart and with a fixed purpose never to relax until we attain to them.

Andrew Murray says faith is setting our wills to receive what God wills for us. Spurgeon said when he wanted something he searched the Bible to see if God had promised that thing or done it for someone, and if so he laid hold of God for it for himself. This is beautifully shewn in the woman of Canaan, of Matthew xv 22. Mark tells us that this woman heard of Jesus and no doubt she heard that He cast out demons. So she besought Him to cast the devil out of her daughter. "But He answered her not a word." Jesus acted as if He did not hear her, or was not at all interested in her prayer or need. That woman had come to get something, not just to make a trial or effort, and she did not go away. What do you do when you pray and Jesus does not answer or seem to care? Have you cried out to God, and had those nearest to Him, who knew Him best, and were most spiritual, unite with you, and received discouragement instead of the answer to your prayer? Jesus said, "I am not sent but unto the lost sheep of the house of Israel" (Matt xv 24). The woman was a Gentile, and what Jesus said meant, "I am not sent to help you." When I read that, I think if it had been myself I could not have held on. But that woman

### CAME TO GET SOMETHING,

and no refusal or discouragement could make her go away without it. Matthew says that when Jesus said He was not sent to her, she worshipped Him, and Mark says she "fell at His feet" (Mark vii 25).

Oh, when all else fails let us not cease to worship Him. The Bible tells us that the Father seeketh worshippers (John iv 23). And "if any man be a worshipper of God, and doeth His will, him He heareth" (John ix 31).

She not only worshipped, but also humbled herself, got down low at His feet and cried, "Lord, help me" (Matt xv 23). Not as duty, but in grace—"You say you were not sent to me, but as a matter of grace, O Lord, help me because of Thy grace." God says, "Come boldly unto the throne of grace, that we may . . . find help" (Heb. iv. 16). When we rely solely on His grace we shall obtain help.

But she had to meet another rebuff. Jesus said, "It is not meet [right] to take the children's bread, and to cast it to dogs" (Matt xv 26). "Before honour is humility" (Prov xv 33). She humbled herself as low as a person could, at His feet, on the ground. Jesus humbled her still lower, down with the dogs. Had she rebelled at this, she would have lost all, but she quickly, cheerfully,

### ACCEPTED THE DOG'S PLACE,

but claimed the dogs' privilege, and contended for the crumbs, she would not go away without what she came for. She also complimented the fulness of Jesus' supply, what she asked was only a crumb when compared with His great abundance. She also recognised His goodness, He would not make His children gather crumbs from the floor, but would feed them at His table as they needed. What encouragement to God's children to come to Him for all their needs, because He said it is the children's bread. What parent will refuse his children bread, even though he refuse them other things? Jesus said, "If you who are evil give to your children, how much more will your good heavenly Father give to His children. What encouragement to ask!"

Well, God giveth grace to the humble, He heareth those who worship Him; He admires faith, and He rewards those who will not be turned away. See His admiration "O woman, great is thy faith!" (Matt xv 28). Satan's masterpiece of deception is to make

saints think they cannot believe until God puts His faith in their hearts. When God does that it is so glorious, but Jesus said, "He that believeth not shall be damned" (Mark xvi 16). If people could not believe until God put His faith in them, then God would damn them because He failed to give them His faith. Who would dare think such a thing of our holy, loving God? This lesson is wonderful

#### PROOF TO THE CONTRARY.

This woman was an unsaved heathen, because Jesus called her a dog. God's children are sheep, not dogs. She did not have the faith that is the fruit of the Spirit. She did have the "measure of faith" (Rom. xii. 3) that God says He has dealt to every man. Her faith was great because she used it all for God, just as Jesus said the mite of the widow was more than the much that the rich cast into the treasury, because she gave all she had. Just so this woman used all the faith she had. "It is accepted according to that a man hath, and not according to that he hath not." See how she used her faith. She listened, she heard. "Be swift to hear" (James i. 19). She left all and went to Jesus. "Whosoever . . . forsaketh not all that he hath, he cannot be My disciple" (Luke xiv. 33). Have you forsaken your thoughts, words, ways, beliefs, opinions, customs, habits, will, plans, desires, choices, sin, self, the world and the flesh?

Her faith pressed harder when hindrances came. Does yours? The more she was repulsed the closer she drew to Jesus. Do you? She refused to see herself and what she was, but saw only Jesus and what He was. "Looking [not once, but gazing] unto Jesus" (Heb. xii. 2). Her faith held steadily because Jesus had done this for others. "The same . . . for ever." "There is no respect of persons" with God (Col. iii. 25). Her faith would not let go of Jesus. "Cleave unto the Lord" (Acts xi. 23). Her faith worked by

#### LOVE THAT CLINGS.

Her faith was humble, even as a dog she deserved nothing. Her faith took hold of One who gives to the undeserving. Her whole being was set to have this thing, and to get it she disregarded reputation was willing to be a dog. She cared not for comfort, rest or ease. All other things were secondary. This thing was first, yea, all. Her whole heart was in it. Her faith came to God's "Now." Hear Jesus say to her, "Be it . . . as thou wilt" (Matt. xv. 28). Has Jesus changed? Did He love that heathen woman more than He loves His own children? Would you like to have Him call your faith great, and tell you, "Be it as thou wilt"? Then use your measure of faith that God has given you to do the great things she used hers to do. Sometimes God gives burdens, groanings, weepings and a spirit of supplication, but this woman had none of these. Let us see what the faith Jesus calls great, does. Great faith will not be discouraged when it seems to be unheard, denied or refused. It will believe that because God is unchangeable He will do again what He has done, and because He is no respecter of persons He will do for

me what He has done for others. Great faith relies on the grace that will cause God to do more than He has promised. It sees no limit to God's abundance of supply and willingness to do. Great faith sees no time but God's "Now," and

#### WILL NOT STOP, REST OR GO AWAY

until it has what it seeks. Great faith sees God so good and His grace so great that He will overreach all obstacles and grant the request. Great faith sees Jesus only and refuses to see or recognise hindrances. Great faith forgets all other things and holds this one thing up to God. "If two of you shall agree . . . as touching anything [one thing among many] . . . it shall be done" (Matt. xviii. 19). Great faith holds on alone after those who have helped them pray have ceased, as the disciples did. Great faith is always humble and always worships and refuses to waver or doubt, but stands steady.

The tiniest little faith becomes great when used as this woman used hers. Jesus said that faith as big as a mustard seed suffices. The men with two and five talents doubled them by using them, and Paul wrote, "Your faith groweth exceedingly" (II. Thess. i. 3).

Jesus will always say to great faith, or to the faith we have, if we use it in the great way this woman did, "Be it as thou wilt." God will accept what you have, and not demand of you what you have not if you use what you have aright. Jacob had the same fixedness of purpose, and said to the angel, "I will not let thee go, except thou bless me" (Gen. xxxii. 26). Jacob got all he asked for and an abundance more, and so will we if we hold fast and see that our lives are right with God.



# Concise Comments & Interesting Items

The world was staggered at the news of two millionaire suicides on the 12th and 14th of March, respectively. Mr Ivar Kreuger had built up a colossal business out of the tiny match. His activities were world-wide. The affairs of the concerns he directed had a stock valuation of £160,000,000. But the world-wide depression had reduced their real value to an alarming extent. The man of millions made frantic attempts to borrow more millions to carry him on. But when he failed his courage also failed, and he ended his life with a pistol shot. On earth he was known as the Match-king. What is he now?

The following day the Kodak King ended his life in a similar way. Mr George Eastman was the founder and principal shareholder of the Eastman Kodak Company. Mr Eastman had given much money away in philanthropy. He shot himself in the head, leaving a note which said, "To my friends, My work is done. Why wait?"

Believers and unbelievers will see in both these instances the mockery of money. Money cannot satisfy any heart—even giving away money to help others cannot satisfy. It is only in Christ that millionaire and pauper can find rest for their needy lives.

The Soviets have changed the Isaacs Cathedral in Leningrad into an Anti-Religious Museum. One of their blasphemous pictures shews a capitalist, a king, and a priest upon the Bible. The suggestion is that poor-robbing rich men, autocratic kings, and hypocritical priests have all arisen because of Bible teaching. One hardly knows whether to be indignant or to weep over the tragic delusion of Soviet Russia.

The length of eternity—which is really a contradiction in terms—has been recently calculated in the following manner.

"How long do you suppose it would take you to count a billion? A pin manufactory which makes one hundred pins in a minute, if kept at work night and day, would only make fifty-two million pins in a year. Enormous as this number is, the mill must work twenty thousand years, without stopping night or day in order to turn out a billion pins. What a vast sum, then, is a billion, it is beyond our reach to conceive of it. And yet when a billion of years shall have passed, eternity will seem to have just begun. How important then is the question: Where shall I spend eternity?"

Dr H W Frost, D.D., well-known in connection with the China Inland Mission, has been asked this question:

"Does God's indwelling presence sometimes cause the Christian to shout aloud for joy or weep aloud for sorrow, or manifest a person's feelings in some other open and emotional way?"

Part of his answer will interest us all. "My deduction from the above is this: Quench not the Spirit, as to oneself (I Thess v 19). Forbid not the Spirit, as to another, even though that other should speak with tongues (I Cor xiv 39).

But do not imagine that there is any virtue in breaking silence and shouting aloud (I Corinthians xiv 32, 34). Do not imitate anyone, but be natural, for the way which God takes with one He does not necessarily take with another (I Cor xiv 30). And finally, keep humble (I Peter v 5) and make sure, whether in the family or a

public meeting place, that all things are done decently and in order (I Cor xiv 40), and for the edification of those who hear you (I Cor xiv 26) "

"Living Radios"—such is the heading of an editorial in the "Pentecostal Evangel." It is so thought-provoking that we give it:

"Scientists are telling us that everyone of us is like a radio, and that from each part of us there are radio rays emanating, waves that can be measured with exactness. A machine has been invented that looks very much like a radio receiving set, only instead of having one dial it has a series of dials. An instrument attached to this machine is placed close to the one being examined—it does not have to touch—and the exact radio activity of the various organs of the one being examined registers on the machine. By what is registered on the machine it can be seen what organs are normal, what are abnormal, and what are subnormal. It is claimed that a more accurate diagnosis can be made by this machine than by any other known method. What do we learn from these facts? That both by night and day there is going forth from us something unseen but yet absolutely real. We read the following item in a newspaper a few nights ago, 'According to Dr Alexander Gurwitsch you are giving off invisible rays much like ultra violet rays, and they affect all living things near you.' If that is true in the natural, how much more in the spiritual. 'He that believeth on Me, as the Scripture hath said out of his innermost being shall flow rivers of living water.' "

## God's Property

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

*Ye are not your own, for ye were bought with a price therefore glorify God in your body*  
—I Corinthians vi. 19, 20, R.V.

*Moreover you are not your own masters, you are bought, and the price was paid*—XXth Century N.T.

WILL a man rob God? Yes, millions are robbing God by withholding from Him what belongs to Him. He claims us for His own. "Ye are a people of God's own possession" (R.V.) But every Christian will say, "I have given my heart to God, what more can I do?" This often means that one has secured a mansion in heaven, or eternal life, by simply believing.

Yes, but what about the habits of life? Do they adorn the Gospel of Christ our Saviour, and cause men to

### GLORIFY YOUR FATHER

who is in heaven? This cannot be so unless you have made a full surrender of your whole being, body, soul, and spirit to God.

The first essential is to become honest, by ceasing

to rob God of that which belongs to Him. Many come to God for healing, and do not get it, because they are not fulfilling this primary condition, as given in Romans xii 1. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, which is your reasonable service" (or "spiritual worship," R.V. margin). This means a purging of the flesh from all defilement, henceforth touching no unclean thing (II Cor vi 17).

Let every man judge himself, so that he may not be judged of the Lord. "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world" (I, Cor. xi 31, 32).

It is because of this chastening that "many are

weak and sickly among you, and many sleep"—that is, die before the time appointed by God for them (verse 30).

If the body is not surrendered to God, and there is uncleanness in our lives, or any sin against the body, one ought not to expect healing from God, but rather the judgment which comes upon those who are eating the bread and drinking the cup of the Lord unworthily (verse 27). No blessing can then come to you at the Lord's table, but chastening, though even the chastening will be for your good, if you are exercised thereby, so as to become a

#### PARTAKER OF HIS HOLINESS.

Apart from this we can never know what it means to have God set up His temple in our hearts, as He says:

I will inhabit them and walk about in them, and I will be their God, and they shall be My people. Therefore come out from among them, and separate yourselves from them, and touch no unclean thing, and I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters (II Cor vi 16-18)

The body is intended to be "a member of Christ—a sanctuary (ἱερόν) of the Holy Spirit." Sins against the body are for this reason most heinous, for if any man defile the temple of God, him shall God destroy.

Shun all immorality. Every other sin that men commit is something outside the body, but an immoral man sins against his own body (I Cor vi. 18)

On this account also we should abstain from hurtful foods and drinks, intoxicants, and tobacco. Both these latter are poisonous, for nicotine is poison, and the word *intoxicant* is derived from the Latin *toxicum*, meaning "poison." Can we expect God to heal us, when we are taking poisonous drugs? These are logical reasons why some do not get healing. Do we glorify God in our bodies when we are abusing them by introducing poisons into our bodies? Have we any right to use God's property in this way?

And not only our bodies, but the whole of our threefold being belongs to God. Weymouth ren-

ders Romans xii 1. "I plead with you therefore, brethren, by the compassions of God, to present all your faculties to Him as a living and holy sacrifice." And no doubt the sacrifice of the body must include our mentality. Every thought of our hearts is to be brought into captivity to the obedience of Christ (II. Cor. x 5)

We are to forsake our own thoughts, and receive

#### THE THOUGHTS OF GOD,

which are as high above our thoughts as the heavens are higher than the earth (Isaiah lv 8, 9).

By taking in His thoughts through waiting upon Him, in the secret place we can speak out His words, which are infallible, for they cannot return unto Him void but must accomplish His pleasure, and prosper in the thing whereto He sends them (verses 10, 11). In this manner He puts His words in our mouths, so that we become mouthpieces for God—instruments for God to speak through (Jer i 9). For then it is not ye that speak, but the Spirit of your Father that speaketh in you (Matt x 20). This is the test of those who are really sent of God that "he whom God hath sent speaketh the words of God" (John iii 34). He that speaketh from himself seeketh his own glory so that we must yield our members, the mental as well as the physical, to God, that we may be altogether vessels unto honour, sanctified, and meet for the Master's use, prepared unto every good work (II Tim. ii 21)

We cannot abide in Christ until we take His yoke upon us, and become truly His disciples, who hear His voice speak within them, and know His voice, so that we take step by step with the Spirit.

This is the cause of so many fruitless prayers, that we have not yielded our members, and are robbing God of that which is His own property, and cannot abide in Christ so as to be kept from all sin, and so "to ask whatever we like, and it is done for us" (I John iii 22)

Moffatt renders John xv 7, "If you remain in Me, and My words remain in you, then ask whatever you like, and you shall have it."

## Soul-winning Tract Distributor's Testimony

**A** CERTAIN tract distributor in a great city, who during the past four years has passed out personally an average of a thousand leaflets per month, declared recently that an average of only two per cent have refused to take them, "although many must have been offered to Roman Catholics, Jews, and Communists. The inevitable conclusion is that the great majority of people will still accept civilly the printed Gospel that is civilly offered. It is often immediately read, but is generally put in the pocket, and I have not seen one in a thousand torn up or thrown away."

And then he adds this significant comment: "The world is not evangelised, even in 'Christian lands' because nearly every one leaves the distasteful duty of testimony to others."

The Lord is "not willing that any should perish," but alas! how many of His children, even of those who profess to be looking for His coming, seem willing that all should perish! Does not their indifference and lack of soul travail for a lost but largely reachable world seem to indicate this? How many members of even the true Church of Christ are willing to humble themselves enough to engage in this, one of the most fruitful of all lines of soul-winning activity? Ah, brother, don't say that you are praying for the Lord's return if you are not working for it, for "faith without works is dead." Every soul won to Christ will hasten His coming. The Church needs to be revived in order that the world may be evangelised. Do you need revival in order to perform the distasteful duty of personal evangelism? "He that winneth souls is wise"—*Sel*

# Strength

**I** FIND many people who lay hold of the Lord and get healing, but who remain weak and seem unable to get strength. All that God has provided is obtained from Him in the same way—by repentance, obedience and faith. "My God shall supply all your need" applies to strength as well as to healing, and He supplies it in the same way and with the same willingness—strength for spirit, soul and body. Jesus bore our infirmities (weaknesses) as truly as He bore our diseases, and for the same purpose—that we might be freed from them. Because He bore them, we do not have to bear them. He does not want us to bear them, and He is delighted when we rise up and

## REFUSE TO BEAR THEM.

"Neither give place to the Devil" applies to weakness as much as to sin and sickness. Weakness is a part of the curse as truly as pain is, and Christ hath redeemed us from the curse, all of it. He is not only the Redeemer to buy us back from the curse, but also the Deliverer to set us free from all the curse, and He longs to "see of the travail of His soul" (the results of His sufferings) and be satisfied because He sees us have the benefits of it.

Psalm xxix 11 says, "The Lord will give strength unto His people." But some of His people are not strong. I. Corinthians vi 20 commands us to glorify God in our bodies; a weak body does not glorify God. God created man in His own image, and "in the Lord . . . is strength." So weakness is a part of the curse that Jesus bore for us. Christ redeemed us from weakness at the same time as from sin. Again and again in the Bible we are commanded to "be strong." Another text says, "The people that do know their God shall be strong." Isaiah xxvii 5 says, "Let him take hold of My strength." In Acts iii 16 we read that the Name of Jesus, through faith in that Name, made a man strong who had never been strong before in his life. That man took the strength of God (not natural strength, but God's strength) and got it by faith. Just as the body has a hand of flesh that lays hold of material things—takes and holds fast to them, even so the spirit has a hand of faith that takes hold of the things that God offers and holds fast to them. How often God begs us to take things! How shall we do it? The hand of flesh feels what it takes, but the hand of faith does not depend upon the senses, it depends solely on the Word of God. Did God give it, and say, "Take it"? If so, faith lays hold of it and knows it has it—not because, like the hand of flesh, it feels what it has taken, but because

## THE GOD WHO NEVER MOCKS,

deceives, or changes, said, "Take it." Faith can say, "I did take it, and therefore do have it now, even though I cannot see, feel or find it as yet." Then God says, "Hold fast that thou hast," by never once doubting that you really have it. Then Joel iii 10 says, "Let the weak say, I am strong",

not the strong ones to say this, but the weak ones. Not, "I shall be strong," but "I am strong now." Not say it after you get strong, but say it while you are weak. Of course, you are to think it and believe it, but also to say it, because Mark xi 23 declares you shall have what you say, if you do not doubt, and Jesus said, "Be it as thou hast believed." As you thus obey God, you will have the experience of Hebrews xi 34, "Out of weakness were made strong." This is what Paul meant when he said, "When I am weak, then am I strong,"—not his own strength increased, but his hand of faith took hold of God's strength, and he had, as one translation puts it, "the strength of dynamite."

Psalm xli 3 says that God will strengthen them even on a bed of languishing. God also declares that according to thy days, thy strength shall be. If to-day is harder than yesterday, God has pledged me more strength. Yea, sufficient strength for all my need. God says, "My strength [not your human strength] is made perfect in weakness." In Isaiah xl 31 we read, "They that wait upon the Lord shall exchange [margin] their strength." That means, they will give God their puny strength, or their utter weakness, and get in return His strength, because the Bible says He gave Himself for us, and the exchange is as perfect as when you lay your shilling upon the merchant's counter and take your sugar. It is when we

## EXCHANGE OUR STRENGTH

or weakness for His strength, that Philippians iv 13 is true—"I can do all things through Christ which strengtheneth me."

God sees our great need of His strength, and calls, "Awake, awake, put on thy strength." When God has so gloriously provided that we may have His strength, and we do not take it, it seems that we must surely be asleep or we would avail ourselves of this marvellous provision. When people are asleep they see things in a dream, and even desire them, but remain inactive. Is not that just what people are doing about this wonderful strength that God offers them so freely? Psalm lxxxiv 7 says,

"They go from strength to strength," shewing that there is no limit to the strength that God will give us. Weakness and weariness flee as you believe you have God's strength, rest, and refreshing. But you may say, "Jesus Himself was often weary, and therefore we must not expect to be free from weariness." Yes, and Jesus was made to be sin for us, but it was in order that we might be freed from sin. Jesus could not free us from anything unless He bore it in our place. He bore our sin, sickness, weakness and weariness in order that we might be free from them all. Jesus said "I will give you rest"; "Take My yoke . . . and ye shall find rest." And His rest shall be glorious. Why not take His rest the moment we feel the least weariness, instead of

bearing it a while and then taking it? We take deliverance from sickness the moment it attacks us. Let us do the same with weariness. I pray for rest for people just the same as for healing. If they believe for it, they get it. I have seen extreme weariness leave people as quickly and as surely (when by faith they took His rest) as pain does, and I have often experienced the same myself. We are "risen with Christ," and are therefore to have "newness of life" in Him. God says He will work in us with the same mighty power which He wrought in Christ when He raised Him from the dead, if we will only believe for it (Eph. 1:19, 20). The Spirit of life put power from heaven in Jesus' body, and will put the same in our bodies because the same power will do the same work.

#### WEAKNESS FLEES AWAY

as you believe you have His strength and act your faith by doing things before that were impossible to you. I have often left my room feeling too weak to begin my work, but as I believed I had Christ's

strength, I have worked hard all day and until ten or eleven at night, and retired feeling strong.

But God says, "The fiery trial . . . is to try you." There is no escape from it and it will be fiery—will hurt you. The weakness and weariness may seem greater, overpowering, but as you never waver or doubt that you have the Lord's strength and rest, the weakness and weariness will go because God has said that everything shall bow (yield submission) at the Name of Jesus. We are made partakers of the Divine nature. The Lord is my strength. "I will give thee rest" (Exodus xxxiii 14) —C N

#### ANONYMOUS GIFTS.

Our thanks are extended to those who have sent anonymous gifts as follows:

For the Work in General: Northian, 5/-  
Royal Albert Hall Demonstration, Wimbledon, £1, Croydon, 2/6, London, W C 1 (Matt vi 3), £1  
Foreign Missionary Fund, Ealing, 10/-, Croydon, £1, Coventry, 10/-, Lancing, 5/-  
World Crusade, Hastings, £1

## Healed at Principal George Jeffreys' Brixton Campaign

**L**ESS than three years ago I knew nothing of this glorious Foursquare Gospel, nor of Divine healing, yet how I needed both! I was an Anglo-Catholic, but had no personal experience of the new birth. Physically I was very much in need of healing, but doctors said they could do nothing. One eye was useless, and the other gradually weakening. My left arm was dislocated at the elbow, both muscles twisted, and the bones of the forearm out of place. My left ankle had the main tendon broken, and I was obliged to wear specially made boots or shoes with steel supports. Beside this I had what a London hospital pronounced as incurable catarrh all through my system. With all this I did not feel or look very well.

I came to Brixton where Principal George Jeffreys was conducting a revival and healing campaign. I came out of sheer curiosity as I thought, but I know now that the Lord was leading me. I accepted salvation on my second visit, and after receiving Christ as my Saviour I later went up for healing.

I never hoped for my arm to be healed, for it had been as it was over twenty years, and I was told that

all I could do if I wanted to avoid severe pain was to have it in a plaster case or permanent splint. What I prayed for was that I might have my sight restored. Before the Principal reached me to lay hands on me the power of God fell on me in such a way that I was utterly prostrate under it. While I lay thus before the Lord, I felt unseen hands twisting my arm back into its place, and, praise the Lord, at the same time my sight was miraculously restored. Some time after this as I sat in my bedroom wondering how I could afford a new pair of steels for my shoes, a Voice said, "Can't you trust Me for your foot? I healed your eyes and your arm." I thought for a moment, and then said, "Yes, Lord, I will", and I have never worn other than ordinary shoes since. I have done lots of running about and also standing, in holiday home work, and my foot has never even swollen, and my arm takes all kinds of heavy weights quite easily. The incurable catarrh has gradually gone, and now, praise the Lord, I am in excellent health.

I passed through the waters of baptism at Eastbourne about two months after I was healed, having also been baptised with the Holy Spirit a few days before. To God be all the glory! He heals and He keeps —ALICE MAULE



MISS A MAULE

#### Ezra iv 1-6 OPPOSITION OF ENEMIES

Departed Israelites had been replaced at first with Assyrian colonists, who intermarried with Jewish women and mingled Babylonian superstition with some reverence for the Law. This was the Samaritan race. Alliance with these people would have drawn the returning Remnant into compromise. The huge organic Church unions being undertaken today will undermine doctrine and weaken faith (II Cor. vi 14-18)

# FAMILY ALTAR



## The Scripture Union Daily Portions

**Sunday, April 24th** Zeph ii 1-15

"It may be ye shall be hid in the day of the Lord's anger" (verse 3)

Prayer Blessed Lord, we praise Thee because there is no fear left with us. We do not have to say we may be hid in the day of the Lord's anger. No, Thou hast given us far more faith than that. We know—yes, we know—that we shall be hid in the day of the Lord's anger. The Lord Jesus came to save us from the wrath of God. He Himself endured that wrath in order that we should not endure it. Now, Thou art not an angry God to be feared, but Thou art a loving Father—loving us not for our own sakes, but for Christ's sake. Truly we are rich in Christ. Truly we have been translated from the wilderness of wrath into the promised land of a full supply. We praise Thee because perfect love casts out fear, and this morning, as we look on the Cross we know that we look upon the bridge that has carried us from the land of condemnation into the land of no condemnation.

**Monday, April 25th.** Zeph iii 5-20

"To serve Him with one consent" (verse 9)

Blessed Lord, we praise Thee because the day will come when the people of Israel will serve Thee with one consent. We are glad that Thy chosen people Israel will at last repent of her iniquity in crucifying Thy Son. But we rejoice that Thou hast also created a Church, and Thy desire is that Thy Church shall now serve Thee with one consent. Help us to do it. Grant that the humble manner may be as anxious to serve Thee as the minister. Grant that all Thy blood-washed children may serve Thee gladly. Grant that I may be no exception. May my heart delight to serve Thee. Help me to harmonise perfectly with my brethren and sisters in Christ. Save me from being difficult to get on with. Grant that people may love me because I shall help them to serve Thee better.

**Tuesday, April 26th.** Psalm cv 1-15

"Seek the Lord, and His strength" (verse 4)

If I seek the Lord I shall surely receive His strength. For in finding the Lord I find strength. Did not the Lord make us? Well, then, if He made me, then He must love me, and if He loves me, then He must be willing to use His strength on my behalf. So I will seek the Lord's strength. I am weak, very weak, but the Lord is strong, very strong. So, dear Lord, I seek Thy strength. I seek Thy strength in order that I may do my work in such a way that Thy Name may be glorified. I don't wish to be strong simply to enjoy myself, but I wish to be strong in order to

## Meditations by PERCY G PARKER

enjoy Thee and glorify Thee for ever, and to lead others to do the same

**Wednesday, April 27th.** Psa cv 16-27

"Until the time that His word came the word of the Lord tried him" (verse 19)

The Lord tries us—then delivers us. He wills that we shall be tried. His trial of our faith is in order to narrow our faith down to Himself. But when our faith looks to Him alone, then His word delivers us. The same word which decrees our trial also decrees our deliverance. If this is so then I will not murmur at my trials. I will accept them and remain faithful in the midst of them, patiently waiting for the Lord to say, "It is enough." Then like Joseph God's deliverance will lift me on to some throne where I can rule for Him. My throne may only be an office chair, but wherever God places me I will seek to be like Joseph, causing others to say, "This is a man in whom is the Spirit of God."

**Thursday, April 28th.** Psalm cv 28-45

"Egypt was glad when they departed" (verse 38)

The word "they" in this case referred to Israel. Egypt was glad when the people of God left. Not that Egypt would not have liked to have kept Israel under certain circumstances. They would have liked their continued slave-labour, but they did not want Israel's God. Thus it will be with the world and the Church. When the Rapture takes place, the world will be glad the Church has departed. Not that the world would not have liked the members of the Church commercially—the world is always glad to have any people out of whom it can make money. But the world does not want the Church's Christ—especially the Christ who died an atoning death. So the world will be glad to get rid of the Church, and, well, we shall be glad to get rid of the world! Although we would much rather see the world saved.

**Friday, April 29th.** Psalm cvi 1-18

"The waters covered their enemies there was not one of them left" (verse 11)

Such will be the end of all enemies of God—they will vanish, as far as we are concerned. The enemies of God will have their place in the lake of fire prepared for the Devil and His angels. It is an awful destiny! Maybe to-day, if I pray and watch, I may be able to turn an enemy of Christ into a friend. May be if I am tactful enough, and smile at my neighbour with real love for a brother man, I shall be able to get in a word for my Saviour. Maybe I shall be able to invite him to the meetings,

and then maybe he will have a real meeting with the Saviour. Dear Lord, help me to-day to turn an enemy into a friend. It is better to destroy enemies with love than with water.

**Saturday, April 30th.** Psalm cv: 19-33

"He spake unadvisedly with his lips" (verse 33)

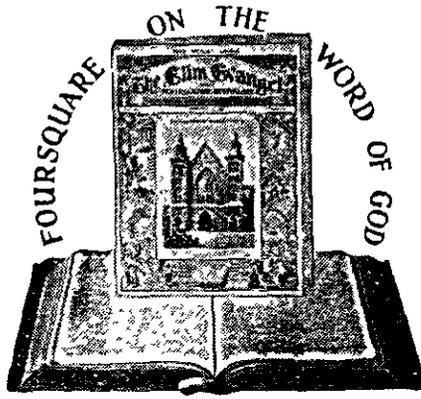
Lord Jesus, if Moses spake unadvisedly with his lips how careful I should be. Moses experienced a much longer training than I have done, yet he failed. Grant that the failures of others may be a lesson to me. Give me Moses' virtues, and save me from his faults. Help me to pray much as Moses prayed, but keep me from complaining. Why should I complain about what people do to me? they did far worse to my Saviour. He told me that I should be despised and persecuted. Seeing I am forewarned, help me to be forearmed, and grant that when the time of trial comes, my lips may only utter those words which prove that the Lord is keeping the door of my lips. Keep my tongue from grieving Thy heart, or from unnecessarily grieving another heart.

## Doing God's Will

A venerable coloured minister who had been pleading earnestly for foreign missions, closed with these words: "Bredren, I've heard of churches dat's dyin' of 'spectability, I've heard of a church where de souls of de people is all shrivelled up with selfishness, and I've heard of lots of churches like a barren desert, with no livin' waters, no waters of 'freshment runnin in 'em, 'cause dey refuse to do de Lord's will. But, bredren, who ever heard of a church dat died 'cause it did what de Lord said? Neber! Neber, bredren! Ef anybody would tell me of such a church in all dis wide universe, I'd make a pilgrimage to dat church, I would climb up its ivy-mantled walls, and to de top of dat temple, and say, 'Blessed are de dead dat die in de Lord'."

## Called—Held—Kept

It is related of the saintly Frances Ridley Havergal that on the last day of her life she asked a friend to read to her the forty-second chapter of Isaiah. When the friend read the sixth verse—"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee"—Miss Havergal stopped her. "Called—held—kept," she whispered. "Well, I will just go home on that, as on a celestial chariot."



## EDITORIAL

### Only Christ.

ONE shock has followed another recently as prominent men have taken their own lives. Following that of two world-known millionaires comes the suicide of Mr Edward Marjoribanks, the MP for Eastbourne. He was only thirty-two years of age, but so brilliant, that some had marked him out as a future Prime Minister of England. But in the midst of a thrilling life he had missed the greatest thrill of all—he had missed Christ. Mr James Douglas, the well-known journalist, has just given a revelation of his inner life. It seems he was originally destined for the Church, but lost his faith and with commendable honesty refused to preach what he did not believe. Yet he now reveals that Christ is the deep hunger of his soul. His words can be summarised in the simple statement, "To miss Him is to miss everything." Mr Marjoribanks missed Him. Oh that a busy world would stop at Calvary, survey the wondrous Cross, and cry out in triumphant faith, "He loved me and gave Himself for me."

### A Common Fault.

WE have just read an illustration which sharply hits a natural weakness. It needs no comment. Some illustrations need explaining—this one does not.

"A minister was passing a certain farm one day, when he noticed a fine rick of hay, just

finished and ready for thatching. He said to the farmer who was standing by, 'That's a very fine rick of hay. Who made it?' 'I did,' said the farmer. 'I made it.' A few weeks later the minister had occasion to pass the farm again. To his astonishment he saw that the rick, through a heavy gale had capsized and fallen to the ground. He went to the farmer, and consoled with him on his misfortune, and again asked, 'Who made the rick?' 'There were several of us,' was the reply."

### Escaping Tribulation.

MOST Christians eagerly desire to escape tribulation. Yet Scripture says that tribulation worketh patience. Tribulation also worketh courage. Rightly accepted trial, persecution, ridicule make us more courageous for Christ. In the midst of the battle we learn to fight. We were recently told of a man who had a dog that was afraid of rats—yet the dog should have been a rat-catcher. The owner therefore caught four rats and put them into a deep tub, and then threw the dog into the midst of them. The rats attacked the dog, but their very attack stirred him up into frenzied activity. At the close the dog remained badly bitten—but the rats were dead. From that time the dog was a terror to rats. He learned to fight by being plunged into the battle. If you are afraid to give out tracts because of what people will say, the best way is to start doing it in the midst of a frivolous crowd of the ungodly. Their taunts will sting you a blush may frequently come to your cheeks, but in the midst of the battle you will become strong. Don't be so anxious to escape tribulation as to learn the lessons that God has for you in the midst of it.

### Joyful Melodies.

IN order to meet the growing demand for music suitable for Gospel vocalists, singing bands, and Crusader choirs, we are publishing from time to time, in addition to the *Elim Songster*, a

series of leaflets entitled *Joyful Melodies*, each one containing at least two pieces. The music is carefully selected with a view to practical use in the service of the Master. Those interested should send for sample copies of Nos. 1, 2, 3 and 4. The price is only one penny per copy.

### Remarkable Conversion.

THE story of a remarkable conversion, and how the Lord used a naval officer, Admiral Studdert, to witness to Byron, has just been brought to public notice through the presentation of a pair of brown leather slippers to the Vaughan Library at Harrow School.

Recording the gift, the *Harrobian* states,

"The Admiral had visited the Vatican with the intention of becoming a Roman Catholic, but, for whatever reason, suddenly changed his mind, and became a Plymouth Brother. He then joined Byron in Athens, and together they spent many an evening in religious controversy. To this naval officer Byron refers somewhat ungraciously as one who 'had a religious kink, and wanted to pray over him.' The slippers, silent witnesses of these spiritual conflicts, have now been added to other Byron relics in the Library."

*The fault-finder does a good deal of work for the Devil for nothing.*

*One of the biggest cowards is the man who is afraid to do right.*

*The purpose of service is to bring blessing to others.*

*We cannot be the instrument in saving others without losing our own lives in sacrifice.*

*As soon as we cease to bleed we cease to bless.*

*Faith that goes forward, triumphs.*

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

# The Deity of Christ

By Pastor W. L. KEMP (*Ulster Temple, Belfast*)

*But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name — JOHN xx 31*

IT is of the greatest importance that we should have a clear conception in these days of the Deity of Christ, especially when we are told by great public teachers that they are yet needing more faith to believe in the Deity of the Lord Jesus. At the very outset I would make it clear that we are not going to indulge in wild guesses, but just take a simple scriptural view of this subject. There are many to-day who believe in a historical Jesus of Nazareth. They acknowledge that Jesus was a man, a man of unspotted character. They even acknowledge that Jesus had a commission from heaven! But they conclude by saying that He was only the son of Joseph and Mary.

In John x 30 Jesus claimed equality with the Father. "I and My Father are one." Christ said that He came from heaven. Not only had He a commission from heaven, not only a message from heaven, but He came from heaven. Again Jesus assumed the right, the power, and the authority to forgive sins (Luke vii 48). From the scriptures referred to we have sufficient proof to draw the conclusion that if the opponents of this vital truth are right in their teaching, then Jesus is made by them to be an impostor, the greatest impostor of history, when He Himself put forth



Pastor W. L. Kemp.

such claims over against their statements. The Deity of our Lord was opposed by Satan, when Jesus made His first appearance in public, and onward through His life, and even on the cross, the great Adversary of souls sought to destroy the truth of His Deity. Matthew iv gives us the account of that subtle satanic *if*. "If Thou be the Son of God, command that these stones be made bread", "If Thou be the Son of God, cast Thyself down" shewing the challenge to the Lord's Deity from the earliest days of His ministry by that satanic *if*.

The scribes and elders challenged His Deity (Luke v 21). "Who is this that speaketh blasphemies? who can forgive sins, but God alone?"

The Jews made a bold challenge of His Deity. Instances may be found in John v 18, viii 53, x 33.

When preaching in the Temple the elders came to Him, and made their challenge against Him (Luke xx 2). "Tell us, by what authority doest Thou these things? and who gave Thee this authority?"

Even in that dreadful agony upon the cross, before He who died under the contract of His own will, bade death come to Him, He was openly challenged upon the ground of His Deity. The rabble who

passed by that scene of suffering, looking at the Lord of glory, who was even then praying for His tormentors, said unto Him, "If Thou be the Son of God, come down from the cross." The rulers joined in too by saying, "He saved others. Himself He cannot save." Still does the challenge ring, and is only intensified by the soldiers. "If Thou be the Son of God, save Thyself." This was followed by the added sting of that *if* uttered by the dying robber, who said "If Thou be Christ, save Thyself and us." Was this to be the final blow from the Devil before Jesus should yield up His spirit? No, thank God. From the other malefactor there came that glorious acknowledgment in face of all the challenges, "Lord, remember me."

## SCRIPTURE PROOFS OF CHRIST'S DEITY.

Matthew xviii. 20. "For where two or three are gathered together in My Name, there am I in the midst of them." Could it be possible for an ordinary man to fulfil this saying? Would it not be presumption to state such a possibility? Has this promise ever been fulfilled? Why, many of us can testify to its reiterated fulfilment. Who then fulfilled it? Only One is capable of doing so—the One who made the statement—Christ Himself, the Son of God.

Speaking to the Jews one day He said, "Before Abraham was, I Am" (John viii 58). The title He thus assumed was one familiar to these Jews—"The I Am." How could He dare to supersede Abraham? They were still more amazed that He could say He was the I Am. They sought to stone Him, not because He said He was older than Abraham, but because He claimed the right to a title suited only for Deity.

As we further study this subject, we are faced with difficulties which so many have stumbled over. There is one which now presents itself to me, and on the surface would appear very contradictory. In John x 30, in words already quoted, Jesus said, "I and My Father are One." In John xiv 28, He says, "My Father is greater than I." How can we believe the whole Bible and yet reconcile that which is contradictory. Both are true, but if it be asked, How can that be possible? let us look at it thus. As God, Jesus stands on equality with the Father. But when He took upon Himself the likeness of our flesh, and wrapped Himself with humanity, He thus subordinated Himself to the Father, and as man—the Man—He yielded Himself to the absolute sovereign will of God. Thus and thus only could it be declared that the Father was greater than He. His constant cry was, "Lo, I delight to do Thy will, O God."

## THE DEITY OF CHRIST IN HIS MIRACLES

Again we find ourselves opposed by those who deny the Deity of Christ, on the grounds that Moses, the



# An African Boy—and the Holy Spirit

By STEPHEN MERRITT

**S**AMUEL MORRIS was a Kru boy. He was an African of the Africans, a pure negro, and when I first knew him probably about twenty years old. He was a resident of Liberia, where he was employed among English-speaking people as a house painter, and where he first found the Lord. A missionary girl came

## FROM THE FAR WEST

to go out under Bishop Taylor, and, as I was secretary for the Bishop, I received her. I had at that time experienced the blessed baptism of the Holy Ghost, and of course was full of Him.

I talked from the abundance of my heart to her of Him. I told her if she would receive Him she would be a success in Africa, and would not be lonesome, nor wearied. He would be her strength, wisdom and comfort, and her life would be a continual psalm of praise in that dark continent. She hearkened—desired—consented—asked, and He came—an abiding presence. She departed, filled with the Spirit. Her companion missionaries thought she would be a failure, as she kept herself aloof and would sit alone and commune with the Lord; they thought she had left a lover behind, this accounting for her actions. She had her Lover with her. She had reached her station, and entered upon her work—contented, blessed and nappy.

This Kru boy, Samuel Morris, heard of her arrival, and walked miles to see her and

## TALK ABOUT JESUS.

He became enthused, and he desired and was determined to know the Comforter Divine. Journey after journey was made, hour after hour was spent in conversation on the darling theme, when she wearied with a constant repetition, she said

"If you want to know any more you must go to Stephen Merritt of New York, he told me all I know of the Holy Ghost."

"I am going—Where is he?"

She laughingly answered "In New York."

She missed him, he had started. Weary miles he traversed before reaching the ocean. As he arrived on the shore a sailing vessel dropped her anchor in the offing, and a small boat put ashore, Samuel stepped up and asked the captain to take him to New York. He was refused with curses and a kick, but he answered, "Oh yes, you will." He slept on the sand that night, and was again refused, the next morning, nothing daunted, he made the request again the third time, and was asked by the captain, "What can you do?" and he answered, "Anything." Thinking he was

## AN ABLE-BODIED SEAMAN,

and as two men had deserted, and he was short-handed, he asked, "What do you want?" meaning pay. Samuel said

"I want to see Stephen Merritt."

He said to the man in the boat, "Take this boy aboard."

He reached the ship, but knew nothing of a vessel or of the sea. The anchor was raised and he was off. His ignorance brought much trouble—cuffs, curses and kicks were his in abundance, but his peace of mind was as a river, his confidence unbounded, and his assurance sweet. He went into the cabin to clean up—and the captain was convicted and converted, the fire ran through the ship, and half or more of the crew were saved. The ship became a Bethel, the songs and shouts of praise resounded, and nothing was too good for the uncouth and ungainly Kru boy.

They landed, and after the farewells were said, Samuel, with a bag of clothing furnished by the crew (for he went aboard with only a jumper and overalls, with no shoes), stepped up to the first man he met, and said

"Where's Stephen Merritt?"

It was three or four miles away from my place, in a part of the city where I would be utterly unknown, but

## THE HOLY SPIRIT

arranged that; one of the Travellers' Club was the man accosted, and he said

"I know him; he lives on Eighth Avenue, on the other side of town. I'll take you to him for a dollar."

"All right," said Samuel, though he had not one cent.

They reached the store just as I was leaving for prayer-meeting, and the tramp said

"There he is!" Samuel stepped up and said.

"Stephen Merritt?"

"Yes!"

"I am Samuel Morris, I've just come from Africa to talk to you about the Holy Ghost."

"Have you any letters of introduction?"

"No—I had no time to wait."

"Well, all right; I am going to Jane Street prayer-meeting. Will you go into the mission next door? On my return I will see about your entertainment."

"All right."

"Say, young fellow," said the tramp, "where is my dollar?"

"Oh, Stephen Merritt pays all my bills now," said Samuel—"Oh, certainly," said I as I

## PASSED THE DOLLAR OVER.

I went to the prayer-meeting—he to the mission. I forgot him until, as I put my key in the door, about 10:30, Samuel Morris flashed upon my remembrance. I hastened over, found him on the platform with seventeen men on their faces around him; he had just pointed them to Jesus, and they were rejoicing in His pardoning favour. I had never seen such a sight. The Holy Ghost in this figure of

ebony, with all its surroundings, was indeed a picture

Think! An uncultured, uncouth, uncultivated, but endowed, imbued and infilled African, under the power of the Holy Spirit, the first night in America winning souls for Emmanuel—nearly a score. No trouble now to take care of him. He was one of God's anointed ones. This was Friday. On Saturday he stayed around. On Sunday I said,

"Samuel, I would like you to accompany me to Sunday School. I am the superintendent, and may ask you to speak."

He answered,

"I never was in Sunday School, but all right

I smilingly introduced him as one Samuel Morris, who had

#### COME FROM AFRICA

to talk to their superintendent about the Holy Spirit. I know not what he said. The school laughed, and as he commenced my attention was called, and I turned aside for a few moments. When I looked—lo the altar was full of our young people, weeping and sobbing. I never could find out what he said, but the presence and manifested power of the Holy Spirit was so sensible that the entire place was filled with His glory.

The young people formed a "Samuel Morris Missionary Society," and secured money, clothes, and everything requisite to send him off to the Bishop Taylor University at Fort Wayne, Ind. The days that passed while waiting to go were wonderful days. I took him in a coach, with a prancing team of horses, as I was going to Harlem to officiate at a funeral. I said,

"Samuel, I would like to show you something of our city and Central Park."

He had never been behind horses nor in a coach, and the effect was laughable to me. I said,

"Samuel, this is the Grand Opera House," and began to explain, supposing he would be interested, when he said,

"Stephen Merritt, do you ever pray in a coach?"

## Were we Really "Led of God"?

By EDITH F. NORTON

"I WAS led of the Lord!" Very easily comes this declaration to the lips of some of the Lord's children, but such a statement should be uttered with fear and trembling, and as rarely as possible. A child of God while at prayer, suddenly perhaps, is swept by an overwhelming conviction, he immediately rises to write a letter, or to embark on a certain line of action, which commits him to some unexpected and unforeseen policy. For him, the fact that the impression came while he was at prayer was enough. But was it? Rather should he not have continued waiting upon God to know whether it was indeed the voice of the Holy Spirit, or rather that of an alien spirit whispering in his ear?

Perhaps at a given moment a Christian feels that he has a certain leading in regard to a fellow

I answered, "Oh yes, I very frequently have very blessed times while riding about."

He placed his great black hand on mine, and turning me around on my knees, said, "We will pray," and for the first time I knelt in a coach to pray. He told the Holy Spirit he had come from Africa to talk to me about Him, and I talked about everything else, and wanted to show him the church, and the city, and the people, when he was so desirous of hearing about Him, and he asked Him if He would not take things out of my heart, and so fill me with Himself that I would never speak or write or preach or talk but of Him. There were three of us in the coach that day. Never have I known such a day—we were filled with the Holy Ghost, and He made him the channel by which I became instructed and then endured as never before.

Bishops have placed their hands on my head, once and again, and joined with elders of the Church in ordaining services, but no power came in comparison. James Caughey placed his holy hands on my head and on the head of dear Thomas Harrison as he prayed that the

#### MANTLE OF ELIJAH

might fall upon the Elishas—and the fire fell and the power came, but the abiding of the Comforter was received in the coach with Samuel Morris—for since then I have not written a line, or spoken a word, or preached a sermon only for or in the Holy Ghost.

Samuel Morris was an instrument in the hands of the Holy Spirit for the greater and grander development of Stephen Merritt in the wonderful things of God. He went to Fort Wayne. He turned the University upside down. He lived and died in the Holy Ghost, after accomplishing his work, and as a Holy Ghost man or woman never dies, so the life of Samuel Morris walks on earth to-day, and will live as long as I remain, and will never die. At his funeral three young men, who had received the Holy Spirit through his instruction, dedicated themselves to the work of God in Africa to take the place of Samuel Morris.

Christian. Dangerous things those vicarious leadings! It is truly perilous to take such an attitude, and the one to whom such a communication is addressed may be pardoned if he bristles at the suggestion. Perhaps those who are stewards of the Lord's money are familiar with the statement, "I have been led to ask you for such and such an amount," or, "I have been led to believe that you will give such a sum." Then there is the

#### FALSE LEADING

that pushes one to interfere in the concerns of another, when he who intrudes his leading cannot be aware of all the factors in the case that would influence a decision. Alas, often it is only self-righteousness that leads one to such an interference.

One should question very much the leading that would enable him to address harsh and hurtful criticism to a fellow Christian, above all if the impugning of his motives is involved. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated" (James iii 17). "But does such leading never arrive,—even vicarious leading?" one may well inquire. "Certainly," one may respond, "but it will be the fruit of long and careful waiting upon God, in a wholly surrendered spirit, emptied of all prejudice or bias in the matter, and his waiting will be the more earnest and careful because the interests of another are involved." His manner, too, will confirm the authenticity of his leading, by its simplicity, its scripturalness, its utter humility. To deeply experienced Christians these leadings arrive, and they occasion the most scrupulous self-examination at the time of their reception, causing the deepest suffering if the disciplining of a fellow Christian is to be involved. It is not easy to speak, in the place of God, to a less deeply taught Christian brother, and yet, if one is entrusted with such a commission, he must execute it as fearlessly as did Jeremiah and Ezekiel of old. But where one Ezekiel was chosen to be the mouthpiece of God, there were many beside who claimed to have that honour, but were deceived. Listen to what God said to his servant Ezekiel in regard to these who ran when they were not sent. "Woe unto the foolish prophets, that follow their own spirit, and have seen

nothing! They have seen vanity . . . saying, The Lord saith and the Lord hath not sent them . . . Have ye not seen a vain vision . . . whereas ye say, The Lord saith it, albeit I have not spoken?" (Ezek xiii 3, 6, 7) Can it be a light matter thus to impute folly to God?

"How then may one be sure of God's leadings?" may well be the next enquiry. Perhaps there is no question that agitates conscientious hearts more than this one. In reply, one can only indicate certain helps to certainty. First of all, is the heart fully surrendered and the will fully yielded? A carnal Christian can be sure that his own fleshly desires will make themselves evident and stifle the voice of the Spirit. In the second place, has one waited upon God until he has no more will or desire or prejudice in regard to the question in hand? Then, and then alone, is he ready to receive Divine direction. Thirdly, is the leading in absolute conformity to the Word of God? Fourthly, is it in accordance with Christian ideals of conduct? Is it ethically sound, and is it practicable?

What wild unseemly things Christian people have done, saying they were led by the Spirit. Thus have they given occasion to the enemy to blaspheme. Therefore, it behoves us to approach the subject of Divine leading with godly fear, and to wait until we are confident that in truth God hath spoken—then to act courageously and promptly, leaving results with Him.

### His Name shall be Jesus

Mrs. C. H. M.

Mrs. C. H. MORRIS.

His name shall be Je - sus, Wonderful name wonderful name His

*1st time* *rit*

name shall be Je - sus, for He shall save His peo - ple from their sins.

*2nd time*

name shall be Je - sus for He shall save His peo - ple from their sins.

Copyright.

The above chorus is one of many excellent ones published in "Elim Choruses, No 2" Have you obtained your copy yet?

## Bible Study Helps

### DEAD, BUT ALIVE.

(Romans vi. 11, 12)

- I. A great fact to be reckoned with (Rom vi 11)
  - 1 We are dead with Christ to sin by having borne the punishment in Him (Rom vi 6, 7)
  - 2 We are risen with Him into a justified condition and have received a new life (Rom vi 8)
  - 3 We can no more come under sin again than He can (Rom vi 9)
  - 4 We are for ever dead to its guilt and reigning power (Rom vi 12-14)

### II. A great lesson to be put into practice (Rom vi 12)

- 1 Sin has great power
- 2 Its field of battle is the body
- 3 The body is mortal, and we shall be completely delivered from sin, when set free from our present material frame, if indeed grace reigns within. Till then we shall find sin lurking in one member or another of "this vile body."
- 4 Meanwhile, we must not let it reign

### III. Conclusion.

Sin is within us, aiming at dominion. This knowledge together with the fact that we are nevertheless alive unto God, should

- 1 Help our peace
- 2 Aid our caution
- 3 Draw us to use the means of grace

—Charles H. Spurgeon

# Studies in The Acts

By P. N. CORRY

## Acts ix. 31-43

At morning prayers a few days ago we were reading Judges 11, and one could not help but be impressed by the words, "Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord and also all that generation were gathered to their fathers, and there arose another generation after them which knew not the Lord, nor yet the works which He had done for Israel" (Judges 11, 7, 10). The memory of the manifestations of God's power kept that nation right before God, because the old men remembered what they had seen of their Lord when they had gone the way of all flesh and the miraculous had ceased, than unbelief very quickly corrupted the nation, the worship of Baal and the old service to Ashtaroth (the moon goddess as at Uru) revived, and real faith was at a discount.

## The Confirmed Word

Wherever God sends the Word it is always confirmed. It was so under the Old Covenant and it is so under the New, and men have a right to ask for the confirmation. John the Baptist sent his disciples to the Lord in order that they might see confirmations of the Word, and they saw them in abundance (Luke vii 18-23). The very signs that the Lord did were for a confirmation of the Word (John ii 11, iv 54, vi 2, 14, 30, etc.), and those who believed saw the glory of God manifested in Jesus, His word was confirmed.

The writer to the Hebrews is not ashamed of this fact, but states that just as the word of the first Covenant was steadfast, so that of the second "was confirmed unto us by them that heard Him, God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost according to His own will" (Heb 11 2-4). Much of the departure from the faith, as in Israel under the Judges, is because men have ceased to see the power of God in active operation, and have begun to class the Christian faith with all the cults that men see around them. As the disciples of the early Church, we must not cease to plead for a confirmed ministry to follow the preaching of the Word (Acts iv 29-31).

## Confirmed Faith.

The Christian's faith does not or should not simply stand in the wisdom of words. Arguments are perfectly justified in their right place, but never forget that "he that has an experience is not at the mercy of an argument." He can say, like the man in John ix, "One thing I know, that, whereas I was blind, now I see. We do speak words of wisdom, but not the wisdom of this age nor of fleshly

minds (I Cor 11 6-11), and our faith does not stand in speech preaching or persuasive words of man's wisdom, but in demonstration of the Spirit and of power, that our faith should not stand in the wisdom of men, but in the power of God (I Cor 11 4, 5). The confirmed word is given that the believer's faith might be confirmed (Mark xvi 20), and he rests now in a manifestation of God, not only to his heart but to his head, so that we not only speak forth that which we have heard, but that which our eyes have also seen.

## Peter's Ministry.

Some might say what has all the foregoing to do with the Acts of the Apostles? Just this, that in this chapter the healing of Aneias at Lydda of paralysis had an immediate effect upon the Church in that place, and in Saron near by. There was a great turning unto the Lord as a result of this man's healing (Acts ix 35). The bonds of eight years of sickness were not only snapped asunder but, better still, souls were saved.

At Joppa also the raising to life of Dorcas had a similar effect—"many believed on the Lord" (Acts ix 42). It was not only life to this dear saint that was granted, but life to those who heard of her healing. The confirmed preaching of the Gospel, the faith of the saints, must always lead to

## Converted Sinners.

In an age when the testimony of the elders has been forgotten or discredited, and when a new generation has arisen that knows not the Lord nor yet the works that He did, it is very necessary that once more the preaching of the Word and the faith of the saints should be confirmed. To every one that has received a touch of healing, or seen and conversed with some of the wonderful recipients of healing that have been manifested in these last days, the call comes to make these things an added force in preaching the Gospel to sinners. Signs and wonders are not an end in themselves. They are not the "be all and end all" of the Foursquare Gospel, but they are the means of manifesting to those outside that the Saviour of the world still lives to save from sin and from its effects. They do not distract from the glory of the Son of God, but help us to understand that He is just "the same yesterday, and to-day, and for ever," and to live for Him more than ever. We who have seen cannot deny therefore, our word must go forth with confidence and great assurance and in power (I Thess 1 5). This is what the world needs in these days of declension. The word thus preached will lack none of its old power, therefore it behoves every one of us to speak forth that which we have both seen and heard, so that believers may be the more added to the Lord, multitudes both of men and women

## OUR INHERITANCE.

An inheritance that fadeth not away—II. Peter 1. 4

Earthly inheritances frequently fade away. Someone has promised us an inheritance, but when they die we find they have left it to another. But God's inheritance provided for the redeemed can never fade away. In our natural life a thing unseen is frequently more substantial and influential than a thing seen. A leaf is seen, but the wind that blows the leaf is unseen. Yet the wind is more influential than the leaf—the unseen is of more lasting importance than the seen. The leaf withereth, but the wind continues. We see London, or Glasgow, or Manchester. These places seem very substantial. At present the New Jerusalem seems very vague. Yet London will fade away, Glasgow and Manchester will do the same, but the New Jerusalem will remain the substantial capital of eternity—and this is our inheritance.

## NEW THEOLOGY

A pantheistic god, instead of a personal God, a human saviour, instead of a Divine Saviour; infallible scholarship, instead of an infallible Bible "modern thought." instead of a "Thus saith the Lord"; a development of religious ideas from a human mind, instead of a revelation from God; the natural in all things, the supernatural in nothing, reformation, instead of regeneration, culture, instead of conversion, a change of environment, instead of a change of heart, the energy of the flesh, instead of faith and prayer; interest in the secular, instead of zeal for religion, nobody afraid of hell, and nobody caring much about heaven; everybody coming out right anyhow, and nobody on the wrong track except those who cling to the myth "once for all delivered to the saints."

Christians have four names taken from the four cardinal graces. "Saints," for their holiness. "Believers" for their faith; "Brethren," for their love; "Disciples," for their knowledge.



# ELIM CRUSADER PAGE



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

## The Bridge of Prayer

From heavenly heights suspended

There is a bridge called Prayer,  
Where angels' songs are wafted

To those who journey there

The heavenly archway glitters

With jewels rich and rare,

'Tis God Himself who listens

Across the Bridge of Prayer

O glorious bridge, ascending

From earth to heaven so fair!

Lord, teach us how to follow

Across the Bridge of Prayer!

Before we reach the archway

A Cross stands in the way

It was the price my Saviour

For me was called to pay;

That through His blood, a ransom,

His glory I might share,

From depths of bitterest anguish

He crossed the Bridge of Prayer

He hears the simplest whisper

That baby lips can frame

In youth and in life's sunset

He's evermore the same

He knows our every weakness,

He feels our every care,

He is our Mediator

Across the Bridge of Prayer

He gave me full salvation,

I lost my sins in prayer

His gentle touch of healing

Is ne'er denied me there

The power of His Spirit,

In His Name all to dare,—

No good thing is denied us

Across the Bridge of Prayer

Some day I'll see my Saviour—

Oh happy, happy day!

I shall not fear the Valley,

For Jesus went that way

Or until my Baptiser

Comes for me to the air,

I'll watch for His appearing

Across the Bridge of Prayer

—Daisy F. Walters

\* Chorus is not essential, but useful if singing to number 438, "Redemption Songs"

(Concluded from next column)

to his parents, to the meetings. What a difference from the old ritualism I had been used to. The people seemed to be just overflowing with joy. Then the message commenced, and everything that was said seemed to be for me. The preacher said that church membership would not avail at the Judgment Seat of Christ, that it all would appear as filthy rags, and that the only condition for life eternal was the atoning blood of the Lord. I saw it in a moment, and at once thought how silly I was to have been misguided by subtle modernists and higher critics.

Praise God! from that day to this I have been rejoicing in His blessed salvation

## TIMELY TESTIMONIES

Mr F. W. Kent (Wallington)

From an early age, I had been associated with church work, being brought up in a godly home, and taught to love the Master, although I am afraid some of the precious truths were not believed as I believe them to-day.

From about eight years of age I attended a Church of England Sunday school, and grew up to believe that whist drives, sales and socials all helped to build up a strong Christian. How the Devil is deluding the young people in these latter days. Surely God's Word has enough plain teaching about making His house a den of thieves.

At about ten years of age I joined the church choir, and remained a member for five years. During that time I was floundering about spiritually as one in the dark, trying to find something which would give me joy and lasting satisfaction. I often would think, "Well I'm a church member, and in the choir, and I try to be as good as I can. Surely I am on the right road for heaven," and yet there was an aching void in my heart. I knew not that the Spirit of Christ was striving within and telling me I had churchianity but not Christ.

On reaching the age of fifteen, I commenced to attend the vicar's Bible class, and what a shock I received on the first Sunday. I was told that no such place as Hell or Heaven existed as the Bible painted them, and that a number of discrepancies had crept in during the process of translation, and generally that the Word of God could not be taken literally.

Matters on the whole, seemed to be turning from bad to worse, and so as a number of my friends were thinking about confirmation, I was persuaded to follow their example as a last endeavour to find the light.

The confirmation evening arrived, and from the beginning I felt it was all as filthy rags in the sight of the Lord. My heart was not on the right road, so how could the laying-on of hands by a bishop alter matters.

As I expected, I felt just as miserable afterwards, and so continued for a few months. But, praise the Lord! He was watching and guiding me. It was towards the end of January, 1928, that I met a young Roman Catholic friend of mine, who told me of some strange meetings which were being conducted at the Baths Hall, near King's Cross. I at once became curious, and so the two of us slipped off, there and then, unknown

(Concluded in previous column)



Mr F. W. Kent



**Liverpool.** The Crusaders at this branch are experiencing great times of blessing as they gather week by week. We are rejoicing in increase of numbers, old members are returning to our ranks, and new members are being enrolled. Recently a band of Crusaders went over to Cheshire to hold a Gospel meeting, and two soul-stirring messages were delivered, also the Word was rendered faithfully in song and testimony. At the close of the meeting when the appeal was made, four souls surrendered to the Lord. Thus we go on our way rejoicing with a greater determination to be true Crusaders for Christ.

### EL SHADDAI.

Deep down into the depths of  
this Ihy Name,

My God, I sink, and dwell in  
calm delight

Thou art enough, however long  
the day,

Thou art enough, however dark  
the night

Thou art my God—the all-  
Sufficient One

Thou canst create for me what-  
e'er I lack

Having Thyself, I have a sure  
supply,

Whatever my need, along the  
homeward track

With miracles of love and tender  
care

Thou hast my pathway strewn,  
my God, I dare

Once more to fling myself upon  
Thy breast,

And there adore Thy ways in  
Thy h's deep rest

November  
is  
God's Month  
as well as  
June

# FRUIT FROM THE BRANCHES

Ready Crusader Service. Earnest Bible Study.

## STEADY PROGRESS.

**Bermondsey** (Pastor W. F. South) The Gospel light kindled at Elm Church, Upper Grange Road, praise God, is still shining—"His mercies endure for ever"

The Lord is greatly blessing this part of His vineyard, and we are grateful to report that the baptising and empowering the Holy Spirit is causing gladness with strength to the seekers of His fullness

The work is steady and well established in sound doctrine and the saints are ever ready to be led into deeper channels of truth, that they may grow thereby



Pastor W. F. South

Nearly four years has passed by since our brother Mr. Petersen, conducted the Sunday evening service. He again, re-

cently, preached the Word, his subject being that of Acts 1, so well-known to all Mrs. Petersen sang the Gospel. The Lord blessed our gathering in His wonderful way, drawing all closer to Himself

Following the preaching service, the sick were prayed for and anointed in the Name of Jesus our Lord, and thus concluded a day of great blessing

## REVIVAL AND DECISIONS

**Liverpool** (Pastor G. Bishop) "There's a shout in the camp Hallelujah" In these words the saints meeting at Elm Tabernacle, Windsor Street, make their testimony, for where there is blessing abounding there is always a shout in the camp

We are glad to report real revival in every department of the work. In the church services numbers are increasing. At the Crusader meetings new members are joining, and the Sunday school is progressing as never before in the history of the church

Special services recently conducted by the Pastor proved fruitful—souls being saved and backsliders restored, also a baptismal service was a great means of testimony

Recently the Crusaders conducted a service in a mission hall on the other side of the River Mersey, and, praise God, four souls decided for Christ, and a spiritual awakening took place. We afterwards learned that the last time souls were saved was seven years ago. We praise God for thus blessing the ministry of youth

## BIBLE SCHOOL CAMPAIGN.

**Romsy** (Evangelist J. Tetchner) It has been a great privilege to have Principal P. G. Parker of the Elm Bible Correspondence School here at Latimer Hall, Latimer Street, conducting a special campaign of Bible studies. Each evening the people were eager to know more about the Word of God

Mr. Parker made the messages so interesting, and gave them in such a simple way, that everyone who listened, might be able to understand. On Sunday evening a large company of people gathered to listen to the message on Ripeness for the Foursquare Gospel, which proved a rich time of blessing to all

The services were well attended and the church has been strengthened by this visit

## PAUL'S ADDRESS ON MARS HILL

THE first thing that Paul tells us in this wonderful address on Mars Hill is that God "made of one blood all nations of men", therefore when Adam sinned the whole race fell—"sin entered". It was not there in Paradise, it entered through Adam's disobedience.

Suppose I take a glass of clean water and put a drop of ink into it—how much of the water becomes inky? As sin entered by the one man Adam, so life entered through one Man. How just it all is!

The first man Adam dug a grave for everyone, Christ by His resurrection has opened that grave for every man. If Christ died for one man He died for all. If one man can be saved, all can be saved. How sad and solemn are the words of the Son of God—"Ye will not come to Me, that ye might have life"

The second point in this little article is the aim of God—that men might "seek the Lord". God has made the human heart for Himself and we never know perfect rest until we have sought and found Him. God made heaven for man. Creation, birth, life, pleasures, sorrows—all have one aim—that we might seek after God. Nor is He far from us. In Him we live, and move, and have our being. The world is full of God. The difficulty is not to find Him, but to get away from Him.

Speak to Him, thou, for He hears,  
And spirit with Spirit can meet

Closer is He than breathing,  
And nearer than hands and feet

The third point that Paul stresses is the "one likeness"—"For we are also His offspring". It does not say that we are His children. What a wonderful truth is stated here by the Apostle, that man can know God, that man can find God. Man has lost the moral likeness to his Creator, but still in many ways he is like his Maker. God can see, hear, reason, and speak—so can I. God can love, yearn and grieve—so can I. God's men can understand one another when they meet! Then we ought not to think that the Godhead is like gold or silver, or stone graven by art or man's design.

Therefore, because sin has entered, God commands men everywhere to repent and believe the Gospel. The command is universal—"all men"—rich or poor, nobleman or peasant, old or young. Remember the Judge is alive. It is a command of your Creator. How will ye escape, if ye neglect so great salvation? How will you face God if you have rejected His Son?—if you have rejected so great a salvation, a salvation which cost God the giving up of His well-beloved Son—even to die the death on the Cross?

Oh, come to Him, repent and live for evermore—E. G.

# Classified Advertisements

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

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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.

**BOURNEMOUTH.**—Apartments, clean, comfortably furnished, modern conveniences, openly and conveniently situated, good cooking, ten minutes Fisherman's Walk to sea. Breakfast, use sitting-room, 25/- each, weekly. "Vi-Cot," Pokesdown Hill. B985

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**TWO** unfurnished rooms, every convenience; suit Christian couple; no children; close to station, bus and tram; moderate rent, 46, Rossiter Road, Bedford Hill, Balham. B994

### SITUATION WANTED.

**YOUNG** Crusader, thoroughly trustworthy, seeks situation as children's nurse, or mother's help; fond of children, good needle-woman; had previous experience; must be Christians. 16, Herman Terrace, Chatham, Kent. B995

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**BUSINESS** for sale, near Croydon; Ladies and Children's Outfitting, etc. Grand opportunity for a Christian; shop as lock-up, or with flat. Apply Box 209, "Elim Evangel" Office. B978

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**HIRST; BOLAM.**—On March 26th, at Ramsden Congregational Church, Huddersfield, by Pastor W. L. Taylor; Matthew Hirst to Sarah Ann Murray Bolam, both Elim Crusaders.

### WITH CHRIST.

**HARRISON.**—On Monday, April 4th, Herbert Harrison, age 10, of the Leeds assembly (killed in a motor accident). Funeral conducted by Pastor T. H. Jewitt.

### IN MEMORIAM.

**LORD.**—In loving memory of William Lord, the beloved husband of Elizabeth Lord, who was called home (Easter) April 19th, 1930. "Until the day break." B1001

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