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The Glim Evangel

AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.
HEB. XIII. 8.

Vol. XII., No. 33

AUGUST 14, 1931

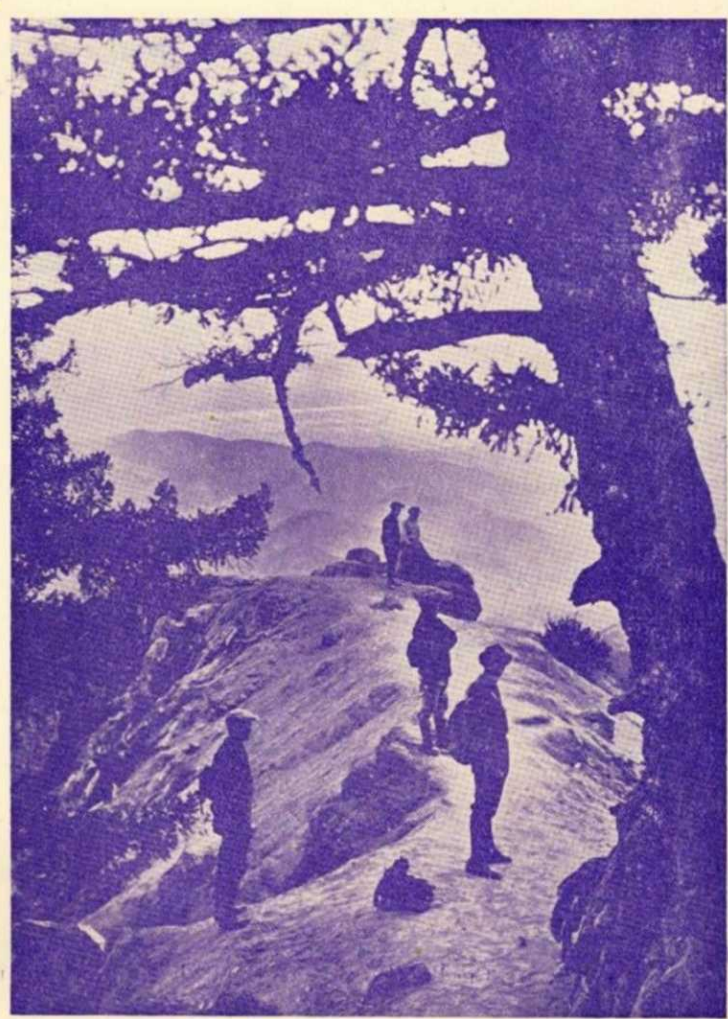
Twopence

SAVIOUR




"I am come that they might have life."
John X. 10.

HEALER


Watching the Sunrise on Mt. Wilson, California

COMING KING



"I will come again."
John XIV. 3.

BAPTISER



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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

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

Vol. XII.

August 14, 1931

No. 33

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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 Cor-



respondence School, Elim Crusader Movement, Elim Foursquare Cadets, Elim Foursquare Foreign Missions, and the 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 sobriety, faithfulness, urgency and old-time power.

Vol. XII, No. 33

AUGUST 14, 1931

Fridays, Twopence

Roused to Revolt

By Pastor E. C. W. BOULTON

Moses seeing one of them suffer wrong, he defended him.—Acts vii 22-24

IT may seem to most of us that into our lives there does not come such a tremendous decision as that which had to be made by that most remarkable character, the great Israelitish Law-giver. It was the sight of unjust suffering that brought him to the point of decision. He saw, he knew, and his chivalrous soul leaped to the rescue. His decision cost him everything—his palace home, his learned friends. In one moment he stepped voluntarily from the palace to the wilderness, from affluence to obscurity. A moment's decision changed the prince into a beggar. Moses looked on a nation of bitterly ill-treated slaves, and

SPRANG TO THEIR DELIVERANCE

Mr Stanley Baldwin, in speaking recently of the moral anarchy of the present day, said, "That young men and women should be shocked and roused into revolt by these features of our day is the best hope of the future." To every Christian man and woman the affairs of the state to-day constitute a call to the rescue. It is a responsibility that the Church of God dare not shirk. Unfaithfulness or fearfulness will deprive her of this glorious opportunity of standing in the great world gap. If she fails then the day will come when the churches will stand shamed before the ruins which their faithlessness has helped to create. Are we not to raise a hand or a voice against this ever-rising tide of iniquity? Shall we, like the Levite, pass by on the other side, all the time congratulating ourselves that it is none of our business—"We are saved and what else matters? Let the world fend for itself, our puny protest will not influence things in the slightest."

One of Holman Hunt's earliest pictures deals with a striking event. Rienzi's young brother had been stabbed in a street brawl, and the artist represents the youth dying in his brother's arms. Lifting his arms up to heaven Rienzi cries out in passionate supplication for justice, and vows his life to that cause. "But for that event," says Bulwer Lytton, "the future liberator of Rome might have been but

a dreamer, a scholar, a poet—the peaceful rival of Petrarch—a man of thoughts, not deeds. But from that time all his faculties, energies, fancies, genius, became concentrated to a single point, and patriotism, before a vision, leaped into the life and vigour of a passion."

God is working in our midst to-day. Christabel Pankhurst the suffragette has become the preacher of the Second Advent, Giovanni Papini, the terrible anarchist, has written the Life of Christ that has taught thousands of Jesus and His love, the President of China has been converted, and two modern London journalists are writing heartfully of the wonderful miracles God is working in our slums.

But these are isolated cases. England to-day is in the melting pot. Only a few weeks ago H. G. Wells said, "Russia's experience to-day may be our own to-morrow." This is not a time when a few isolated Christians are called out, but when all must put their shoulder to the wheel. What is needed is a great and grand offensive, in which all the true followers of Christ shall participate—launched against those world-forces which to-day are seeking to seize the reins of world-government and abolish the worship and thought of God. One realises the urge of the Holy Ghost to grapple with these sinister powers that make for the disintegration and dissolution of all in society that has for its basis a belief in God. There never has been a time in the world's history when the call of Christ brings such a need for heroism as it does to-day.

IN OUR SLEEPY EASE

before the world war we thought that the days that required men to give their lives in the cause of Christ were long gone. Russia has proved by its hundreds of martyrs for Christ's sake, and China with its murdered missionaries last year, that this is not true. The world is still the same at heart as in the days of Nero. Civilisation has proved and is proving but a mere veneer—scratch the surface and the brute stands revealed. Before the war students of pro-

phesy spoke of the great empire of the King of the North (Russia), and of an anti-Christian world empire. To-day what seemed an impossible dream has become startlingly real. In our papers to-day "An Open Letter from Patriots to Christians" calls for help against this "world empire whose basis is no faith in God, no patriotism, no moral purity . . . contemplating a colossal war in which will run rivers of the best blood in our lands." This, signed by prominent Americans, Germans, a Russian Grand Duke, etc., is similar to another open letter by four members of Parliament. The cry is that Christianity should face this terrible menace. The plea is that they should seek by prayer and confession of sin, Divine guidance in

THIS TREMENDOUS TASK

Think of the aggression of Catholicism in these times, of the way in which the leaders of the Protestant Church are being caught in the meshes of popery and priestcraft; of the way in which the Roman leavening process is proceeding in the Anglican communion. We are startled when we find the Primate of the English Church making a statement which one of his brother bishops describes as "the most seriously disquieting statement made by an Archbishop of Canterbury since the Reformation." The head of the great Anglican Church says that "the belief in a spiritual presence in the consecrated elements of Holy Communion, which is held by multitudes of our fellow churchmen, is consistent with the formularies of the Church." Should this not "sting into revolt" the true Protestant churchman? The man who has not forgotten the fires of Smithfield, or the dreadful scourge of pitiless persecution which swept over this and other lands in the middle ages—persecutions which made Rome "drunk with the blood of the saints." Should this Protestant land suffer the encroachments of a system which is the deadly foe of civil and religious liberty, and which is pledged to re-assert and re-establish its baneful bondage on the Britisher? Nay, such must not be! May the Spirit of the living God come upon His people, and clothe them as Gideon of old, making them strong

TO WITHSTAND THE ENEMY

And what of the inroads which modern criticism of the Bible has made and is still making. To-day with unblushing effrontery modernism proudly stalks through the land, luring people from their faith in the imperishable Book, presuming to question many of those holy truths for which our forefathers laid down their lives. Our pulpits and platforms are permeated with its pernicious power, and our theological colleges are flooded with these unscriptural theories—theories which threaten the very fundamentals of the Christian evangel. To every true believer the cry of the Spirit is "To arms! to arms!" Arise, gird on the Sword of the Spirit, and strike a blow for truth and freedom! Suffer not the enemy to rob you of your heritage of faith! Listen not to the dulcet tones of those who would seek to deceive and seduce the Church of Christ! Throw the sinister and sugar-coated lie, "Hath God said?" back in

their teeth—turn the sharp edge of the Word against such mutilators of the sacred Revelation!

What was the Reformation but a glorious spiritual revolt against the appalling tyranny of Romanism—the bursting forth of light and truth through the black clouds of error and ignorance which had for so many centuries enshrouded the life of Europe. Religious despotism had for long exercised its paralyzing sovereignty over civilisation, until at last truth triumphed, throwing off the trammels. What was the great Methodist revival of the eighteenth century but a similar revolt against the widespread hollowness and hypocrisy which prevailed in the churches of that period. Men's souls caught fire at the sight of rampant sin and selfishness. William Booth caught a vision of the seething cauldron of humanity in the East End of London, and his great soul was stung to magnificent revolt against what he beheld. And so we might continue to enumerate the men and movements which have been raised as a result of conditions which stung them into consecrated action for the

EMANCIPATION OF THE OPPRESSED.

Almost all the great spiritual revivals have resulted from some great soul being awakened to the appalling conditions around them. What they witnessed *stung them to revolt*—something arose within which made them willing to face all and forsake all for the cause of Christ. It gave birth to the true spirit of conquest. Like Moses they did not hesitate to take the path of humiliation, identifying themselves with the despised and down-trodden, choosing ostracism and criticism, rather than the favours of a Laodicean period. They have gone forth to stand against oppression and tyranny. Oh for men and women who will rise and respond to the challenge of a needy world, to the call of a menaced humanity, to rise and rid the world of sin's dark blight.

Civilisation is undoubtedly at a crisis—perhaps the world is at this time passing through one of the greatest and gravest crises in its history. In view of this may we recognise our responsibilities as Christians. May we be "shocked and stung into revolt" as we face things as they actually are to-day, and may it bring into our hearts prevailing prayer that the King may come whose advent will usher in the reign of rest and righteousness. We can choose to suffer with Him now, or to enjoy rest with Him hereafter. Which shall it be?

Sweeter than Honey

An educated atheist, when visiting a poor woman found her reading her Bible. He tried to persuade her to believe the Bible to be a bad book. She answered, "Well, sir, you may be an educated man and I am only a poor uneducated woman, but you cannot get me to believe that honey is not sweet. I know it is, because I have tasted it. It is the same with the Bible. I have read it over and over and I have found in it great comfort and consolation in my poverty. If you will only taste God's Word, sir, you too will find it sweeter than honey and the honey-comb."—*Rev. E. Wern Williams*

Two Sides of Truth

By CHARLES E. ROBINSON, M.A.

Work out your own salvation with fear and trembling For it is God which worketh in you both to will and to do of His good pleasure—Philippians ii. 12, 13

WHEN we stop to think of that wonderful device in our nervous system, by means of which we are enabled to keep our balance, we cannot find fit words to express our amazement. How marvellously efficient that contrivance is, enabling one to stand erect on the deck of a pitching, swaying boat, or even on a swinging tight wire! Balance in spiritual things is also wonderfully provided for by our Lord. People with *locomotor ataxia* are unable to

STAND ERECT IN THE DARK

or having their eyes closed. Their balancing device is put out of order by this disease. I am impressed with the thought that some disease which has thrown out of order its balancing apparatus also afflicts the Church.

Scripture is a two-sided statement of truth, a double-edged sword. It is the stating of one side of truth to the exclusion or neglect of the other side, which causes factions, schisms, and denominations in the Church. Calvinists rest their belief on the Bible, using the texts that state one side of the truth. Arminians also rest their belief on the Bible, using the texts that state the other side of the same truth. The truth of God lies between the two opposing positions. Let us rightly divide the word of truth, and then we shall not miss God's best for us.

There is a teaching that Christ is all, and that we are nothing; that He can do everything while we can do nothing. That is true, of course, but it is only one side. In the text we are told to work out our own salvation. We are told to do something as if we could do it. James tells us likewise, "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." John declares, "Every one that hath this hope in him purifieth himself, even as He is pure."

Now the view that we can do nothing, and that God must work out our salvation for us, is very much in vogue in the Church. We are weak worms of the dust, or helpless lambs to be carried in His bosom. God must cleanse our lives and He must purify our hearts. Last night I talked with a sinner who told me that he would like to be a Christian. He said that he believed everybody wanted to be Christians. He was willing for God to take him and change him from a sinner into a saint, but I could not induce him to do anything about it. To prepare the way of the Lord was a thing he would not undertake. He was willing to be carried to heaven, but he was absolutely unwilling to walk. This one-sided view of the greatness and power of God

AFFECTS CHRISTIANS ALSO.

I talked yesterday with a woman who says she is wholly sanctified. I was trying to get her to quit smoking. She said she had prayed to the Lord, ask-

ing Him to take away the desire for the tobacco if her using it was against His will, but that He had not taken away the desire, so she continued to smoke. Looking at only one side of truth makes people lopsided. Saying such things as this man and this woman said is wrong, but the Church must shoulder her share of the blame for such wrong positions being taken, because of her one-sided teaching.

In Luke x 9, the Lord Jesus told the seventy that as they went from city to city they were to "heal the sick that are therein." Now it is the fashion of the friends who take one-sided views of truth, against which practice I am contending, to say, "I cannot heal, I have no power. God is the Healer. He can heal." If they pray for a man and he is not healed, they feel no responsibility at all, any more than I did when I used to safeguard myself when I prayed for someone to be healed, by using the words, "If it be Thy will." The saving grace of those words is very great for, if the man dies, the preacher can say, "Yes, when I prayed I said, 'If it be Thy will,' and his dying shews it was not God's will to heal him." If the man gets well he can say, with out-swelled chest, "Yes, I prayed for him." In either event the preacher keeps his fingers safely out of the crack. "Most reprehensible," I can hear you saying.

But the disposition to shirk responsibility is not entirely absent from among us. It is true that we do not pray "If it be Thy will," when laying our hands on a sick man, but we have found another way to protect the reputation we have acquired for having the ear of God, which, without precaution taken, might be imperilled in case the man should not be healed. We must never permit ourselves to get into a position where, when someone for whom we have prayed dies, people will have room to say we did not pray.

THE PRAYER OF FAITH

that saves the sick; so we say to the sick man, "As your faith is, so be it unto you." That, you see, gives us the same shelter from criticism that using the proviso, "If it be Thy will," formerly gave. If the man gets well we can with great satisfaction smilingly say, "Yes, I prayed for him"; but if he dies we can say, "Well, I told him that it would be according to his faith." These are delightful ways to pray, but they are not God's way, neither are they effective.

Before going on I must safeguard what I have said, lest someone should think that it is always God's will to heal. I do not know that it is. I am confident that the general rule is that God will heal, but it may be there are cases where healing is contrary to His wise purposes. In case then a man remains sick after we have prayed earnestly and repeatedly for his healing, it would seem proper diligently to seek the Lord for guidance as to His will in this unusual case.

Now if I employ a teamster and say to him, "How much can you pull?" he understands me at once and answers, "I believe I can pull a ton this morning, the way the roads are." No one misunderstands. Everyone knows he means that the team he has can, under his direction, pull a ton-load. The team is there and the sturdy legs and massive shoulders of the horses make it plain that the man is not talking at random when he says, "I can pull a ton." But if one says, "I will come over and heal him," people open their eyes and say something like what was said to Jesus at one time, "Who is able to heal disease, save God only?" As people are likely to misunderstand our speaking of our healing, we have become very cautious about so speaking. However we have not only become cautious about our speech, which no doubt is the part of wisdom, but we have cast off all feeling of responsibility as well. God says, "Go, heal," but we say, "We will not take any responsibility about healing anyone."

The Holy Ghost says of the father of Publius, "Paul entered in and prayed, and laid his hands on him, and healed him." When the Lord Jesus was telling

HOW BELIEVERS WILL ACT,

He said, "They shall speak with new tongues." "In My Name shall they cast out devils," "They shall lay hands on the sick, and they shall recover." That is they will *do* something. Peter at the Beautiful Gate of the Temple said, "Such as I have give I thee." He spoke as if he himself had power. He commanded the lame man to get up, and thereupon the cripple's feet and ankle bones received strength. However, this same Peter, when he spoke to Æneas said, "Jesus Christ maketh thee whole." At this time Peter was stating the other side of the truth. By dwelling on one side of truth to the exclusion of the other a false impression is received.

In I Corinthians iv 15 Paul says to the Corinthians, "I have begotten you through the Gospel." We say that salvation is by Jesus Christ. Yes, that is the way to state one side of the truth, but Paul states the other side when he speaks of having begotten them. We are prone to assume no responsibility when a sinner with whom we are working makes no start for the kingdom. But the great Finney declared that any church that would decide to have a revival could, by taking the appropriate steps, be more sure of having a revival than a farmer could be sure of having a crop by taking the steps appropriate thereto. If then it lies within the province and power of an assembly to have revivals and get folks saved, is it not true that to them is given the power to beget children in the Lord? We have become so accustomed to speak of salvation being by the power of God, that we have forgotten that it also is by the instrumentality of men. Does He not say, "Ye are the salt of the earth?" and does He not inquire how the earth shall be salted if we lose our savour? In other words, the salvation of the world has been entrusted to us. A good deal like the teamster who could "pull a ton," we can get folks saved—and we must do it.

In I Corinthians v, 4, 5, Paul, in writing to that Church about a misbehaving member, said to them,

"Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." That is very different from the

PITIFUL LITTLE WORDS

of remonstrance with which churches to-day reprove their members. Our assemblies make me think of the mother I saw in church last night. A four-year-old boy was running up and down the aisles of the church, annoying the people and vexing his mother. She finally went out into the aisle and got the boy, and took him to her seat with her, but he wouldn't stay. He wriggled right down, and in a moment was back in the aisle. She was helpless to do anything—so she said.

Eli said to his wicked sons, "You ought not to be so bad." But God *dealt* with Eli because he did not *do* something as well as remonstrate. This woman had the physical strength to have made that boy quite willing to sit still, but she didn't use the power with which God had endowed her. So the Church. When Ananias came in, the Apostle Peter didn't say, "Ananias, it is very naughty of you to lie that way—and to the Holy Ghost, too!" He spoke to him with power, and Ananias fell down dead before him. Peter didn't even send for the dead man's wife, but delivered the body to carriers and had it buried. When the wife came in, Peter said, "The feet of them which have buried thy husband are at the door, and shall carry thee out." And so it was. We are claiming for Pentecost that it is a Church run on apostolic lines, but we are playing Eli, instead of Paul or Peter.

The Corinthians did as Paul told them, and the man was so set upon by the Devil that in

PAUL'S SECOND LETTER

he told them to go out and comfort the man, "lest perhaps such an one should be swallowed up with overmuch sorrow." When that demon-possessed woman followed after Paul's party and disturbed the meetings, did Paul call the police? Not at all. He said, "Come out of her." God has declared that His Church is "terrible as an army with banners," and we read that in the days of the apostles it was even so, for "of the rest durst no man join himself to them." The Lord Jesus said that if the Church binds anything on earth, the entry of it will be made in heaven. If the Church looses anything on earth, the action of the Church is nored in heaven, and there the decree is entered.

Did not the Lord Jesus give voice to these truths when He said, "The works that I do shall ye do also, and greater works than these shall ye do"? It is time for us to take our eyes off the side of truth that makes God all, and to fix them for a while on the side of truth that makes man a cog in the wheels of God's plan for saving and healing the race. Anyone can see though, that we can get wrong just as fast and perhaps faster by looking at man's side of this truth, as we have done by looking so fixedly at God's side of it.

Looking on either side of truth exclusively leads to error. The centre of the way is where the Church must keep if she would use all of her God-given powers—but how difficult is that to do!

Concise Comments & Interesting Items

The world's condition is causing great perplexity. Even as one pens these comments it is felt that events may arise so quickly that what is said here may appear quite out of date when it reaches our readers. Germany and Russia are both very prominently in the picture. Great uneasiness is felt regarding both these peoples. Here is a striking paragraph about Russia culled from a contemporary.

"There is but one nation to-day which writes and talks in terms of war—Russia. And this is a very tangible peril which challenges the very existence of civilisation. Mr. Winston Churchill, among others, has faced and examined the implications of Russia's Five Years' Plan. In the House of Commons he described Russia as the ominous shadow overhanging the peace of Europe. She stands where she ought not—incalculable, aloof, and malevolent. 'I think,' he said, 'we ought to recognise that the dangers which come from Russia are at the root of the failure of disarmament in Europe. This mighty Power, outside the family of nations, and outside the concert of Christendom, pursuing an economic policy fundamentally disturbing to industry, not influenced by morals, justice, or humanity, with many lost provinces to retrieve, possessed of unlimited man-power, and rapidly equipping itself in all the most frightful and devastating instrumentalities of modern war, is the reason why we are not making the progress in disarmament which we had a right to hope.'"

The German people cannot as a whole be said to be thinking in terms of war, though there is undoubtedly a large section in Germany who are so thinking. They are thinking first of internal revolution, but such would quickly threaten conflict with other powers. We refer to the Hitlerites or German Fascists. Germany has been brought to the verge of bankruptcy. She seems to be financially at the mercy of the other great Powers, whom she has been consulting. These Powers are seeking to help her—but they are obviously nervous. A statement in the daily press will explain some of this nervousness. Meanwhile people are whispering that the Fascists, who have been uncannily quiet during the crisis, have a surprise in store which will upset all calculations."

The national uneasiness arising through world conditions has not been lessened by the result of recent air tests. Air manoeuvres over the east and south-east of our land were arranged to discover if London could be defended against air attack. The results proved that she could not. Under the present defence London could quickly be reduced by enemy air attack to a condition of chaos. One report says "In actual warfare the happenings of these manoeuvres would have made London an impossible place to live in." How strongly all these facts should make the people of God pray. The nations of the earth are sitting on a volcano which may burst forth at any moment.

Mr. Lloyd George presided over a meeting at the Welsh Baptist Chapel, Oxford Circus, London, at which Miss Christabel Pankhurst was the speaker on the subject of the Second Coming of Christ. The famous Liberal leader at the close of Miss Pankhurst's address, said, "I agree with every word that Miss Pankhurst said—that you may have covetousness of the League of Nations, Geneva and Locarno Pacts, and Kellogg Agreements among all nations that war should be outlawed, but you have not yet reached peace until there is a complete change of heart in the nations. You want it not only in nations, but in the individual."

Mr. C. T. Studd, the one-time famous cricketer, has just died at Ibambi, Belgian Congo. Mr. Studd's fame does not, however, belong to the cricket field, but to the mission field. In early manhood he surrendered all for Christ. He was one of the well-known Cambridge Seven who went out to China in connection with the China Inland Mission. We heard Mr. Studd speak about twenty years ago. Then he did not seem to be robust enough for more active Christian service. Yet from that time he went forth and accomplished some of the greatest missionary work of his life. He established the Heart of Africa Mission in 1915—which later on widened its scope to a world-wide effort. Mr. Studd was 70 years of age, and leaves four daughters, three of whom are married to missionaries.

A TRUE STORY

One of the best sermons I ever heard was from the lips of an old negress who never knew she was preaching.

I lived near a dear old lady who truly loved the Lord, but was always in trouble and easily discouraged, and needed constant holding up by other Christians.

One morning I ran in to see her and as usual she was very despondent. While there, doing all I could to cheer her, old Aunt Dilsie came in.

"Mornin', Sister Williams," she said, "How is you all?"

"Oh, Aunt Dilsie," said Sister Williams, "I feel so bad. One of my sons has left home, I have very little in the house and Mr. Williams is too old and feeble to work, and I don't know how we are going to live."

"Dar now!" exclaimed old Aunt Dilsie, "Here I am in trouble and come to you for comfort and here you is, all down and out, an' can't eben trus' de Lawd. Know what de matter wid you, Sister Williams?"

"No, Aunt Dilsie."

"Well, Sister Williams, when you wake up in de mornin', de Lawd say, 'Now, Honey, pray.' You say, 'I'se got to cook brewkfas' right now.' Den after brewkfas' He say, 'Honey, pray.' You say, 'I will when I wash de dishes.' Den He say, 'Now, Honey, pray,' an' you say, 'Jes' as soon as I git dis house sorter straight I will.' And fust thing you know, de whole day is gone an' you ain't prayed yet."

Sister Williams looked at me. She knew it was so. Then the old negress went on. "Know what's de matter wid you, Sister Williams?"

"What is it, Aunt Dilsie?"

"Well, when you do pray you say, 'O hebenly Father, bless me this mornin'.' An' He say, 'Here it is, my child.' An' you just turn your head away an' say, 'O my Father, bless me this mornin'.' An' He han' it down to you an' say, 'Here it is, my chile,' an' you ain't ever took dat blessin' yet."

Sister Williams' eyes grew big and tears came, as the old auntie shook hands with us and went on her way praising the Lord.

And if Sister Williams didn't take the lesson to her heart I did and it has helped me many a time when I feel inclined to put other things before God.—J B C.

Incidents in the Life of John Wesley

(From the Biography by Telford)

“**A**BOUT three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we recovered a little from the

AWE AND AMAZEMENT

at the presence of His majesty, we broke out with one voice, 'We praise Thee, O God, we acknowledge Thee to be the Lord'

"Sometimes the violent trembling seized the hearers and they sank to the ground. At one meeting in the Baldwin Street room Wesley's voice could scarcely be heard for the groans and cries of the people. A Quaker, who was greatly displeased at what he regarded as dissimulation, was biting his lips and knitting his brows, when he dropped down in a moment. His agony was terrible to witness. Prayer was made, and he soon cried out, 'Now I know that thou art a prophet of the Lord'

One of the most remarkable cases was that of John Haydon, a weaver. He was a stout churchman, regular in all his life and habits. He heard that people fell into strange fits at the meetings, and came to see for himself. At Baldwin Street, on the night when the indignant Quaker was struck down, Haydon had his wish. After the meeting he went about among his friends till one o'clock in the morning, labouring to persuade them it was a

DELUSION OF THE WICKED ONE.

He sat down to dinner on the day after this meeting, but wished to finish a sermon which he had borrowed on 'Salvation by Faith'. As he read the last page he changed colour, fell from his chair, and began screaming terribly and beating himself against the ground. The neighbours flocked about the house. Between one and two o'clock, Wesley, who was called to visit people in such circumstances, was told in

the street of this occurrence, and came into the house. The room was full of people. Haydon's wife would have kept them outside, but he said, 'No, let them all come, let all the world see the judgment of God.' He was lying on the floor, held by two or three men, when Wesley entered, but at once fixed his eye upon him. Stretching out his hand, he cried, 'Ay, this is he who I said, was a deceiver of the people. But God has overtaken me. I said it was all a delusion, but this is no delusion.' He then roared out, 'O thou devil! Thou cursed devil! Yea, thou legion of devils! Thou canst not stay, Christ will cast thee out. I know His work is begun. Tear me to pieces if thou wilt, but thou canst not hurt me.' No sooner had he spoken than he began to beat himself on the ground. His breast heaved, and great drops of sweat rolled down his face. Wesley and his friends prayed earnestly till the sufferer's pangs ceased, both body and soul were then

SET AT LIBERTY.

In the evening, Wesley visited him again. The man's voice was gone, and he was as weak as a child, but he was full of peace and joy. Similar convulsions seized some of Wesley's hearers in London and in Newcastle.

"Before the rise of Methodism similar scenes had been witnessed in New England, and even in Scotland. A physician who suspected that fraud had much to do with these manifestations was present at a meeting in Bristol. One woman whom he had known many years broke out 'into strong cries and tears'. He could hardly believe his own eyes. He stood close to her, observing every symptom, till great drops of perspiration ran down her face, and all her bones shook. He was puzzled, because he saw at once that this was neither fraud nor any natural disorder. When both soul and body were healed in a moment the doctor acknowledged the finger of God."

Children's Bible Educator

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

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

A SEQUEL CHARADE. Last week we gave three stanzas of poetry which respectively mentioned three inventions, the Radio, the Talkies, and the Gramophone, illustrating that God, who is far mightier than man, clearly has the power to hear prayer, and to store in the "books" mentioned in Revelation xx 12 living records of human deeds and human speech against the Day of Judgment. These "books," of course, symbolise any kind of effective record.

The writer of Psalm xciv mentions this line of reasoning. On your post card write the numbers of two consecutive verses in this Psalm which give the root-thoughts of the following lines, completing those of last week's puzzle —

And should not God, who made man's ear to hear,
More wondrously contrived than "Mas er's Voice,"
Be able close to store man's hard, vain words
'Gainst that great Day!

Or should not He who built the human eye,
And fashioned fair the laws that move both light
And sound across the screen, record men's deeds
'Gainst that great Day!

Then call upon Him now who dwells beyond
That ether which doth shew His power to near—
Who undertakes in Christ thy soul to save
'Gainst that great Day!

Solutions should arrive first post Monday, August 17th

SOLUTION TO CROSSWORD, JULY 31st.

C ■ Y ■ L ■ J ■
T H E R E F O R E
R ■ C ■ R ■ S O
I ■ C ■ D ■ U ■
S ■ E ■ A ■ S ■
T ■ I ■ N ■
V ■ H ■
I ■ H ■ W A L K ■
H I M ■ Y E ■

Answer. Colossians 11 6

Prize-winner for July. Daphne Keyho, Hill Croft, Fosse Andre, Guernsey, to whom we are sending the biography of Bishop Hannington, the martyred missionary of Africa.

Special Mention: Geoffrey Beech, Stella Cliff

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, August 16th Mark vi 30-44

"He looked up to heaven and broke the loaves" (verse 41)

Christ connected the loaves with heaven. The small things of daily life He brought into association with the big things of God. We need to learn that nothing is too small for our heavenly Father to take an interest in. We look up—and immediately the things of the kitchen are connected with the things of heaven, the things of the office are brought into relationship with God, and the things that we call ordinary become extraordinary because our Father in heaven is interested in them. The heavenly look increased the earthly output. There would have been no multiplication of the loaves if the upward look had been absent. The upward look is an S O S to heaven. It shows God that we need His help in the small things of life. Our problem may not be the problem of loaves, but any problem can be solved by the upward look.

Monday, August 17th Mark vi 45-56

"They considered not the miracle of the loaves" (verse 52)

We soon forget the miracles of the past. Yet the miracles of the past are silent promises that there are miracles for the present and future. What God has done He can do again. We were in a tight corner—He miraculously delivered us. He can do the same with the tight corner of to-day. We were sick—He miraculously healed us. He can do the same with the sickness of to-day. We were feeling friendless and lonely—He miraculously revealed Himself to us as the Friend that always abides. He can do the same for us in the midst of the loneliness which we feel to-day. Our Lord expects us to consider the miracles of the past and then to exhibit fresh faith in the present.

Tuesday, August 18th Mark vii 1-16

"Ye hold the tradition of men, as the washing of pots and cups" (ver 8)

It is right that pots and cups should be washed. God expects us to be clean in our persons and our homes. Carelessly washed cups and plates do not glorify God in the slightest. Cleanliness is not simply next to godliness, it is a part of it. The home where sinner abounds, where soap and water are strangers, where pet dogs and cats are not properly attended to, are not homes that uplift Christ. Yet we should also remember that soap and water, the broom and the duster, furniture polish and a vacuum cleaner can never be substitutes for family worship, and the praise and love of our hearts toward God.

Meditations by PERCY G PARKER

Wed, August 19th Mark vii 24-37

"Be opened" (verse 34)

Many things we much better open than shut. A flower is more beautiful open than shut. In fact a flower fails in its purpose in life unless it is open. Open eyes, open ears, open hands, open hearts fulfil the purpose of the Creator. It is true that on occasions some things are better shut than open—closed lips do more good than gossiping lips. But there is a God-given openness which receives blessing and gives blessing. The Lord Jesus can open deaf ears and blind eyes, but He can do more—He can open our understanding that we may understand the Scriptures. He can open our hearts to shew forth God's praise. He can open our whole lives so that the rivers of God's grace will fill and flood them.

Thursday, Aug 20th. Mark viii 1-13

"He sent them away" (verse 9)

True He sent them away—but they went full, not empty. The Lord Jesus never sends us away empty when we truly desire to be filled with His provision. Many come to Him and go away empty, because they seek to be filled with secondary things. They want the things of earth—the loaves and the fishes—but they do not want the heavenly bread of the teaching of the Word of God. The Lord fed the people spiritually before He fed them physically. Blessed are they which do hunger and thirst after righteousness. Such hunger, such thirst is never ignored. Such hunger and thirst is always met, sooner or later, by the provision of Christ. If we are ready to be filled with righteousness, then the other necessary things of daily life will be added to us.

Friday, August 21st Mark viii 14-26

"Have ye your heart yet hardened?" (verse 17)

This question may well come to us. Is our heart hardened? Our hearts are hardened to the extent that they fail in faith. If we greatly disbelieve God, then our hearts are greatly hardened. The greater our faith, the less the hardness of our hearts. No one can helpfully write about the Christian life without constantly coming back to the subject of faith. It is faith yesterday, faith to-day, and faith to-morrow. Believe God, trust Him, rely upon Him, let your expectation be from Him. Only thus can we please God. He never fails. We may feel that He has forgotten us. He cannot! If God ceased to be perfect in every detail with the minutest of His creatures, then His righteous rule over creation would collapse.

Saturday, Aug. 22nd. Mark viii 27-38

"What shall it profit a man if he gain the whole world?" (verse 36)

On the surface it would profit him a great deal. Houses, lands, riches, popularity, power—these things are attractive. Look at that mansion, see its well-kept lawns, its magnificent flower-beds, its luxurious vineery. See the owner driving about in his £2,000 motor-car. See how in winter his children are clothed in warm and beautiful garments. See how every need is immediately supplied. Yes, naturally we envy. But what about death? What about eternity? What about the soul? What are riches, what are the world's goldfields if the soul is lost? Better to be poor and saved, than be a multimillionaire and lost. Better to be a poor man in a cottage with God, than a king in his palace without God.

"Resist the Devil."

Resist the devil, and he will flee from you. This is a promise, and God will keep it to us. If we resist the adversary, He will compel him to flee, and will give us the victory.

We can at all times, fearlessly stand up in defiance, in resistance, to the enemy, and claim the protection of our heavenly King, just as a citizen would claim the protection of the government against an outrage or injustice on the part of violent men.

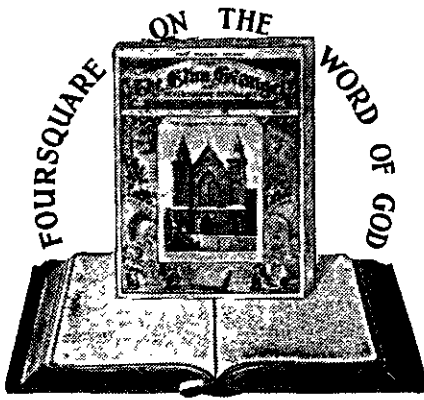
At the same time we are not to stand on the adversary's ground anywhere by any attitude of disobedience, or we give him a terrible power over us, which, while God will restrain in great mercy and kindness, He will not fully remove until we get fully on to holy ground.

Therefore, we must be armed with the breastplate of righteousness, as well as the shield of faith, if we would successfully resist the prince of darkness and the principalities in heavenly places.

Your full redemption rights
With holy boldness claim,
And to the utmost fulness prove
The power of Jesus' Name

The Christian Ferryman.

Once upon a time, there was an old experienced Christian, who was a ferryman on the Clyde. One day he had the opportunity of carrying two gentlemen in his boat, the one a Calvinist, and the other an Arminian. They were having a hot dispute about their respective tenets, so that the ferryman could not get in a word edgewise, though he was most anxious to do so. After trying several times, he bethought himself of this device—to pull the boat with one oar. The disputants stopped, and asked what he was doing. "Don't you like this?" said the boatman. Then putting down that oar, he took up the other, and pulled with both hands till the boat turned round the other way. "Whatever are you about?" said both combatants. "Why," replied the veteran, "I call this our Sovereignty, and that our Responsibility, and if I do not pull them both together, you will never get to the other side of the river."



EDITORIAL

Spurgeon Still Speaks.

C H SPURGEON'S words again and again aptly fit the situation of to-day. The disease is the same as in his day. The remedy is also the same. Concerning the Church's need of the Holy Spirit, he said

"If we have not the Spirit of God, it were better to shut the churches, to nail up the doors, to put a black cross on them, and say, 'God have mercy on us!' If you ministers have not the Spirit of God you would better not preach, and you people would better stay at home. I think I speak not too strongly when I say that a church in the land without the Spirit of God is rather a curse than a blessing. If you have not the Spirit of God, Christian worker, remember that you stand in somebody else's way. You are as a tree bearing no fruit standing where another fruitful tree might grow. This is solemn work the Holy Spirit or nothing and worse than nothing. Death and condemnation to a church that is not yearning after the Spirit, and crying and groaning until the Spirit has wrought mightily in her midst."

Holiness and Honesty.

WE take the following from the American Sunday School Times. It conveys its own message.

An old lady who is wholly consecrated to the Lord's service is rather poor in worldly matters, but rich in spiritual things. She is only a washerwoman but she

gets up early and works late at night in order to be able to devote time to the Lord's service through visitation and winning souls for the Master. Sometimes she is engaged by a wealthy family in the neighbourhood to look after the house during their holidays. Once the lady made the remark, 'Mrs J—, I don't believe much in this doctrine of holiness that you profess and are so fond of talking about.' 'Well,' said the old Christian 'you know, madam, that before I came into your service you used to send everything of value that could be removed to a place of safety, but since I have been in charge you have left even your most valuable property under my care. Oh, yes, madam, you believe in my holiness!'

The Freedom of Control.

WE heard an unusual noise outside in the street. We quickly looked and, lo, a runaway horse was careering down the street at express speed. It had broken free from a cart and left it useless at the side of the road. Two men were vainly hurrying after the runaway. On it went—apparently spurred on by broken shafts still attached to it. A cart was in the way. The horse missed it apparently by inches. A man jumped into the middle of the road and tried to stop the horse. It was useless. He was only just in time to get out of the way himself. The road seemed to clear like magic. Still the horse thundered on—the road took a turn, and the runaway disappeared as madly uncontrolled as when it started its wild gallop.

Then the driver of the cart jumped into a motor and speeded after his horse. We waited eagerly and anxiously for the result. Would anybody be hurt? Would the horse be killed? We waited fifteen minutes or so and then in the distance a horse and rider appeared. Nearer and nearer they came. It was the runaway, now under perfect control! What a contrast it was. A short time ago the horse was free—wildly free. Now it was being ridden quietly along—under perfect control. When was that horse happiest? Surely not when it was dashing along in uncontrolled freedom. No, it was happiest under the control of its owner. When is man happiest? Is it when he madly rushes away from the will of God his Creator? No—a thousand times, no. Man's peaceful freedom is only found in his perfect captivity to Christ.



The Crystal Palace

WE are pleased to inform our readers that it has been decided to hold three services at the Great Demonstration at the Crystal Palace on September 12th—in the morning a Healing service in the afternoon a Baptismal service, and in the evening a Communion service. If the weather is favourable, the Baptismal service will be held in the grounds.

Readers are advised to secure their tickets as early as possible. (See page 11 of cover.)

Josephus and our Lord

"Now there was about this time a wise man, if it be lawful to call Him a man, for He was a doer of wonderful works, and a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews, and many of the Gentiles. He was the Christ. And when Pilate at the suggestion of the principal men among us had condemned Him to the cross, those who loved Him at the first did not forsake Him, for He appeared to them again alive the third day, as the Divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christians so named from Him is not extinct at this day."—From Burder's JOSEPHUS, Vol II, page 24

The King

By Rev. A. B. SIMPSON

There they dwell with the King for His work — I Chronicles iv 23

THIS is an ancient story from the annals of Israel in the earliest times. It may still be a living history for you and me

I *We have a King*

Jesus is our King. God has made Him "Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all." All power is given unto Him in heaven and in earth

He everywhere hath sway,
And all things serve His might

"On His head are many crowns" He is "King of kings, and Lord of lords" He is

THE LORD OF NATURE

and has reconciled all things even in the natural world through His Cross. "By Him all things consist" or hang together. He still walks upon the sea and rides upon the storm. Nothing is too hard for His power, nothing is too little for His love and care. He has authority over all spirits and at the Name of Jesus "devils fear and fly." He has "power over all flesh" and the hearts of men are in His hand. He has control over all things and the realm of providence is but the out-working of His love and care. He has conquered sin. He has overcome Satan. He has destroyed "him that had the power of death." He has subdued us and "He is able to subdue all things unto Himself." Is He our King? Have we enthroned Him in our hearts? Shall we

Bring forth the royal diadem,
And crown Him Lord of all?

II *We dwell with the King*

Our home is in His palace. Our place is in His family. We are not servants, but friends. He is our Elder Brother. He is our blessed Bridegroom. All things are ours, for we are Christ's, and Christ is God's. His parting word to us was, "Abide in Me, and I in you." We may abide in Him as the very element in which we live and breathe. We may be so

ENCOMPASSED WITH CHRIST

that we can continually say, "In Him we live and move and have our being." We can draw all our spiritual life every moment from Him, for "of His fulness have all we received, and grace for grace." We can draw our physical life from Him at every breath, for "the life also of Jesus is made manifest in our mortal flesh," and He abides in us as in His chosen home. The secret that He has revealed to us and made real is nothing less than this, "Christ in you the hope of glory." This is no figure, but a living fact. Not only will He dwell in us, but He will manifest Himself to us and make Himself

More real, more intimately nigh,
Than e'en the closest earthly tie

"Blessed is the man whom Thou choosest and causest to come near unto Thee." It is possible to live every moment in conscious touch with Jesus Christ. There are lives that realise His presence occasionally, perhaps frequently, but when some great emergency confronts them they have to spend a little time in getting adjusted so as to be able to take Him for complete victory. The ideal life is to be always adjusted, always near, always abiding, always in the place of victorious faith and power and prayer. We are not to visit the King, but to dwell with the King. It is

THE ABIDING THAT TELLS.

It is the interruption that explains our failures and our faults

Shall we, beloved, all through, not the days only, but also the moments, so walk with Him, so cling to Him, so abide in Him, that we can ever say,

Christ never is so distant from us,
As even to be near,
He dwells within our inmost being,
And makes our heaven here

III *We dwell with the King for His work*

We are not idlers in His palace. The consecrated life is not a holiday or a sinecure. No one is so busy as the Master Himself, and those who are nearest to Him will always be the most occupied in His work, the most intense and strenuous in their Christian life

No one for trifling in this life of mine,
Not this the path the blessed Master trod,
But strenuous toil each hour and power employed,
Always and all for God

But let it be His work. The Lord has no use for our work. Indeed, it often hinders His. We do not want to fit Him into our plans, but to adjust all of our plans to His way and will. Many of us need to

CONSECRATE OUR WORK

quite as much as ourselves and to die to our plans as much as to our sins. Shall we say as we go forth,

Once it was my working,
His it hence shall be,
Once I tried to use Him,
Now He uses me

Shall we lay everything open before Him and find it true as Jotham of old, "He prospered because he prepared all his ways before the Lord." Are you just where He wants you? Are you doing the work He has for you to do? If it be a nursery, kitchen, a stable, if it is His appointment, you will be happier there and more blessed and used than if you tried to stand in a pulpit or sit on a throne

But He has special Christian work for you and it must be His work. The church's work is not always His work. The work of the social committee or

musical club is not always His work. What is the work that Jesus used to do, and would be doing now if He were here? How much so-called Christian work is religious trifling? Beloved, are you in the place of service where the Lord can make the most of your life? Is your money going

WHERE IT WILL DO MOST

for the things He loves. Are your testimony, your tongue and your example telling for the salvation of men and the glory of God? Have you fully understood that the thing His heart is most concerned about is the salvation of men and the evangelisation of this lost world? Is that your chief work, and are you doing it and going to do it "as much as in you is"? It may be your last year for His work. Oh, shall it find you wholly true?

And if your work is the King's work, your resources, your strength, your equipment for it must come from Him. He sends no workers at their own charges. He provides expenses. He clothes us with power from on high. He gives the faith and love, the wisdom and the efficiency. Not only have we been made His workmanship, but we have been "created in Christ Jesus unto good works which God hath before prepared that we should walk in them." Our works are all "prepared" beforehand for us to put on and work out in partnership with Jesus Christ. Oh, shall we

EVER REMEMBER

that every moment we need afresh His anointing, His presence, His enabling

My hands were strong in fancied strength,
But not in power Divine,
To take up many a task at length,
That was not His, but mine
The Master came and touched my hands,
And power was in His own,
But mine since then have helpless been,
Save His were laid thereon
"For it is only thus," said He,
That I can work My works in thee"

Traits of Carnality

THE following are some of the features and manifestations of carnality. As you read, examine yourself as if in the presence of God. Did you ever feel—

A secret spirit of pride? An exalted feeling in view of your success or position? Because of your good training and appearance, because of your natural gifts and abilities, an important, independent spirit, stiffness and preciseness?

Love of human praise? A secret fondness to be noticed? Love of supremacy,

DRAWING ATTENTION TO SELF

when you have had free time in speaking or praying? A touchy, sensitive spirit? A disposition to resent and retaliate when reproved or contradicted? Sharp, heated words flung at another?

But all our work now is merely apprentice work. We are just practising for the tasks of the coming age. Soon, full soon, the King will come in all His glory and we shall be with Him and like Him, on a nobler scale. We shall share His wisdom, power and glory. We shall rule with Him in the coming age. We shall work with Him in the mightier tasks of the millennial kingdom and the ages to come. Blessed hope, let us keep it ever fully in view.

All that He has shall be mine,
All that He is I shall be,
Robed in His glory Divine,
I shall be even as He

The "C.P." Orchestra

Instrumentalists—Please Note

Will all instrumentalists who are desirous of playing in the Orchestra at the Crystal Palace meetings on September 12th next, kindly read the following?—

All instrumentalists will be required to purchase a Choir Ticket, price 6d each. This ticket will admit you into the Crystal Palace, and allow you to occupy the special Orchestra seats. Arrangements are also being made for the Crusader Choir and Foursquare Orchestra to have tea unitedly at a stated time in a specially reserved room, price 1/- per ticket. Tickets of admission and tea tickets for instrumentalists may be obtained from local Crusader Secretaries. The music of the special choir-pieces may also be obtained from local Crusader branches.

Instrumentalists who are unable to obtain tickets, etc., from local sources should write direct to the Musical Director, Elum Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S W 4, enclosing cash and stamped addressed envelope.

You are urged to purchase your tickets early.

Self-will, a stubborn, unteachable spirit? An arguing, talkative spirit? Harsh, sarcastic expressions? An unyielding, headstrong disposition? A driving, commanding spirit? A disposition to criticise and pick flaws when set aside and unnoticed? A peevish, fretful spirit? A disposition that loves to be coaxed and humoured?

"Carnal fear? A man-fearing spirit? A shrinking from reproach and duty? Reasoning around the cross? A shrinking from doing your whole duty by those of wealth or position? A fearfulness that someone will get out of the Spirit, and thus offend and drive some prominent person away? A compromising, holding-back spirit? An unpleasant sensation in view of the great prosperity and success of another? A disposition to speak of the faults and failings rather than the gifts and virtues of those more talented and appreciated than yourself?

Lustful stirrings? Unholy actions? A carnal leaning? Undue affection and familiarity toward those of the opposite sex? Wandering eyes?

A DISHONEST, DECEITFUL DISPOSITION

evading and covering the truth? Covering up your real faults? Leaving a better impression of yourself than is strictly true? False humility? Exaggeration? Straining the truth?

Unbelief? A spirit of discouragement in times of pressure and opposition? Lack of quietness and trust in God? A disposition to worry and complain of

Divine Providence? An over-anxious feeling whether everything will come out all right?

Formality and deadness? Lack of concern for lost souls? Dryness and indifference? Lack of power with God? Selfishness? Love of ease, love of money?

These are some of the traits which generally indicate a carnal heart. If one principle is lurking there, you can depend on it, they are all there. By prayer and fasting hold your heart open to the searching light of God until you see the groundwork thereof. The Holy Ghost will enable you, by confession and faith, to make a complete surrender. Do not patch over, but go deep. It will pay.—*Sel.*

Yes! He Will

T. M. EASTWOOD.

Slowly.

C. AUSTIN MILES.

1. When our earth-ly toils are o-ver, And low sinks life's set-ting sun,
 2. Will He give His gracious welcome, To His ev-er-last-ing rest,
 3. Will He place a crown of glo-ry On our foreheads in His love,
 4. Will He bid us gather round Him, And to fol-low in His train,

Will the Mas-ter fond-ly greet us, With a joy-ous glad 'Well done?'
 And pro-vide a home e-ter-nal, In the mansions of the blest?
 When He reigns in roy-al splen-dour, In His king-dom up a-bove.
 When with all His shin-ing an-gels, He de-scends to earth a-gain.

CHORUS. FASTER.

Yes, He will, Yes, He will, All His pro-mis-es are
 Yes, He will, Yes, He will, Yes, He will,

true, He will keep His word to you; Yes, He will, Yes, He
 Yes, He will,

will, Yes, He will, He will keep His word with you.

Bible Study Helps

NECESSITIES OF A LIFE OF VICTORY.

1. "Work out"—Salvation (Phil. ii. 12). The secret of this is found in the following verse: "It is God that worketh in you."
2. "Come out"—Separation (II. Cor. vi. 17).
3. "Launch out"—Service (Luke v. 4).

WHY PREACH THE SECOND COMING?

1. It leads to preparedness (Luke xii. 40).
2. It centres the mind on heavenly things (Phil. iii. 20; Titus ii. 11-13).
3. It comforts those who mourn (I. Thess. iv. 13).
4. It furnishes a strong incentive for holy living (I. John iii. 3).
5. It creates willingness to suffer for Christ (I. Peter i. 7).

THINGS WE CANNOT DO WITHOUT.

1. Without shedding of blood is no remission (Heb. ix. 22).
2. Without faith it is impossible to please God (Heb. xi. 6).
3. Without works, faith is dead (James ii. 14-26).
4. Without holiness no man shall see the Lord (Heb. xii. 14).
5. Without love we are nothing (I. Cor. xiii. 1-3).
6. Without chastisement we are not sons of God (Heb. xii. 6-8).
7. Without Christ we can do nothing (John xv. 5).

THE GRACE OF GOD.

1. The believer is saved by grace (Eph. ii. 9).
2. He stands in grace (Rom. v. 2).
3. He is taught by grace (Titus ii. 12).
4. He grows in grace (II. Peter iii. 18).
5. He is strong in grace (II. Tim. ii. 1).
6. He speaks with grace (Col. iv. 6).
7. He dispenses grace (I. Peter iv. 10).

THREE WORDS

1. "Fear not"—the word of pardon (Isaiah xli. 1).
2. "Fret not"—the word of peace (Psalm xxxvii. 1).
3. "Faint not"—the word of power (II. Cor. iv. 16).

"The Weapons of our Warfare"

By WILLIAM BERNARD

IT is now about twenty years since I received the conscious experience of the Baptism of the Holy Spirit. The gift of tongues then received I thank the Lord for, and till to-day still have this utterance. But what I value far above this gift of God is the inner spiritual change and blessing which the Spirit brought with His incoming. The passionate love for the person of Jesus—a love for Himself alone, apart from His gifts or His work of salvation, the Spirit of worship and adoration, the revelation by His Spirit to my spirit of the things previously intellectually held, thus making them intense realities. For these blessings which have stood the

TESTINGS OF TWENTY YEARS

of life and still remain, I thank the Lord, and they are to me the greatest proof that the Latter Rain outpouring was, and is from God. Many are the things we have been witnesses of in this long period which would have made us doubt sometimes whether this was so or not, but above all these deplorable things, one's own experience in itself alone, apart from that of others equally as good as mine, has held me fast to Pentecost.

One of the remarkable changes wrought in me by the incoming and indwelling Holy Spirit is in my view of the missionary question. Formerly one advocated the missionary cause, because of the duty of obeying the Lord's command, or because of the great needs of the heathen—both most excellent reasons in themselves. But now the great compelling urge became that of the early Moravian Church when the Holy Spirit descended upon them at Herrnhut. With the consequent great missionary zeal thus engendered they went forward with the battle cry—"To win for the Lamb who was slain, the reward of His sufferings!" A passion for Jesus is, I now feel, the deepest and greatest motive power for seeking to lay the kingdoms of this world at His feet. With the deep longing for this comes the question of "How?—how shall we do this great work?" As we look abroad to-day, after so many centuries since Jesus "opened the kingdom of heaven to all believers," and behold the millions still in darkness, we may ask with the poet—

Was it vain—the Son's deep anguish?
Shall the strong retain the spoil?

Did Jesus underestimate the powers against which His soldiers must strive? Did He underestimate the

MOUNTAINS OF DIFFICULTY

to be encountered? Surely this cannot be. What then? Were His plans for the great campaign mishandled? Was the failure not His, but His followers'?

Let us inquire. He did not underestimate the forces arrayed against them nor the power needed to overcome them. Listen to His words. "Go ye—but tarry until ye be endued with *power from on*

high." "Go ye—all power is given unto Me"—and "Lo, I am with you always, even unto the end of the world!" So the great missionary was able to write, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," and again, "But to God be thanks who in Christ ever heads our triumphal procession" (II. Cor. ii. 14, Weymouth). Truly then, God did not send forth His infantry battalions to attack, without also providing His artillery to reduce to powder the enemy entrenchments and to annihilate his barbed wire defences. Truly now the battle is not ours but God's. He is the Great General and Commander-in-Chief. If we do not see the

STRONGHOLDS FALLING,

if the battle is long, fierce, and on so great a scale almost indecisive, must not we His soldiers ask if we are fighting fully along the line of His plans and seek to be in such a position that our advance is covered and sustained by His artillery—that we experience the Lord working with us and "confirming the Word with signs following." This is my great longing as I look upon the fields of the world.

When with my wife I was working for the Lord in Java, I was once confronted as a missionary of Jesus, by a raging maniac. The messengers of the Cross standing face to face with a mighty work of Satan! What were we to do? We were in a heathen and Mohammedan town as ambassadors of the living God. Where were our credentials? Could we in this situation prove that we were possessors of mighty weapons, capable of pulling down this stronghold now facing us? Picture the scene. A dirty bamboo warehouse: fastened by manacles to an upright post is a young man, a raging maniac. He jumps about, as far as his chains will allow him, like a wild beast. He uses most foul language. With us—my wife, a lady helper, and myself—is the father of the boy, who looks at us. Can we do anything for him?—we, the

REPRESENTATIVES OF JESUS CHRIST?

If the weapons of our warfare had been only carnal, humanly we should have been hopeless, but our Master said, "In My Name shall they cast out devils." Our only, but as it proved, our sufficient weapon, was His Name. Taking this weapon I began to command the devil or demons possessing this young man to depart from him. I say I began, because I was with him fully an hour engaged in a stern fight for his deliverance. Though he was so violent, yet I found that I was absolutely his master, able from time to time with my hands to restrain his violence. Was this not because of the fulfilment of the promise—"I am with you?" I found also I was inspired with a tremendous confidence—unlike my own feeble faith—that in the Name of Jesus I was complete master of the demons. So much so was this that on one occasion when the demoniac had taken refuge behind a post to get away from

me and my commands to the demons to come out, for I followed him closely as he moved away from me from place to place, I found myself actually laughing in his face in the consciousness that in Christ's Name I was absolute master of the demon forces

THE POSSESSED MAN

got down a hole in the bamboo floor and began to throw up earth from the ground beneath. At another time I was greatly struck as he took a rough sack and began to roll about with it—just as a long time previously I had seen a large orang-outang do in a zoological garden. I should have said that prior to his being chained up in this room he had climbed to the top of a tree and remained there for many hours screaming. May it not be that he was possessed by the spirit of a beast, like Nebuchadnezzar of old? Sometimes as I used the Name of Jesus he cursed. Sometimes as I stood close to him and with pointed finger commanded the spirits in the Name of Jesus to depart, he seemed compelled to bow his head to that Name. At other times he spat at the Name.

In three important respects this case remarkably resembled that recorded in the Gospels, of the man of the Gadarenes who dwelt among the tombs. Firstly, like him, he had to be bound with chains. Secondly, he tore his clothing. At one time during my struggle—a hot struggle it was—I had divested myself of my jacket and was perspiring freely with the great tropical heat. Then, thirdly, and most remarkable of all, during the ravings of the maniac my wife heard him say, "There are 2,000 of us, and we are burning in the fire." In the narrative of the Gospel we read that the demons entered into 2,000 swine! Thus this case was extraordinarily like that told of Jesus and

THE DEMONIAK OF GADARA

How long the fight lasted I cannot say, as I did not take note of the time. It may have been one or even two hours, but at the close there was no apparent change in the young man. Two days later my wife and I returned, and were again shewn into the room. Believing in the power of praise, I asked my wife to sing the praises of Jesus. As she sang I again commenced to command the spirits to depart.

But the conflict went on for a similar period as before. At last wondering why there was no change I asked the father of the young man whether he had in his house anything belonging to the heathen religion. I had read of a case in China, where, when demons were being exorcised in the name of Jesus, they had taken refuge in a heathen shrine which had remained in the house. When I asked the father this question he denied that he had any such thing, but the young man at once said, "*Kris!*" When I heard this—a very unexpected statement, I was deeply impressed. The *kris* is a peculiarly made short sword worn by Javanese people. It is much more than a weapon. It is an amulet, and is believed to have supernatural powers. In some a spirit is believed to dwell, and people do obeisance to them. Thus when the young man said "*Kris!*" in response to my

INQUIRY ABOUT HEATHEN THINGS,

I understood at once, and with a view to removing them from the house asked the father to let me take them away. He confessed that he had two of them.

The father consented, and leaving for our home again, we carried the weapons with us. There was still no apparent change in the possessed man. Was all that in vain? We returned to the house a few days later, and what was the news? After we had left the second time, the young man fell asleep, and slept for more than twenty-four hours. Waking, all signs of mania were gone. For days previously, he had not slept or eaten. But now, when awakened, he asked his mother for food, which he ate. He washed, and asked for clean clothes. When these were brought by his mother he who so recently had been so horribly obscene, asked to be left alone while he changed his clothes, and he expressed his desire for a clean heart. He was thus fully delivered, and has remained so ever since.

We praise God that He does not send His soldiers to fight at their own charges, that

HIS PROMISE IS TRUE

when He says "Go"—and "Lo, I am with you alway!" "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." The Lord has not underestimated the power of the enemy whom His soldiers must fight. He has indeed provided the mighty weapons for a victorious warfare. Why then is the victory so long delayed? No more serious question can be asked by the Lord's people than this. The kingdom spread like wildfire in the early days. It spread in spite of intense opposition. Its weapons were proved and prevailed. The great spiritual soldier, Paul, was able to write (Rom xv 18, 19), "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders." The people of the Latter Rain Pentecost stand for "signs following."

Oh that as we see the provision made for the great task, we, zealous for His glory, and seeking to win for the Lamb who was slain the reward of His sufferings, may earnestly seek to have again repeated in our day the

EXPERIENCE OF MARK XVI 20

"They went forth, and preached everywhere, the Lord working with them and confirming the Word with signs following." From the earliest days of the Latter Rain revival I have felt that there are exceedingly few of its people well equipped with natural gifts for the Lord's work. Their only hope therefore is in seeking so to live, pray and believe that God's power, of which they speak so much, may be indeed manifested in and through them. Of carnal—natural—weapons for the fight they possess few. May the mighty spiritual weapons in their hands, the wide world over, prove mighty to the pulling down of strongholds.



By Pastor P N CORRY

Sunday, August 23rd, 1931.

READING: Luke xviii 35-43.

BLIND BARTIMÆUS

MEMORY TEXT: "I am come into this world that they which see not, might see."—John ix 39

TEACHER'S NOTES

Blindness is very prevalent in all oriental countries, and Palestine of old, and at the present day, is no exception. Notice the number of times in the New Testament that this affliction is mentioned, and you will at once see that the Book, as always, is true to the conditions ruling in the land in which it was written. Read the following passages: Matt ix 27-31, xi 4, 5, xii 22, xv 14, xv 31, xx 30, 31, xxi 14, xxiii 16-19, 24-26, John v 3, John ix. There are more passages that could be quoted, but I think that these will be sufficient to shew that in reality, as well as in parable and metaphor, blindness was commonly met with and spoken about on the roads and in the public places of Palestine. These blind people mostly got their living by begging, and so you will find in the Word of God not only references to the beggars, but to the places that they frequented to collect alms. The young man of John ix had his stand at one of the Temple gates (John viii 59, ix 1) as did also the lame man mentioned in Acts iii. Lazarus was laid (literally the reading is "cast down") at the gate of the rich man's house (Luke xvi 20), and in the case of blind Bartimæus he had a good stand at the gate of Jericho. As many pilgrims would go through that gate on their way to Jerusalem for the feasts, his was probably considered a splendid place at which to make known his needs.

Beggars

In the East one of the class of persons I disliked the most were beggars. There is no end to their demands, no satisfying their desires, and above all no silencing their shrill cries. Once an Eastern beggar has begun to pester you he will not leave off until you have given in. Silent beggars are unknown. In our own land the outstretched hand, the empty cap, the collecting box, or the inscribed board are the methods generally adopted to make known the beggars' claims upon the public purse, but not so in the East. These clamorous, persistent, importunate bundles of rags scream out their woes, pour forth a flow of words, and parade their wounds or their leprous condition with a boldness that fills one with horror. They beg, they demand, they scream, and hunt you from one bazaar to another, and from one shop to another, so that when you imagine you have shaken them off they turn up at your next shopping

centre with a perseverance worthy of a better cause. Say no with all the firmness that you can command, but they fail to know the meaning of the word, and with a smile say "Baksheesh," as though they had never asked you before. There is no escape. Singly or in crowds, gloomy or with a smile, they call out their cry, "Alms, for the love of Allah," "Alms, nourisher of the poor, alms, that God may prolong your days," and with an expressive gesture they draw their forefinger across their teeth to shew that they are without food (see Amos iv 6).

Bartimæus was a prince of beggars. His stand by the Jericho gate was a good one, and his voice so shrill and piercing that it could be heard above the yells of an Eastern crowd, as they pressed through the gate on the road to the holy city of Jerusalem. It was nearing the feast day, and through this gate poured a mixed crowd from the East—from Babylon, and the Euphrates, from Persia and the Tigris, from Persia, from the Syrian highlands, from Galilee and the north. Yet even in this excited crowd there is a greater stir, because Jesus and His disciples were also going up to that final and fatal Passover in "the city of the great King," and many were following in His train. Bartimæus finds out from one of the crowd that it is Jesus the Nazarene who is passing by. Notice please that whoever gave the blind man this information was not a lover of the Lord because (as the Newberry margin shews) he gave the Lord that title of shame, that nickname that had stuck to Him throughout His earthly ministry in Palestine—"Jesus, the Nazarene" (cf Mark x 47, with John i 46, vii 52). But Bartimæus knew another name, one of royal degree, of kingship and honour, and as he used that name, one cannot but believe that this blind man knew all about the Lord and of His power in healing the sick. That he should call out, "Jesus, Son of David," shewed that he believed Jesus to be the coming King for his cry was the very firstfruits of that mighty shout that was to make the hills and valleys round Jerusalem ring the very next day (see Mark xi and Luke xix). There were many in that crowd who would be very angry at such a title being given to the Lord Jesus, and they charged him that he should hold his peace. Cannot you see a stiff-necked Pharisee snapping out to the blind man, "Be quiet, how dare you use that title to the Nazarene?" But the more they tried to keep the beggar quiet, the more they told him to stop, the louder he shouted and cried a great deal, "Jesus, Son of David, have mercy on me." Above the noise and indescribable jangle of strident human voices and discordant sounds at the Jericho gate, above the

angry murmurs of those who already were determined upon the murder of the Lord, this beggar's voice, rising to an urgent crescendo, pierced the air—"Jesus, Son of David!"

One among the crowd, one against a multitude, one voice—but he had not been a blind beggar all those years for nothing, one thing he knew and that was how to beg and keep on begging until he got what he wanted, and now that lesson, that shrill, importunate cry was lifted up with some purpose.

Jesus stood still (Mark x 49). The cry had arrested His onward progress to Jerusalem, and I think His heart must have rejoiced to hear one voice in the crowd proclaiming a heart that honoured His royal title, and He commanded him to be brought. At once Bartimæus is on his feet—he flings aside the garment that would encumber his steps and comes to Jesus (Mark x 50). His begging days are over, sight flashed into those blind eyes, and he followed the Lord glorifying God (Luke xviii 43). What a wonderful Saviour, what a shock of joy must have galvanised that crowd as His life, every nerve in that pilgrim procession would be set tingling as they saw this blind beggar in their midst with wide-open eyes shouting praising glorifying God and they joined in the song (Luke xviii 43).

In applying the lesson shew that there is a blindness more dangerous than the physical affliction that affects the eyes (John ix 40, 41, II Cor iv 4, Eph iv 18, II Peter i 9). Unbelief and sin have caused more stumbling than the loss of sight, but, blessed be His Name, He who called and commanded this blind beggar to be brought to Him calls all men everywhere to do the same, and in obedience to the truth there is not only life, but new sight. Be as keen as Bartimæus, be as wise, for this man at Jericho's gate, though he knew it not, this was the last time that Jesus was to pass that way, and if he had held his peace in expectation of another day, that day would never have dawned. It is the same with the hope of life and light through the Lord Jesus Christ cry out now, come at His call now, because to-morrow He may never pass your way.

Knocks

On one occasion a nurse in one of the London hospitals complained to the Chaplain-General to the Forces that she had been rudely treated by some of the patients. "Thank God for that!" was the reply. "What do you mean?" asked the astonished nurse. "Why," said the Bishop, "if you are carrying a vessel and someone knocks up against you, you can only spit out of the vessel which is inside. And when people misjudge and persecute us, we can only spill what is inside. In the case of a godless man, he will probably swear. But if you are Christ-filled, filled with the Holy Spirit you will manifest the gentleness of Christ and make men astonished."

GRATEFUL GUESTS at THE GREAT SUPPER

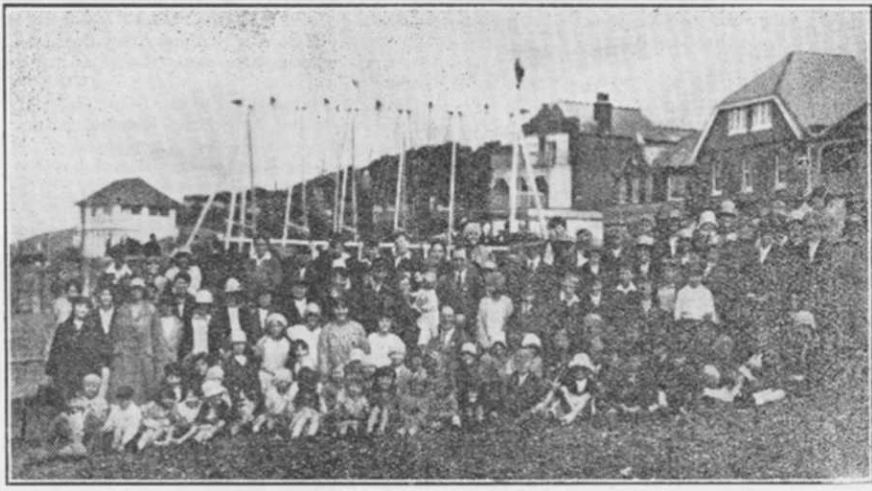
Pulpits Exchanged. Many Converts and Baptisms

BIBLE STUDY BLESSED.

Rochester (Pastor F. E. H. Trevor) Under the ministry of Pastor Trevor the saints meeting at Elim Tabernacle, S. A. H., Rochester, are enjoying great blessing. "The grand old story of a Saviour's love" is faithfully preached from this pulpit, and it is with great joy and thanksgiving that the salvation of precious souls is witnessed. On a recent Sunday evening after a powerful and stirring message on the Cities of Refuge, three decided for Christ.

The Bible readings on Thursdays are looked forward to with great interest, and have proved to be times of wonderful blessing and much profit in the study of God's precious Word.

The Sunday School recently held their summer treat, when a very enjoyable day was spent at Whitstable. About 150 all told made the journey, which was only of an hour's duration, and enabled everyone to have a long day by the sea. A fine day and a safe journey were granted in answer to prayer.



Rochester Elim Sunday School at Whitstable.

TWELVE BAPTISMS

Liverpool (Mr L. Newsham) Praise God from whom all blessings flow. On a recent Tuesday twelve candidates followed their Lord and Master through the waters of baptism. The meeting opened with a note of praise on every lip and in every heart. How the saints here sang the glorious songs of the redeemed under the leadership of Mr. Bishop, who delivered a message on Water Baptism, speaking first on other people's views concerning this subject, then leading us back to what God has said. At the close of his address were realised more than ever the great necessity of obedience to God's Word, and the blessing in fulfilling it. Each candidate upon entering the water was given a promise from God's Word by Mr. Bishop, then Mr. Newsham baptised them, and as the noise of the waters rose, minds travelled back to the time when our great Exemplar was baptised in Jordan that we should follow in His steps. What great joy must have filled His heart that day when He looked forward, and saw the myriads of the redeemed who would obey His commandment in being baptised.

An appeal was made during this service for souls seeking salvation, and, praise God, two responded. On the following Sunday three more came out of nature's darkness into God's marvellous light.



Baptismal Service at Elim Tabernacle, Liverpool.

Evangelist G. Bishop leading the singing and Evangelist L. Newsham in the baptistry with two candidates.

FAITHFUL WITNESS HONOURED.

Watford (Pastor Naylor) Truly God is blessing the faithful ministry of the Word by Miss Snell, who is carrying on for a fortnight at the Elm Hall, St Alban's Road, while Pastor Naylor is relieving at Hammersmith. During the last two Sunday Gospel services six souls have yielded to the Lord. Praise His Name. Sick ones have been healed, and the saints are being fed upon the finest of the wheat, their cups are full and running over. May the Lord continue His blessing.

JESUS OF NAZARETH STILL.

Hull (Pastor H. A. Court) The spiritual care of the Elm Church in Mason Street has for a fortnight devolved upon Pastor A. S. Thorne. Pleasing memories lingered of a short ministry by Mr. Thorne three years ago, and though he spoke still of One, Jesus of Nazareth, the theme sounded sweeter and was relished far more than ever.

The contrast between Pastor Thorne's quiet style and Pastor Court's more vivacious ministry was appreciated as a sort of spiritual change of diet, which in its turn will no doubt be to the profit of the assembly in general, as it was to individual members, who experienced a gracious compelling to a position more advanced than before.

Pastor Thorne's last Sunday was marked by the Gospel service, which will certainly live long in the thoughts of the congregation. He preached in a very full hall on the subject, "Eternal Punishment," and as he brought out the various points, the Holy Spirit was speaking powerfully to many hearts, one young sister yielding to the Saviour.

TWENTY-FOUR CONVERSIONS.

Nottingham (Pastor W. G. Channon) We praise God with grateful hearts for

the way in which He visited the City Temple, Halifax Place, Nottingham, on a recent Sunday, when Pastor Kemp (who is relieving Pastor Channon) gave out the Word of God with power. The people came expecting a great feast, and the Lord supplied their need both temporal and spiritual. His power and presence are felt in every meeting, and souls are being added to the Church daily. The people were filled with holy awe as they witnessed the manifestation of His healing power in the afternoon service, when also ten souls found the Lord. In the evening the Temple was nearly full, and eight more accepted salvation, making twenty-four for the week-end. The weekly services are also well attended, and hungry souls are being fed on the Bread of Life, each service being the means of bringing the people higher up the mountain of spiritual blessing and experience. On a recent Monday night eleven souls were won for the Master at Carlton, proving that God also blesses the small assemblies as well as the larger ones.

TOWN AND COUNTRY HEAR.

Ledbury (Mr. L. N. Knipe) This section of the Lord's work, for many years carried on by two of His handmaidens, has now been taken over by the Elm Foursquare Gospel Alliance (from May 3rd, 1931).

A campaign was conducted by Principal Parker, and this was followed by the regular ministry of an Elm Pastor.

It is evident that the interest of the inhabitants of this country town is aroused by the encouraging numbers who regularly attend both indoor and outdoor meetings. The Market Square at Ledbury is a very important shopping centre especially on Saturday evenings, and so the happy tidings of salvation through

Jesus Christ proclaimed by the open-air band reach the farm-dwellers and village people, while tracts and "Evangelists" find their way into the homes of the people, both of town and country.

Reports from the various departments of the work shew a steady increase in numbers. The general assembly have a very keen interest in missions and missionaries, and in the words of the young people's motto, "Look up, press toward the mark," they move on rejoicing in God their Saviour.

UNITY IN CHRIST

Bath (Pastor W. L. Taylor) The believers at Bath are praising God for His mercies which are multiplied towards them.

During the past months the attendance at the Historic Assembly Rooms, Alfred Street, has considerably increased, and many precious souls have been added to the great family of our God.

On a recent Wednesday evening fifty of the saints went to Easton, a village near Wells, where our Pastor holds weekly gatherings. The occasion was the 57th Anniversary of the Wesleyan Church in that village, and the crowded gathering was addressed by Rev. Mam, Wesleyan minister, Rev. Rickard, United Methodist Minister, and Pastor Taylor. Although the gathering represented different denominations, it breathed a remarkable spirit of unity and brotherly love, and a very blessed time was spent in the presence of the Lord.

There is much for which to praise God with regard to the efforts of the Crusaders during the past months. On each Sunday several conduct services in mission halls in various parts of the district, and their ministry has been much blessed while the weekly open-air services are greatly owned of God to the enlarging of the church.

Sheltered by Blood

"WHEN I see the blood, I will pass over you" (Exodus xii 13)

Christ our Passover is sacrificed for us (I Cor. v 7) We are purchased by Blood

In the days of slavery in the Southern States a young negro, who had been set free, loved a young woman offered for sale. He had but \$100, but she was "knocked down" at auction for \$750. The young man, a skilled mechanic, and worth five times as much to the slave owner, offered himself in exchange for the one loved. He was accepted as her substitute. Legal papers were drawn up and the young woman given the "freedom" papers, together with the \$100, by her lover-substitute. He said, "Julia, in your future, for my sake, keep from all wrong, while I live I shall always be glad that I have taken your place, one day we shall meet before the throne of God for ever free." With a gentle but sad farewell he turned away—a slave

* * * * *

"Who loved me, and gave Himself for me" (Gal ii 20)

"The Church of God, which He hath purchased with His own blood" (Acts xx 28)

A Saviour

A stranger came to the late Dr. Stearns and said

"I don't like your preaching, I do not care for the Cross. I think that instead of preaching the death of Christ on the cross, it would be far better to preach Jesus, the Teacher and Example."

Dr. Stearns said, "Would you, then be willing, if I preach Christ the Example, to follow Him?"

"I would," said the stranger, "I will follow in His steps."

"Then let us take the first step," said Dr. Stearns.

"All right," was the reply.

"This is the first step," said the preacher, "Who did no sin? Can you take this step?"

The stranger was somewhat confused. "No," he replied, "I do know sin, I acknowledge it."

"Then," said Dr. Stearns, "you do not need Christ for an Example, you need Him for a Saviour."

A Blood Book

Through every inch of the cordage of the British Navy runs a scarlet cord, so through every book of the Bible there runs the story of salvation from Divine judgment by the shedding of blood. "Without shedding of blood is no remission" (Heb. ix 22)

"The blood of Jesus Christ His [God's] Son cleanseth us from all sin" (I John 1 7)

"It is the blood that maketh an atonement for the soul" (Leviticus xvii 11) Trust the Blood!

Classified Advertisements

REVISED RATES.

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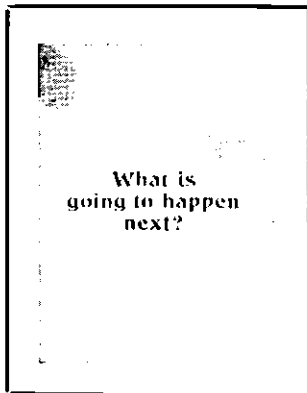
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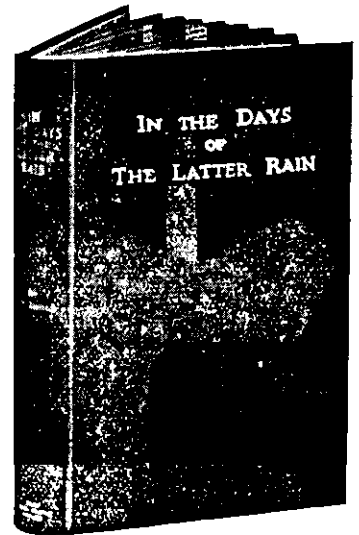
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