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The Elin Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 50

DECEMBER 15, 1933

Twopence

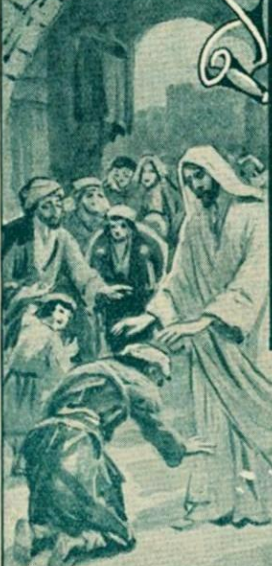
SAVIOUR



"I am come that they might have life."

John X. 10.

HEALER



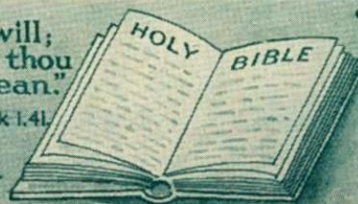
"I will; be thou clean."
Mark I. 41.



Photo by]

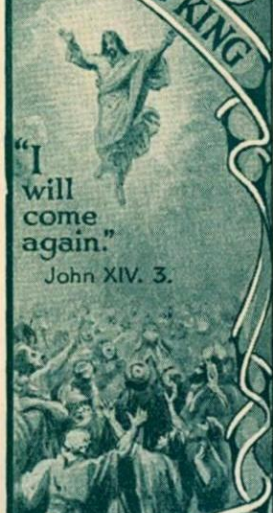
[George Clarke, Croydon

"He shall give thee the treasures of darkness."



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

COMING KING



"I will come again."

John XIV. 3.

BAPTISER



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: Rev. E. J. Phillips. Editor: Rev. W. G. Hathaway.

Vol. XIV. December 15, 1933 No. 50

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Principal George Jeffreys and Revival Party's Revival and Healing Campaign. Ashford, Kent

DEC. 4-21. Every week-night at 7.30, and Wednesday afternoons at 3, in the County Theatre, Station Road. Sundays at 3 and 6.30, in the Exchange Theatre, Queen Street.

WATCH THESE DATES

DOWLAIS. Commencing Jan. 14. Elim Tabernacle, Ivor Street. Campaign by Pastor J. R. Moore.

ISLINGTON. Dec. 24. Elim Tabernacle, Fowler Road, off Halton Road. Carol service by Elim Crusaders.

KENSINGTON. Every Friday at 7.30. Kensington Temple, Kensington Park Road. Weekly Rally.

ROMFORD, Essex. Commencing Nov. 28. Halstead Hall, Mawney Road. Revival and Healing Campaign by Pastor C. J. E. Kingston, assisted by Mr. Symonds. Week-nights, except Saturdays, at 7.30. Sundays at 3 and 6.30.

SOUTH CROYDON. Commencing Dec. 3. Elim Hall, Selsdon Road. Campaign by Evangelist T. W. Thomas.

WATFORD. Dec. 31. Elim Hall, St. Alban's Road. Visit of London Crusader Choir, 3 and 6.30 p.m.

YEOVIL. Dec. 14-17. Elim Hall, Southville. Church anniversary services. Speaker: Evangelist G. Hillman. Sunday, 11, 3, and 6.30. Week-nights, 7.30.

Christmas & New Year

CONVENTIONS

BELFAST. Dec. 24-28. Ulster Temple, Ravenhill Road. Speakers include: Pastors J. R. Moore and A. Longley. Convener: Pastor J. J. Morgan.

BIRMINGHAM. Dec. 24-26. Elim Tabernacle, Graham Street. Speakers include: Pastors W. G. Hill (South Wales), W. L. Taylor. Convener: Pastor W. L. Barton.

BRADFORD. Dec. 24-26. Southend Hall, off Leeds Road. Speakers include: Principal P. G. Parker and Pastor S. Hillman. Convener: Pastor H. W. Fardell.

CARLISLE. Dec. 24-26. Elim Tabernacle, West Walls. Speakers include: Pastor and Mrs. R. Tweed, and Pastor W. J. Hilliard. Convener: Pastor W. A. Nolan.

DOWLAIS. Dec. 23-26. Elim Tabernacle, Ivor Street. Speakers include Pastor and Mrs. Stoneham. Convener: Pastor W. N. Brambleby.

GLASGOW. Dec. 31-Jan. 8. City Temple, Bath Street (corner of Elmbank Street). Speakers include: Pastors J. R. Moore and H. Kitching. Convener: Pastor P. Le Tissier.

GLOSSOP. Elim Tabernacle, Ellison Street. Speakers include Mr. and Mrs. E. J. G. Titterington. Convener: Pastor L. N. Knipe.

LONDON, East Ham. Dec. 24-26. Elim Tabernacle, Central Park Road. Sunday, 11 and 6.30. Christmas Day, 11. Boxing Day, 11 and 6.30. Speakers include: Pastor C. Kingston and Mrs. R. Jones.

LONDON, Kensington. Dec. 24-26. Kensington Temple, Kensington Park Road. Sunday, 11 and 6.30. Christmas Day, 11. Boxing Day, 3 and 6.30. Speakers include: Pastors C. Kingston and J. Woodhead. Convener: Pastor W. L. Kemp.

SHEFFIELD. Dec. 24-26. Friends' Meeting House, Hartshead. Speakers include: Pastors J. R. Knight and P. Brewster. Convener: Pastor F. A. Farlow.

This space is reserved for local announcements

CHRISTMAS

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Beth-Rapha, - Glossop - Derbyshire.



Last year many were disappointed because they were too late to obtain an Elim Calendar. They were all sold. Order yours now and make sure.

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. XIV., No. 50

DECEMBER 15, 1933

Fridays, Twopence

The Principal in the Principality

Soul-Saving at a Stone-Laying Ceremony. Remarkable Scenes at Cardiff

By Rev. R. J. JONES, J.P.

THE autumn of 1904 and that of 1928 will ever remain outstanding in the religious history of Wales. In 1904 Evan Roberts filled with the Holy Ghost returned to his home at Loughor, and soon the whole of the Principality was on fire and scores of thousands found life everlasting. A harvest of the Spirit.

Ten years later came the Great War with its carnage and death. The harvest of the sword. Ten years after the end of the war found our people helpless and hopeless. The wheels of industry on stop, the pinch of poverty being felt, the Church being forsaken. Socially, morally, and spiritually, the aftermath of the war hung over us

LIKE A BLACK CLOUD.

The songs of Zion were no longer in the fashion. The harps were hung on the willows! How could we sing? Bodies, minds, and spirits were bound. It was worse than the bondage of Egypt.

It was then, in the autumn of 1928, that another young Welshman filled with the fire as Evan Roberts, returned home, and with but an open Bible to stand upon thrilled his people with the cry that the Day was at hand. There was a clanking of chains, rubbing of eyes, much doubting and fearing; but soon the large Cory Hall, Cardiff, was besieged by long long queues anxious to hear this prophet with a message of hope. Principal George Jeffreys gave them the hope of the gospel—a full gospel—and the scenes witnessed in that building were reminiscent of those all over South Wales in 1904-5. There was a great awakening, the prisoners leaping to lose their old chains. In body, mind, and spirit, men and women by the hundreds were being set free; the old harps were tuned up anew; hope returned as they were led out of darkness into His marvellous light.

For nearly seven weeks the Principal went from strength to strength, from victory to victory in the name of Jesus and in the power of His Spirit. Wood Street, and Splott Road Chapels (the largest in the city) could not contain half the people anxious to hear

the Foursquare Gospel as propounded by the leader of this movement. It was another golden harvest of the Spirit. On Saturday the 9th November, 1928 (the last and most memorable night of the campaign), Mr. Jeffreys' announcement that it had been decided to set up a Foursquare Church at Cardiff was received with joyous and reverent applause. The Rev. A. Longley, a graduate of the Principal's College, took charge, and the Cory Hall soon became the centre of gravity for hundreds of the most spiritual people in Cardiff. Of course the critics were busy. They watched very closely those who had been miraculously healed during the campaign, they kept their eyes upon those who had been saved, yes, they bought the wreaths in readiness for the death and burial of the new Church. They soon grew tired however for it is the dross that is burnt away, the gold remains. Now they say: It could not have been a flash in the pan, Principal George Jeffreys must have kindled a real fire.

Four years old! And now with the Rev. J. R. Moore in charge, another minister graduated in the same College, that Church is very much alive and attracting, as it has done all along the line, as large if not the largest congregation in the city of Cardiff. Missions and campaigns should be judged by their permanent and not by their momentary results.

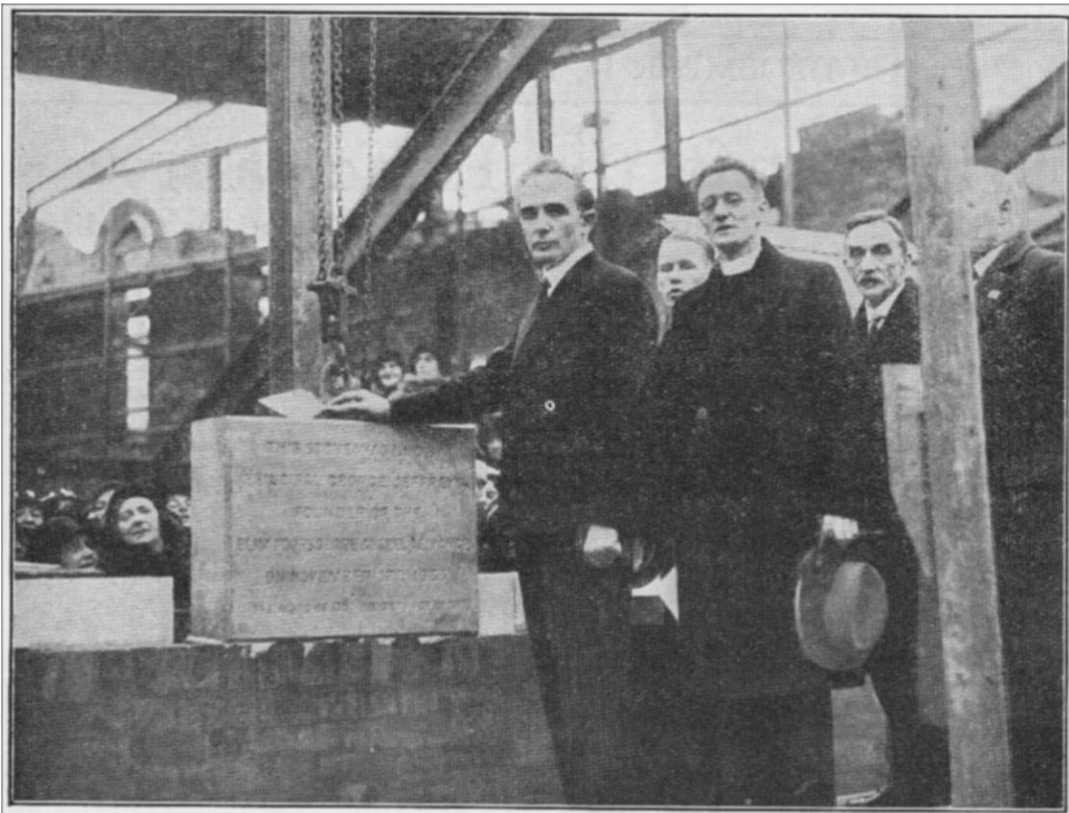
Naturally the family, the very large and increasing family at the Cory Hall, could not be expected to be quite happy in furnished apartments, they

WANTED THEIR OWN HOME,

and during the past four years have done their very best to furnish such a home. The Principal, the Secretary-General, and other officials of the Alliance, full of sympathy came to the rescue. An excellent site was secured, plans approved, contract signed, and the foundations of another visible proof of the permanency of the work done four years ago were soon laid. We were all hoping that the Principal would lay the Foundation Stone. The building grew apace. We hoped, we feared, we nearly fainted, but at long last there appeared a small notice in the *South*

Wales Echo intimating that the Principal would lay the Foundation Stone on Friday, 17th November. The thousand odd at the Cory Hall the day following the announcement were in ecstasy. Memories of those stirring times during the campaign came surging back, setting their souls on fire. Hundreds that were saved and scores who had been healed during those blessed seven weeks found their cups full and running over at the thought of again meeting the man whom God had sent to Cardiff to lead them to a wonderful Saviour and Deliverer.

some previous experience of "Jeffreys' crowds," had detailed a large number of his tallest and smartest men for duty at the ceremony, and theirs was no easy task. Inside the barriers are hundreds of expectant people, some from as far afield as Swansea, Dowlais, and Abertyswg. Every point of vantage has already been taken, and we shake hands with many old friends through a network of steel girders. The Foursquare Crusaders are lustily singing chorus after chorus but the crowd, which is continually increasing, are anxious to see their beloved Principal



**PRINCIPAL
GEORGE
JEFFREYS
LAYING THE
FOUNDATION
STONE OF THE
CARDIFF TEMPLE
ON FRIDAY
AFTERNOON,
NOVEMBER 17th.**

The scenes of religious enthusiasm were reminiscent of the great Welsh revival days and it was not surprising to see souls saved in the vast multitudes that besieged the Temple site. The Temple is expected to be ready for opening in March of next year.

By courtesy of]

[“Western Mail,” Cardiff

The 17th was a Friday—a very unlucky day—but were we saved, baptised, or healed by luck? There is no room for superstition in the Foursquare Gospel. Every day is a Sunday for the saint! It was a faith testing morning, dark and dismal with a biting sleet-rain driving from the North-East. But never mind, shine up your badges and come along! Wet or fine our

GOD WILL SURELY ANSWER

the prayers for a time of blessing.

When we got out of the train at Cardiff, Mrs. Jones said how sorry she was to have burdened herself with a mackintosh. Crush into the tram, full of the happiest people in the world! The conductor took it for granted that we were all going to the same place. Down Queen Street, through Castle Street, then over the new Taff bridge, and the 'bus stops. We get off in front of the new City Temple, and the empty 'bus goes on. Chief Constable Wilson, having had

once more. “Here he is!” Every face brightens and beams! Yes, here he is, fresh as ever; pleased with the enthusiastic reception accorded him. With him are Mr. Darragh, as widely known in Cardiff as a conductor as Caradog; Mr. Edsor the accomplished accompanist; and Mr. McWhirter, who can make room for two thousand in a building normally filled with a thousand. And then commenced one of the most remarkable stone-laying ceremonies in the history of the Principality. It became a *soul saving service!*

Just like those campaign meetings, Mr. Edsor at the harmonium, Mr. Darragh conducting, our hearts were

LIFTED UP IN PRAISE.

“Hiding in Thee!” “What a sure hiding place Jesus is,” says Mr. Jeffreys, “and the world with its trials and tribulations is more in need of a hiding place to-day than ever. He is the ‘Rock in a weary

land.'” The Rev. J. R. Moore having led us in prayer, we joined heartily in singing *Cwm Rhondda*, and as we were repeating in Welsh:

Diolch Iddo
Byth am gofio llwch y llawr.

I saw a funeral passing! I stopped singing for a moment, but I remember that He had come that we might have Life, then I sang louder and louder: “*Diolch Iddo*,” and as I did so my soul cried out in defiance: “O death, where is thy sting? O grave, where is thy victory?” Death has been swallowed up in victory! We all repeated the scripture read by Mr. Jeffreys, and then came a thrill as we sang:

I was lost but Jesus found me.

phere of praise, which is as it should be. The foundation of the world, the foundation of the Temple, and the foundation of the true Church of the living Christ were all laid in an atmosphere of praise. I am not laying the foundation stone of the Church of Christ. That Church is not built of inanimate matter but of living men and women who are born again.” (Amen!)

LIVELY MATERIAL, LIVELY STONES!

We are a lively people here to-day (Yes, we are), every one of us glad to be a part of the building, cemented together in the love of God (*Halelwia!*). Some people say that the Church is on the defensive; no, no, it is on the offensive, on the go, and the gate of hell shall not prevail against it (Glory!) There are



QUEUEING UP IN WALES (A Reminder).

Hours before the time, long queues lined up for Principal George Jeffreys' meetings in Cardiff. Here they are seen outside Wood Street Congregational Church, the largest church in Wales, where congregations packed from floor to roof witnessed never-to-be-forgotten revival scenes. From the Cory Hall the Foursquare revival was carried to the Splott Road Baptist Church, and even to the great Military Drill Hall. Each building was thronged and vast crowds unable to gain admission. Not since the days of the Evan Roberts Revival have such scenes of religious fervour been witnessed in the country. Over three thousand souls were saved and most astonishing miracles of healing witnessed.

Hundreds shouted “*Halelwia*”—hundreds who had been lost and found. Then:

I was bruised but Jesus healed me,

and outside the barriers, and away across the eighty-foot roadway, people were thunderstruck to see those

SCORES OF HANDS GOING UP.

The hands of men and of women who had been crippled, deaf, or suffering from cancers, tumours and many other diseases, but were now perfectly whole. Yes, when that single hand went up, and someone said: “Blind in both eyes, and now seeing,” there burst forth such a volume of praise:

Yes, I'll sing the wondrous story,

that they must have heard it at the Assize Court in Cathays Park.

This is a wonderful stone-laying ceremony!

Someone said that it was not customary to preach sermons on occasions such as this; but Principal Jeffreys preached. It may not be customary, and to some it may be foolishness, but he has proved a thousand times over that God is saving the people through the foolishness of preaching!

“This Foundation Stone is laid to-day in an atmos-

gates raised against it. The gates of sin, but they must go for the power of heaven is behind her. The gates of unbelief, but down they must fall. The gates of opposition and materialism! They must fall for the power of the risen Christ is ours (*Diolch!*). If God be for us, who can prevail against us? The gates of death will fall off their hinges and crash to the earth, for He is coming again (Praise Him! Praise Him!). Mortality will put on immortality! His Second Coming is the only hope of a disappointed and disillusioned world. A world of abortive peace, disarmament, and economic conferences, and all these failures prove that we are marching towards the fulfilment of prophecy. When everybody and everything else fail us, Jesus never will fail. He is coming again!” And there was a great chorus of *Halelwia* from a crowd of people filled with a glorious hope.

I thought that the preacher had forgotten all about the ceremony which he was supposed to perform, as he sailed along with the

HEAVENLY BREEZES [I] HIS FAVOUR,

and after referring to the broken treaties, the scraps of paper, and the blunders of European statesmen he cried out in real Welsh “*Hwyl*”—“I know a treaty made by Christ on Calvary, which no power on earth or in hell can break. I never ask people to accept

religion, but to accept Christ! I have tried Him for many years, and He has never, never failed me. Has He ever failed you?" "No, No!" came the response. "We need another mighty revival to bring men and women back to God, the God of the Bible, the God of the supernatural! We want the hills and valleys of this dear Wales to ring again with '*Diolch Iddo*,' and '*Ar E! ben bo'r goron*.' I appeal to the unsaved in this great crowd to take Christ, to become parties to the great treaty sealed with blood. Jesus never fails!" "Never! never!" said a white-haired saint near the platform, and all the people said "Never, never!"

With bowed head we stood, hardly daring to breathe, having forgotten that we were standing among the steel girders and the piles of building material in a roofless skeleton of a building. The power of God was there, and we were praying for more lively material for the real Church. "Will you let Him in? Now, this afternoon, this very moment? Will you become a part of that

ETERNALLY PERMANENT BUILDING—

His Church?" "Praise the Lord, I see one—two" (*Bendigedig*). There are some more coming." Yes

over there, behind that stalwart policeman is a brother short of stature like Zacchæus of old. He was hidden, but Jesus had seen and grasped that hand before we knew it. Mrs. Jones called Mr. Darragh's attention to that elderly woman in the crowd. Four! The fifth is outside the barriers on the sidewalk, and the sixth and seventh over there on that pile of broken stones. Seven souls at a stone-laying ceremony! *O, Halleluia*, the Cardiff Temple has been consecrated before it has been completed.

The ceremony has become a service, the new building a birthplace. Yes, we'll shout *Glory, Halleluia, Diolch Iddo, and Bendigedig*. We have as much right to shout as the angels.

Someone said: "You were fortunate, you had a dry afternoon after all." Dry! Why, we had a soaking, we had heavy showers of blessing, and that explains the fervour of "All hail the power of Jesus' name," as the Principal laid the Foundation Stone. That explains the waving leaflets when he said that he proposed coming for another campaign at Cardiff when the new Temple is completed.

The Principal turned the ceremony into a campaign, but he never turns a campaign into a ceremony.

The Perfect Congregation

A FEW weeks ago I noticed on the editorial page of this paper a very interesting description of "The Perfect Preacher." Unfortunately he has never been found. I am wondering whether the Editor will allow me, as a preacher, to present the other side of this very intriguing subject, "The Perfect Congregation." When I am through I am sure my ministerial brethren will agree with me that it, too, has never been found. The following are a few of the characteristics which I should expect to find in the perfect congregation:

Of course, I would expect the members of this congregation to attend, as far as possible, all the services regularly and to allow no trifling excuse to prevent them. This brings up the question of loyalty. How often when some great evangelist comes to town Church members flock to the scene of the revival meetings. There they sit with a heavenly smile and sing so heartily. Ah! but there is another scene, their poor Pastor, with a heavy heart, preaching to what appears to be a "wood-yard." All day he has been studying hard for some message to meet the need of his flock. He has wrestled in prayer for power to present it. Yes, his congregation is there *in spirit*. Sad at heart he goes his homeward way. God sees the silent tear. Of course these dear people will turn up again; there is always this assurance. They hope the Pastor has not missed them. Had they been ill and he had not missed them there would be a different story to tell! They have forgotten their absence made their Pastor so sad—made him wonder whether his work was all in vain—they even forgot their absence meant a financial drain on their spiritual home and anxiety to those concerned in meeting the liabilities of the church. Members of the perfect congregation would never do this, providing of course their

own minister was preaching the truth—the full gospel: if not he deserves to lose all his members and the sooner the better. Whilst this perfect congregation would support all endeavours to advance Christ's kingdom they would never allow their own church or Pastor to suffer as a result.

It is hardly necessary to say these members would pray much for their minister and never criticise him. They would never compare him with any other preacher, but believe he was doing his very best—even if they did not always understand why he did or said certain things—they would realise he was so labouring to give a faithful account to the Great Shepherd. There would never be complaint if the preaching some times seemed strong and heart-searching.

Whilst the perfect congregation would expect its minister to be a real hard worker, it would realise he was only one man and not ten. He would be treated as a human being and not as a machine. Such a congregation would inform the minister without delay concerning any sick member who needed visitation and not allow him to be victimised for indolence in such matters when perhaps the congregation may be of such a size which makes it almost impossible to detect the absence of individuals.

Those who held any office in the Church would be diligent in performing their duties. They would not need continual reminders from those responsible for the smooth running of the assembly that they were holding things up. If for any reason they could not fulfil their duties, warning would always be given so that others could deputise for them.

A word about the services. We have already mentioned regular attendance and loyalty. It is my belief that the perfect congregation would do its best to be

punctual. There would be no idle talk and gossip before the meeting commenced, but prayer and meditation and reading of God's Word. How much easier this would make it for the preacher, how much more spiritual atmosphere in the service. Of course there would be no talking or unnecessary moving about during the service. Those coming in late would sit at the back. Likewise, those who had to leave early would sit near the door; they would never think of disturbing the whole service. And when the service is over, how quickly does this congregation disperse. They have had such blessing, it seems they are almost afraid of losing it in unnecessary talk. A smile to the Pastor, perhaps a word of thanks for the message, and home they go.

By the way, this perfect congregation is also a growing congregation. No! it is not the preacher who draws such crowds; the members themselves are ever seeking to bring others to the services. They work until they succeed.

I trust, Mr. Editor, I have not said too much. Much more could be said, but somehow I believe if these few things were true of any congregation, providing there was love in the midst, there would not be much wrong elsewhere. I do believe if we could find the perfect congregation we should stand a good chance of finding the perfect preacher. The reverse is also true. I am praying God will help me to be more like the perfect preacher. Will you, good reader, pray that God will help you to be a perfect member of a perfect congregation? His grace is sufficient.

Night Songs

By P. E. MILLER

“YET the Lord will command His lovingkindness in the daytime, and in the night His song shall be with me” (Psalm xlii. 8).

The psalmist David was one who knew his God and knew what his God was to him. Again and yet again we read of him speaking faith and courage; and not only that, but his heart was full of praise to his God. He was the one who triumphantly said, “I will bless the Lord at all times: His praise shall continually be in my mouth” (Psalm xxxiv. 1). The heart of praise which David possessed was not because his path was strewn with roses; no, for his life was in danger from the time he was anointed by Samuel to be king until the death of Saul; and though it seemed that his danger ended with Saul's death, his life, nevertheless, was in later years endangered by his own son Absalom. But David had learned that in the darkest hours the songs of the Lord were with him. Ah, yes, some of his most precious psalms were written when the enemy was after him, seeking to devour him. But he, in spite of all this, could sing praises unto the Lord.

What a striking likeness David's life is to the life of the believer on the Lord Jesus Christ! True; there are “day hours” and “night hours” in his life. The day hours are filled with the glories and

SUNSHINE OF PROSPERITY

in his spiritual life. They are days when foes seem to be asleep, hours when the tempter is stilled into silence, moments when everything goes well, times when it seems as if he is bathed in the sunshine of the lovingkindness of the Lord Jesus, times when it seems as if no temptation from without or fleshly lust or desire from within would seek to mar the crowning mercies and lovingkindnesses of the Lord. These days are the days in which, naturally speaking, it would seem as if the believer were prospering the most in his spiritual life. But are they such? Ah, no! What does the Psalmist say? “In the night His songs shall be with me.”

What is the thing that brings out the sweetest scent of the shrub? Is it not the crushing by human

hands? When does the sweet alyssum give forth its most fragrant perfume? Is it not in the night?—

When a child at home we had below my bedroom window a flower-bed which sent forth its sweetest fragrance in the night hours. Those flowers were always a lesson to me. I often wondered why this was the case; but as I grew older I understood. It needed the darkness of night, the cool, refreshing breezes, the night dews to bring out the fragrance of those flowers. It is true that without the sun's rays in the daytime they could not have prospered, but only

AS THE NIGHT AIR CAME

upon them did they throw out their most fragrant scent.

Here is the experience of the believer exemplified. It is not only in the brightness of the hours of the day, amid the sunshine and seemingly prosperous moments that he is prospering the most in his spiritual life; but in the night, in the hour of trial, in the night of distress, perplexity, adversity, when the clouds of darkness are dense, the dew of God's love, God's tenderness, mercy, grace and loving care is causing him to grow; and as he yields to the crushing, the pruning, the dampness, his spirit is made more mellow, more responsive to the divine touch, and amid the darkness of trial there comes forth from his life a fragrance that gives balm to the weary soul, comfort to the feeble, courage to his fellow-men, and hope to the one under pressure. Ah, yes, there is a continual stream of song going forth from his life because Christ Himself fully possesses him! Ah, truly our Beloved gives songs in the night!

“GREAT BLESSING”

“I thank God for the great blessing I get in reading the *Elim Evangel*. I do not get to many meetings as the nearest to this place is 25 miles.”—B. T. (Suffolk)

The Blood shall Never Lose its Power

Mrs. C. H. M.

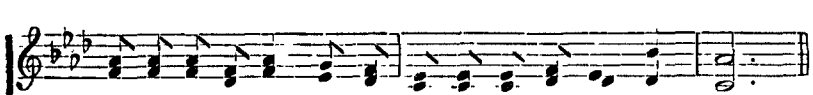
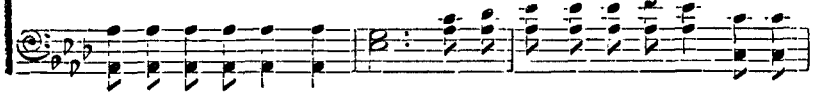
Mrs. C. H. MORRIS.



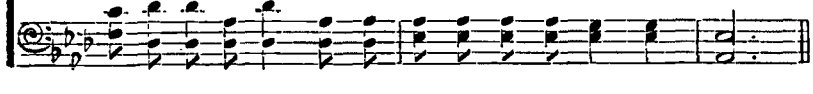
1. In the mist-y days of yore Je - sus' pre-cious blood had pow'r, E'en the
 2. I was lost and steep'd in guilt, but the blood for sin-ne's spilt, Wash'd a -
 3. God in mer cy asks you why, Bro ther sin - ner, will you die When such
 4. Bring your burdens, come to - day, turn from all your sins a - way, He can



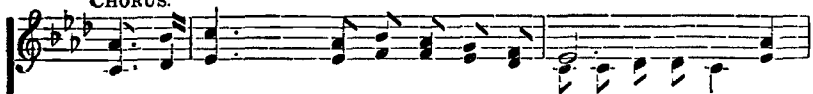
thief up - on the cross to save; Like a bird his spi - rit flies to its
 way my sins and set me free; Now and ev - er - more the same, pr ise, O
 full re - demption He pro - vides? You have but to look and live, life e -
 full - y save and sanc - ti - ty; From the wrath to come now flee, let your



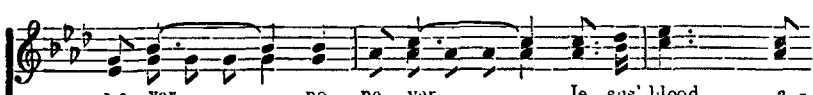
home in Par - a - dise. Thro' the pow'r of Cal - v'ry's crim - son wave.
 praise His ho - ly name! Will the cleansing stream a - vail - ing be?
 ter - nal He will give, For the pow'r of Cal - v'ry still a - bides.
 name re - cord - ed be With the blood - wash'd and re - deem'd on high.



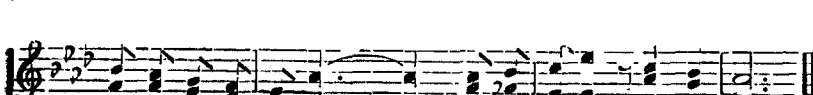
CHORUS.



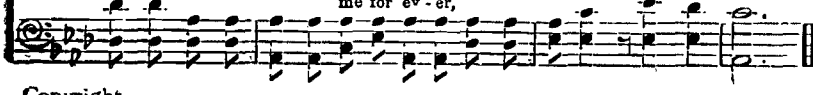
And the blood shall ne - ver lose its power, No
 Je - sus' blood shall ne - - ver, ne - ver lose its power, No



ne - ver, no, ne - ver, Je - sus' blood a -
 ne - ver lose its power, no, ne - ver lose its power, Je - sus' blood a -



vails for me for ev - er, it shall ne - ver lose its power.
 me for ev - er,



Copyright.

Bible Study Helps

THE DOWNHILL ROAD.

1. Neglect of Prayer.
 "Thou restrainest prayer before God" (Job xv. 4).

2. Disregard of the Bible.
 "I will bring evil upon this people . . . because they have not hearkened unto My words, nor to My law, but rejected it" (Jer. vi. 9).

3. Forsaking the Means of Grace.
 "Nor forsaking the assembling of yourselves together, as the manner of some is" (Heb. x. 25).

4. Levity in Conversation.
 "Neither filthiness, nor foolish talking, nor jesting, which are not convenient" (Eph. v. 4).

5. Worldly-Mindedness.
 "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I. John ii. 16).

6. Dwelling on the Faults of Others.
 "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. vii. 3).

7. Readiness to Take Offence.
 "He that is soon angry dealeth foolishly; and a man of wicked devices is hated" (Prov. xiv. 17).

8. Light Thoughts of Sin.
 "But they made light of it and went their ways . . . but when the king heard thereof he was wroth" (Matt. xxii. 5, 7).

9. Indulgence in Secret Sin.
 "God shall bring every work into judgment, with every secret thing" (Eccles. xii. 14).

10. Falling Into Outward Sin.
 "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins" (Prov. v. 22).

THE RISEN LORD.

"He is risen" (Mark xvi. 6).
 "The Lord is risen indeed" (Luke xxiv. 34).

1. The Object.
 He rose for our justification (Rom. iv. 25); that we might be counted worthy of eternal life (John x. 10; xi. 25, 26).

2. The Result.
 The believer is risen with Him (Col. ii. 12; Eph. ii. 6), and begotten to a lively hope (I. Peter i. 3, 5).

3. The Demand.
 A consecrated life (Rom. vi. 14; xi. 14). In the world, but not of it (John xvii. 11, 16, 19; Col. iii. 1-4). Walking worthily (Col. i. 10, 11; ii. 6, 7). Living unto Christ (I. Cor. v. 15-17). Realising the power of His resurrection (Phil. iii. 9-14; I. Peter iii. 21).

Have you ordered your extra Christmas Double Number?

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by PERCY G. PARKER

Sunday, December 17th. Ezekiel xxxv. 29-38.

"I the Lord build the ruined places" (verse 36).

Ruined places! As I write a ruined place flashes before my thought. Once it was a magnificent mansion, now it stands a mass of twisted iron and fallen stonework. Practically everybody who sees it asks: "Why do they not build it again?" Then they venture the further remark: "What a beautiful place it would be if it were rebuilt!" Even man finds no pleasure in a ruin; God finds less—especially when that ruin is a human one. But ruined lives can be rebuilt; and with the rebuilding of a life there is the rebuilding of a place. Rebuild a drunken ruin—fashion him into a sober, righteous man and at the same time his home is rebuilt. Rebuild a life and you rebuild a place. When Israel is rebuilt then Palestine will be rebuilt. What moral ruin can we think of this morning? Pray that the Lord will rebuild it.

Monday, December 18th. Ezekiel xxxvii. 1-14.

"And the breath came into them" (verse 10).

Life came and the bones lived. No doubt these words tell of the great restoration of the Israelitish nation. But they set forth a tremendous truth—the truth that God can give life physically and spiritually. In the future even the dust will live, for God will resurrect the millions whose bodies have vanished into dust. To clothe bones and dust with life is no difficulty to God. He who can make men out of stones can surely make men out of human bones and human dust. Said the Lord Jesus: "God is able of these stones to raise up children unto Abraham." How marvellous is the power of God! He can do anything. Nothing is impossible to Him. He speaks the word and a world appears. He speaks the word and a prophet is raised up. He speaks the word and every problem in our lives is solved. God has a solution for every problem, and He has also the power to apply it.

Tuesday, December 19th. Ezekiel xxxvii. 15-28.

"They shall be one in Mine hand" (verse 19).

The divided tribes of Israel are yet to become one in God's hand. Many divided lives have become one in God's hand. There has been division between husband and wife. He has gone to his club; she has sought out her social friends. Gradually husband and wife who have been legally united in life become divided in heart. Home love and life are destroyed. The children feel the division. Home is not really home—it is only a

centre for units. But the husband is converted, the wife also. Both their hearts turn toward Christ, and, lo, at the same time, their hearts turn to each other. They have become one in God's hand. Home life is different. The children are different. The hearts of the children are turned to the parents. The hearts of the parents are turned to the children. Home instead of being a centre for units has become a centre of unity. The family has become one in God's hand. Divided homes, families, friends, churches become one in God's hand.

Wednesday, December 20th. I. John i. 1-10.

"God is light and in Him is no darkness at all" (verse 5).

The world is obviously outside the primary will of God, for in it is much darkness—material and spiritual. Darkness, even the darkness of night time, is originally due to rebellion against God. God has marvellously tempered the darkness and made it serve His purposes for a world on probation, but nevertheless darkness is not in the highest plan of God. The same with moral darkness. God hates sin. The soul that sins lives in night. Judas went out from the presence of the Lord and it was night. It was night to his eyes and night to his soul. Where God reigns in the soul there is no night. The Light of the World illumines every corner of the spirit.

"Walk in the light, and thou shalt know

That fellowship of love
His Spirit only can bestow,
Who reigns in light above.
Walk in the light, thy path shall be
Peaceful, serene and bright:
For God by grace shall dwell in thee,
And God Himself is light."

Thursday, December 21st. I. John ii. 1-17.

"Ye have known Him that is from the beginning" (verse 14).

How wonderful that we can have a Friend who knows everything from the beginning. Yea, one who is from the unbeginning beginning; one, to use the words of another, who has been in existence from the dateless date. The younger generation rejoice in conversation with one who can tell them something about the world before aeroplanes and motor cars were known. An old friend is a great asset. But the Lord Jesus has existed from all eternity. He knew all about space when this earth of ours had no existence. He was present before the foundation of the world. From all eternity He has been in the counsels of the triune God. And this one is our Friend. We have a Friend who is the perfect historian. Communion with Him is a priceless privilege. He can be consulted

on every theme. Advice from this Friend is free. We can all walk the path of wisdom because the Author of all wisdom is our Saviour and Friend.

Friday, December 22nd. I. John ii. 18-29.

"And now little children, abide in Him" (verse 28).

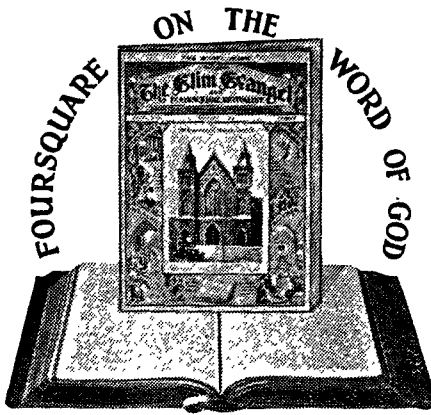
When the days are dark—abide in Him. When your nerves are strained and you feel you cannot go on—abide in Him. When sickness comes to your home and takes away your little child—abide in Him. When friends forsake you and one-time confidences are withdrawn—abide in Him. When you are not understood and you are misrepresented to others—abide in Him. When work is slack and your loved ones are threatened with shortage—abide in Him. When you suffer like Job, and are bereaved like Naomi—abide in Him. When your Christmas time is threatened with loneliness and your New Year with distress—abide in Him. When success eludes you and expectations are cut off—abide in Him. Yea, abide in Him at all times.

Saturday, December 23rd. I. John iii. 1-12.

"Beloved, now are we the sons of God" (verse 2).

Sonship is a present possession. The fullest manifestations of sonship are future. We are to walk the streets of glory like unto the Son of God. The white robes of perfection are not yet given to us. Eyes that scan eternity, ears that listen-in to the music of heaven, bodies that move through space as birds fly through the air are not a present possession. But they will be ours—they belong to the full manifestation of sonship. But sonship is ours here and now. Do not let us forget it. We are the children of God. We are already in the family. We cannot receive a closer relationship to God. He has given us the highest relationship here and now. We are His sons—soon that relationship will be manifested to the wondering gaze of the myriads in eternity.

The unique prominence given to the death of Christ in the four Gospel is unparalleled. It is without analogy, not only in Scripture, but in history, the most curious thing about it being that there was no precedent for it in the Old Testament. No particular value or benefit is attached to the death of anybody in the Old Testament; nor is there the remotest trace of anybody's death having an expiatory or humanising or regenerative effect. There were plenty of martyrs and national heroes in Hebrew history, and many of them were stoned and sawn asunder, were tortured and slain with the sword, but no Jewish writer attributes any ethical or regenerative importance to their death, or to the shedding of their blood.—D.H.



EDITORIAL

The Crying Need.

TALK, talk, talk! The politicians of the world are talking. The business folks of the world are talking. The educationalists of the world are talking. Yes, there is talk, talk, talk. But we are reminded of the words of Rowland Hill. He spoke of "A river of words with only a spoonful of thought." His words precisely fit the situation to-day. There is so much talk about man—so little about God. The cleverest utterances of man are not worth five minutes of the thought of God. He knows exactly the solution for this world's problems. It is found in Christ. A companioning Christ and a coming Christ is this world's need. The only words worth while are those thoughtful words which turn our thought to Him. It is the work of the Church to direct the thought of the world to Christ. "Repentance toward God and faith toward our Lord Jesus Christ" is the message we are expected to utter. Whatever the talkers of the world do, the Church should send forth a river of thoughtful words. We have got the biggest topic in eternity. Christ eclipses every other subject. Speak of Him and there is no danger of a spoonful of thought. Every message spoken for the Lord Jesus Christ sends out into this world an ocean of thought.

There is no resurrection for time killed.

Without tale hearers there would be no tale bearers.

You can utilise almost any kind of waste except the waste of time.

A BURNING ZEAL

A MAN filled with the Holy Ghost is an irresistible force, an unexplained problem, a wonder to men and devils and a delight to God and angels. A man who knows his God and is established in Christ cannot be moved out of his tracks by all the powers of darkness, but is always steadfast, unmovable and abounding. He has an eternal go which stops not at impossible things. Mountains are cast into the sea, dead trees ripped up by the roots, and every obstruction pushed out of the way. He ploughs deep. There is no stopping him when he knows he is in the will of God, which is the sweetest thing to him in all the world. Of course he will be misunderstood both by friends and brethren. That is unavoidable, for a man set to do God's will must run counter to the wills of other folks, and only the day of the Lord will straighten out all the misunderstandings of the brethren. But thank God misunderstandings are mostly of the head and not the heart. Folks who have not the Holy Ghost will be very uncomfortable in his presence, unless they are seeking the blessing, for the "old man" does not like him. There will be squirming and covering up, and hiding away from the light which is shed from the heart filled with the Holy Ghost. He will not be welcome in Church society as a rule, but will have the smile of angels and the approval of God. Every defeat will be turned into a victory until all hell is made to wonder, and set their heads together to devise some new trap for him. But he is always ready, and instead of the Devil surprising him, he is a continual surprise to men and devils.

Then again a man filled with the Holy Ghost is filled with love—divine love—not the kind you read about in novels, but the kind that was manifested in the lives of Jesus and His apostles and the prophets of old; a stalwart love, a jealous love for the glory of God, a love which sets the heart true to obey God rather than man. A compassionate heart, a yearning love that seeks the lost in every corner of the world, which God "so loved." A tenderly affectioned love for the brethren, and bowels of compassion; kindness; humility, meekness and longsuffering; forbearing and forgiving. It will be a love which binds the true heart in fellowship with Jesus and with others. Praise God for the life filled with the Holy Ghost! Praise God for such a wonderful Saviour who made such a salvation possible!

Beloved, has the blessed Holy Ghost come to abide with you?—*Sel.*

CHRISTMAS NUMBER

Next week's "Evangel" will be our Special Christmas Double Number, and will be dated Dec. 25th, in place of the issues of Dec. 22nd and Dec. 29th.

Both cover and contents will, we are confident, be delightfully received by our readers. The cover will be something entirely new and the articles make splendid reading.

Make sure of your copies early. A Christmas "Evangel" will make a splendid gift to far-away friends.

The Importance of Sincere Obedience

A Sermon by Rev. W. G. HAWKINS (Elim Hall, Ilford)

AS we fully realise the extent of our subject, and the tremendous issues, we shall the more fully give diligence, for obedience is the mould in which all characters are formed. It is, if I might so express it, the administration station of the faculties of man. We might well divide it, and again notice that all men are obedient to either the force of good or the force of evil. There can be no exception to this rule.

In the human body this fact is evident. I move my arm and in so doing my nerves, muscles, bones, etc., become obedient to my will. Similarly if I yield my will to the impulse of evil and thus sin, I am obeying the voice of the Devil. If, however, I obey the voice of good, I must of necessity disobey the voice of evil. Thus the whole of man's life is governed by his obedience.

As we search the Word of God we cannot but be impressed by God's handiwork. The whole of

GOD'S CREATIVE WORK

was the work of obedience: "Let there be light," God said, and since that time light has been obedient to that divine command. "Let there be a firmament," said God, and in submission to the voice of the Lord the firmament ever has been faithful. Surely the seasons, controlled as they are by the lights of the heavens, the waters as they beat upon the shore, yea, all of God's work functions in perfect accord to the wonderful will of God. The cleansing of the atmosphere, the scavenging of the earth and the seas, the provision of all kinds of food, are divine arrangements working in obedience to and in harmony with God's design. Isaiah realises the greatness of the work of God, and, as though looking forward across the years to the mechanical age, speaks of the perfections of the work as wheels within wheels. We might well mourn the fact that of all the work of God man was the only disobedient part. Was not the sin of Eden the yielding of the will to do that which was wrong, obeying the tempter to disobey God? The Word of God declares that sin is lawlessness, which emphasises that all sin is disobedience to the perfect law of God.

I would now remind you that God's Word definitely declares that "all have sinned," and "there is none righteous, no not one." No man dare say he has never disobeyed the perfect commands of God. There are no grounds for that very

FALSE AND FOOLISH IDEA

that man will be punished for the sin of Adam. Logic proves that everyone has disobeyed the law of God, thus involving the penalty, death, which is the wages of sin (Rom. vi. 23). The moment a man yields to Satan he of necessity becomes the servant of sin, as when I raise my arm it becomes a servant of my will. So, tempting through the three avenues, the lust of the flesh, the lust of the eyes, and the pride of life, Satan beguiled Eve, and since that time (with the exception of our blessed Lord) he has brought all

men through these same channels to be the servants of sin. Is not the Apostle Paul giving expression to these thoughts when in the depths of his soul he cries, "When I would do good evil is present with me"? He clearly points out that in the flesh there is a continual conflict. To some the power to resist the evil is stronger than with others. Although the servants of sin they are sometimes disobedient to their master and endeavour to obey the voice of the good; others, by so yielding themselves to the lust of their flesh, have literally become slaves to their sin, and in so doing have been brought on

A LOWER LEVEL THAN THE BEASTS

of the field. The results of vice and iniquity make us shudder, and every Christian should look upon sin as a hateful, filthy thing, to be avoided as much as possible; he should not shut himself behind walls, but fight and oppose it in the mighty strength of God. It is a crime of the deepest dye that the Church generally looks upon sin with a certain amount of tolerance, with the result that the Christian in many cases cannot be distinguished from the worldling.

God is not a God of love, the world declares. If He is, why all this sin, why all this suffering, why all the wars, why all the persecutions? If we trace it we see very clearly that all the sorrow of this old world originated with the obedience of man to the voice of the tempter. Right down through the history of the Church, yea, the history of the world, we might see the continual failure of man.

In the garden in innocence, with a perfect environment, the only command of God issued to our fore-parents was concerning the fruit of one tree; in wilful disregard of God's decree it was deliberately disobeyed. To prevent them taking the tree of life in that dreadful state God, who is ever a God of love, caused them to be removed from the garden. Now the test is one of conscience. From that time men were guided by their conscience, as is proved by Cain, who ignored the offering for sin which God had provided. The result of the test was a scene both vile and filthy. The rule of sin resulted in

THE VILEST CORRUPTION IMAGINABLE.

God saw that the sins of the parents would be visited upon the children, so in perfect love decided to cleanse this earth with water, as we would cleanse away the refuse from our drains to-day.

Under the Law which God gave Moses we should surely expect better results. With full instructions to carry out, things to do, and things not to do, we naturally anticipate a great improvement. As Moses descends the mount with these divine orders he is more than amazed to discover the people, led by his brother Aaron, in a perfect frenzy as they dance around a golden calf. Once again we see in the Word how the people preferred to give obedience to their wicked and selfish desires rather than to the righteous law of God. Even their leader, Moses, struck the rock when

told not to. When the Lord had brought them outside Canaan they chose rather to obey the spies who were false than the few who remained faithful. Had they obeyed the voice of God they would have been spared those years of wandering in the wilderness, for the Lord had covenanted to send an angel to drive out the enemies before them. God brought them into the promised land, and then, instead of recognising the Lord as their King, they wanted to obey their foolish pride and be like the nations round about. God granted them their desire, and their first king, in a time of tremendous difficulty, preferred to consult a witch and demon spirits rather than the living God. All God's people have at some time obeyed

THE FOOLISH DICTATES OF THEIR MIND

rather than the precepts of their God. Abraham, the man of faith, when down in Egypt, nearly lost his wife, told lies, and temporarily lost his communion with God, because he obeyed his own voice rather than the voice of God. Samson obeyed the luring voice of a cunning woman rather than the command of the Lord. Israel's captivity is a result of this selfsame thing, and even when delivered by the power of God, they took strange wives contrary to the law of God. Jonah obeyed the foolish thoughts of his mind and spent three days in the body of the whale. In apostolic times Ananias thought to deceive God by obeying the sinful greed of his heart.

There is another side to this matter of obedience. The Word of God gives many instances of obeying God rather than the wrong. Noah obeyed God and escaped the flood. Abraham by his obedience became the father of countless multitudes and the friend of God. When Israel obeyed, the Red Sea opened before them, Marah the place of bitterness became sweet, the wilderness became a place of blessing as God gave them food in abundance. Obedience to God has brought victory, confounded the world, shut lions' mouths, quenched the power of the flames. Men have defied kings and triumphant kingdoms have been brought low when God has been obeyed. Our greatest example of righteous obedience is Jesus. The scripture states that He was

OBEDIENT UNTO DEATH,

blessed be His name. He set His face like a flint, prayed in agony in the garden, faced His accusers with noble face, and without a moan bared His back to the smiter. While the mob hurled their hellish jibes at Him, and the cruel soldiers plucked at His beard, and spat upon Him, His heart responded, "Lo, I come to do Thy will, O God." Was He compelled? No! Ten thousand times, no! except at the instance of love and compassion. His was obedience to the voice of love. Christ was bringing a lifeboat to the sinking wreck of the world, providing a means of rescue for every shipwrecked soul, deliverance from the storm of Satan's power, a passage from sin's wreck to the redemption shore. To my mind the saddest notes of the Bible are passages like these: "Ye would not," and "Will ye also go away?" uttered by Jesus, and "Demas hath forsaken me," written by Paul.

Christian, why will you disobey? "Be ye separated," says God in His Word. Why, oh why

will Christians not heed His voice? Where is the intense and fervent desire to be more like Jesus? Why are Christians' lives so empty and shallow? "My yoke is easy, My burden is light," says Jesus. Why then will Christians persist in obeying their own desires instead of being in the will and obedience of the Lord? "That I might know Him" is Paul's desire. He counted everything else but dung

THAT HE MIGHT WIN CHRIST.

Men worry about this doctrine and that doctrine, but in the name of God Almighty, let us learn to obey the simple precepts of the Word of God. "I was not disobedient to the heavenly vision," said Paul before Agrippa. Christian, are you disobedient to the vision? Have you a vision of lost souls? For the sake of God Almighty obey it. If we obey in prayer revival will come. If we obey in precept holiness will be seen. If we obey in giving the Macedonian calls would not be heard. Obedience to the Word of God will bring another Pentecost. It first came in response to the obedience of the one hundred and twenty. It seems that 380 disobeyed (see I. Cor. xv.). Obey! Obey! Obey! It is the call of God! What will you do with it? Here is an injunction of the Scriptures: "Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you, for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you" (Rom. vi. 12-17). May God grant it shall be so in our lives.

Kings are going to bow to the Lord Jesus Christ, and nations will submit to Him.

God is looking for preachers upon whom He can put the weight of His power and glory.

When God finds a man fully yielded to Him, there is nothing He will not do for him.

You have never found a genuine lover of Christ who has been disappointed in Him; and you never will.

Remember that we have no more faith at any time than we have in the hour of trial. Fair weather faith is no faith.

Nothing lies beyond the reach of prayer except that which lies outside the will of God.

Results of the Great Curse

By MARJORIE COLES

"**T**HERE is no such person as the Devil," says one. "The existence of sin is a delusion of religious fanatics," says another. "The world is perfect, only soiled by man," says another. "No, no, no," says one, who has studied God's Word, to each of the three statements. The Devil is real, sin is real, and the great curse fell on the whole world—not only on man.

The various signs of sinfulness in man are well-known. God has denounced his sins in summary form in the Ten Commandments given to Moses (Exodus xx. 1-17). Few, perhaps, have recognised other signs of the prevalence of the curse. The effects of sin, dreadful as they are, form

AN INEXHAUSTIBLE SUBJECT

for study, but a little thought concerning them is both helpful and interesting.

Everyone knows and takes for granted that a man is head of his house—that a man is above his wife. In the beginning it was not so. Not till disobedience entered into the woman did God say of Eve's husband "And he shall rule over thee" (Genesis iii. 16). Eve blamed the serpent for her sin: "Because thou hast done this," said God to the serpent, "thou art cursed above all cattle, and above every beast of the field" (Genesis iii. 14). From this text it is obvious that all cattle and beasts were and are cursed. "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Pember, in his book, *Earth's Earliest Ages*, tells us that the serpent was probably an upright creature before God made this statement.

As soon as our first parents realised that they had sinned shame made them seek a cloak or a covering. They used leaves; but later God made them coats of skin and clothed them (Genesis iii. 21). Why did He substitute skins for leaves? As far back as the first sin, our loving Father knew His future plan of redemption. Before the skins could have been obtained there must have been death and the shedding of blood. What a wonderful type of

THE COVERING OF SIN

by Jesus' death and shed blood was God's method of covering Adam and Eve!

Man's sin even affected the soil. "Cursed is the ground for thy sake," said God. "In sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field" (Genesis iii. 17, 18). When we see a thistle, a brier or thorns do we remember that they are resultants of sin? When the curse is removed, "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isaiah lv. 13).

The struggle for existence amongst animals, accompanied by strife and ferocity, is also to be removed: "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and

the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah xi. 6-9). "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; . . . They shall not hurt nor destroy in all My holy mountain, saith the Lord" (Isaiah lxxv. 25). Similar promises are made in Leviticus xxvi. 6, and Ezekiel xxxiv. 25.

The cries of animals and songs of birds are frequently given forth in intervals of

THE MINOR MODE,

a method used by composers of music to denote sadness. Those musically inclined will notice, for example, that the cuckoo utters his cry in the form of a minor third. The sadness of sin has truly steeped the world "and all that therein is." Whilst contemplating nature's sounds and music I realised that few (if any) Elim choruses are written in minor keys. Foursquare folk keep the very notes of sadness at a distance.

The very existence of languages is a result of the sin of Noah's descendants. "The whole earth was of one language and of one speech" (Genesis xi. 1). When they attempted to build a tower, the top of which was to reach heaven, "the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language. . . . Go to, let us go down, and there confound their language, that they may not understand one another's speech. . . . Therefore is the name of it [the tower] called Babel, because the Lord did there confound the language of all the earth" (Genesis xi. 5-9).

Inanimate nature is also affected. Are tempests, thunder-storms, earthquakes, etc., of God? Would our blessed Lord have

REBUKED THE TEMPEST,

would He have stilled the wind and waves if the disturbances had been sent by God? Are accidents, misfortunes, strifes and wars sent by God? If so how foolish for men to scheme day and night to prevent them. I believe that we may charge these things to spirits of the air, the principalities and powers of darkness just doing their worst. One often hears men say, "Why does God allow wars and accidents?" They never stop to think that by man the curse entered into the world, and that it was man himself who made the Devil the god and prince of this world. It is the evil one urging them to ask such questions for, "the god of this world hath blinded the minds of them which believe not, lest the light of the

glorious gospel of Christ, who is the image of God, should shine unto them" (II. Cor. iv. 4).

The Devil has mighty power in this world which will increase during the tribulation period, but, hallelujah, the saved have a blest Rock of ages in which to hide. "God is our Refuge and Strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Psalm xlv. 1, 2). The experiences of the great tribulation will be unknown to the children of God, for, praise the Lord, they will have been caught up to meet their Lord in the air.

How fearful to some, yet precious to those who are looking for

CHRIST'S SECOND COMING,

is Matthew xxiv. Our blessed Lord has told us "there shall be wars and rumours of wars, famines, pestilences, and earthquakes" (note there is no mention of them being sent by God—it is rather an example of God's foresight), but says our sweet Saviour who never leaves us comfortless, "See that ye be not troubled" (Matt. xxiv. 6). Every word in this chapter should form as it were a priceless treasure to the saved. For the signs of Christ's second coming could be no more clearly stated. The prophecies are being fulfilled day by day, yea, moment by moment, before our very eyes.

Whilst on earth Jesus "went about doing good." His life was spent in fighting the curse; He healed

the sick, comforted the sad, fed the hungry and, praise the Lord, He is just the same to-day. The Word of God is overflowing with promises to the believer, if only he will use God's weapon to fight sin and its accompanying curse. Prayer is the sword. Prayer, as it were, gives a death-blow to sin, to sickness, sorrow, difficulties, poverty, unemployment: "the prayer of faith shall save the sick" (James v. 15), "Call upon Me in the day of trouble: I will deliver thee" (Psalm l. 15), "He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him" (Psalm xci. 15).

Similar verses are too numerous to quote, but they are in the Word of God if one will but search the Scriptures to find them.

Prayer will be no more when we all get to heaven, for

SIN WILL BE DONE AWAY,

and we shall be lost in wonder, love and praise. Praise will replace prayer.

Hallelujah! There is a hope that lies within us, the reality of which is to be realised, for said the voice from heaven, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. xxi. 4).

Let us begin to praise His name for what is in store for us, and for the fact that we are soon to be free from the curse, and that joy, happiness and peace will reign supreme.

The Promises of Jesus

By Mrs. WINNIE FINDLEY

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.—II. Peter i. 4.

THE promises are in the Bible. To know the Word is to be acquainted with the promises.

If you rest your head on a promise, you pillow your heart on the bosom of God. If you put your arms around the promises, you embrace God. "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature."

When we come to the wall of worldliness, the shadow of doubt and unbelief may hide from our vision the glowing face of Christ, but if we will hold fast these enduring promises they will carry us over the wall to the radiant throne—to Jesus' feet.

These glittering, glowing, gleaming promises are for daily use. Sometimes I find struggling souls who want to know how to have faith, and build upon these precious promises. By reading these promises we learn what they meant in

THE LIVES OF THE APOSTLES

and the Early Church, and by using them in our every-day lives they become to us living realities.

Keep a notebook with your Bible and copy each promise you find in your daily reading. Then use this promise to the glory of God. Study upon bended knee and God will give you understanding and wis-

dom. Use them. Do not abuse them, but use them. Begin to-day. Take any one, meeting the conditions that may be attached, and you will find all you need for that day—bread, clothes, money, health, healing, salvation—all you need. Cash them. Set them to work for the glory of our Redeemer. They are more sure than the sunrise, more precious than gleaming jewels and glittering stars, more enduring than the arched sky, more real than all we see, more to be desired than fine gold. The one who believes the promises is never lonely, never sad, never defeated, never poor, and never separated from the purpose, plan, power, and presence of God.

The promises are the words of the great and glorious God who cannot lie. They are the expression of His character, His purposes, His plans, concerning us. What is written is written, and stands for ever written. His promises cannot be broken. Not one, in all the sweep of time, under all the stress and strain of human need, has fallen to the ground. When burning stars are dust and flaming suns are darkness, on the bosom of eternity these promises will send forth their glorious light for all the singing angels and shouting saints around the throne of God.

For all the promises of God in Him are. Yes, and

in Him, So be it. The promises are in Christ. They are as

UNFAILING AND UNFADING

as is the Saviour of the world. As long as Jesus is, so long will the promise hold. If there is breakdown or failure; it is wholly on our part. Every time you claim, believe, and realise one single promise within the covers of the Bible, you move in the realm of life where Jesus lives and reigns. His power comes down upon you. His life pours through your spiritual veins. His strength endows, and His Spirit endues you with the matchless presence and power of God.

Many of these promises were spoken by Jesus Himself. Walk down the radiant avenues of the promises and you will find yourself facing the throne where Jesus sits covered with glory and honour. Why, Jesus Himself was and is the Promise of God. Exceeding great, so Peter said; and we know it to be true.

Since the hour we found Jesus, we have tried and proved, as you have done, more than one of these promises standing in the desert of life like a great rock in a weary land. Great in number—multiplied hundreds and thousands upon thousands—made to live and move in human personality. God wants every one of them walking around in the earth, incorporated in a human life. One for every need, one for every place, one for every battle, one for every test, one for every trial. Oh, if we only knew them all by heart.

Not alone are they great in number, but they are so wide, so vast, so unbounded—reaching across all the universe of God. They reach from so humble a thing as

THE PROTECTION OF THE SPARROW

that falls to the ground, on across the infinitude of space and through the limitless realms of angelic hosts to the very throne of God itself. No wonder the

Apostle Peter bowed his head in wonder and worshipped as he wrote, "Exceeding great and precious promises."

How precious are they to you? Could you spare one promise from all that host? Would you trade "Whosoever shall call upon the name of the Lord shall be saved," for a field of grain? Would you not rather live in a tent with the promises of God available than to live in a marble hall with no promise to warm your heart? How precious they are.

Many a time, in hours of sorrow, pain, desolation, and heartache, as we sat dumbly silent, we have reached out our hand for the old Book. Opening its pages to some tear-stained promise, and reading those words of love and life and light, we found ourselves wonderfully helped. Behind the pain and grief and pressure we have seen the face of Jesus and felt His tender, loving caress on our fevered brow. When friends fail us, when hopes lie blasted, when disappointments throng the way, when pressures pour in on body, soul and spirit,

HOW PRECIOUS

are these promises. They are oil and wine. They are strength and song. They are victory and glory. They have been tried and proved. You are sitting within reach of these precious promises. May the Lord open your eyes, and show you all that is in the promises for you through the life of Christ. I pray for you that you may spiritually see Jesus, and be glad that you have tried and proved God's precious promises, and that you may go to Him and find rest.

Is there a great barrier across your path of duty just now? Just go for it, in the Name of the Lord, and it won't be there.

Concise Comments & Interesting Items

The two minutes' silence on November 11th has drawn forth some very apt remarks from a writer in "Joyful News." He says: "November the 11th has come and gone, bringing that precious two minutes' silence when the nation stood before God. What is to follow? Are we to seek peace and ensue it, or re-arm in preparation for the world war which will then be inevitable? Fifteen years have passed since, on the 11th hour of the 11th day of the 11th month, an armistice was signed. But an armistice is not peace, it is simply a break in the discord, a temporary cessation of fighting. The war was transferred from the battlefield to the capitals of the nations, from soldiers to politicians, from conflict between armies to conflict between traders; and through it all the spirit of hatred has lived on."

The transferred war is a very suggestive thought. During the last few years, instead of military warfare we have had commercial warfare; instead of the clash

of the battle it has been the clash of the banks. Commercial warfare is far better than military warfare, but the hearts of men are fearful lest the warfare shall once more be transferred to the battlefield.

The same writer gives forth a thought which is applicable for the approaching Christmas season. He says: "In olden days angels brought the tidings of peace. Now the angels seem to have forsaken us. Even in those days the angels came unexpectedly and disappeared without warning. They sang heaven's melody, leaving the world the darker for a brightness so suddenly withdrawn." But we know that the angelic message has not really vanished. It has only been deferred until the Prince of Peace, in whose name the message of peace was spoken, will come again.

The ineffectiveness of international agreements is shown forth in the following words: "Have we forgotten that only

five years ago the text of a treaty for the renunciation of war as an instrument of policy, was signed by the representatives of nearly every great nation in the world? That treaty made frank renunciation of war as an instrument of national policy; affirmed that all changes in the relations between one nation and another should be sought only by pacific means, and be the result of a peaceful and orderly process. And now war clouds hang low and threatening over the horizon. The chariot wheels of war, heavily rumbling, draw ever nearer, until men's hearts fail.

A summary of the trouble with the various nations is stated thus: "Fear speaks through France—ambition speaks through Italy—anger and hatred speak through Germany—self-interest speaks alike through Britain and America."

It is said that twenty-five times already, men have tried to end war by international agreement. But each time hope has flickered out like a candle in the wind.



Soul-Saving Campaigns—Ever-Increasing Bible Study Interest

HOVE BAPTISMS.

Hove (Pastor Gowan Bishop). At a recent seven days' children's mission at the Elim Tabernacle, Portland Road, great blessing was received. Much work was done by the Superintendent and teachers, which was richly rewarded by the Master; souls were saved for which we praise the Lord.

On a recent Sunday evening a baptismal service was held. "I am saved through the blood of Jesus Christ, and by His grace I am going to follow Him all the way." Such were the testimonies of the seven candidates who passed through the waters. Before immersing them Pastor Bishop gave an appropriate address on the Ethiopian eunuch (Acts vii.), and after the service it was a joy to all to learn that one soul had surrendered to Christ.

NEW TABERNACLE GOING UP.

Portadown (Pastor E. F. Cole). We are happy to report times of rich blessing here in the assembly. Much progress has been made of late, and God's people are rejoicing and receiving His manifold blessings.

Every meeting is attended by an expectant company of saints who are seeking spiritual blessing and further enlightenment in the things of God.

Special series of addresses on the "Second Coming of Christ" and the "Holy Spirit," have been taken up on Thursdays and Sundays. Great interest is being shown towards these special subjects and the blessing of the Lord is filling the lives of His people.

At an open air meeting in the summer, the Pastor was asked to visit a home near to where the meeting was being held: as a result of that visit three souls have been wonderfully saved. Others too have found the Saviour and are rejoicing in His love.

Glorious times are spent at the breaking of bread services, and the prayer meetings are a source of strength to all. The building of a new tabernacle has just commenced. It is impossible to express the joy of the people at this, and all are anxiously look forward to the time when they will be able to worship the Lord in a building of their own.

SOUTH COAST RALLY.

Eastbourne (Pastor E. Oastler-Seward). Great blessing was experienced here at the South Coast Rally held on a recent Saturday. Pastors from Worthing, Hove, Brighton, Hastings, and Eastbourne were present, and members of the different assemblies swelled the numbers of our joyful gathering.

Pastor A. C. Coffin gave a short, illuminating address on Saul's conversion, dealing with how the vision of Jesus alters the life at conversion. This was further emphasised by the second speaker, Pastor McWhirter. Speaking from Hebrews vi. 1, "Let us go on," he clearly showed how a Christian's life should be one of progress. Praise God we realise in a special way in such rallying meetings that we are indeed saved to serve and go on with our blessed Lord and Master.

Much spiritual benefit is being derived, too, from a series of addresses given on the regular Thursday evening meetings by the Pastor here; the subject being our Lord's second coming, as shown in the prophecies of Daniel and the Book of Revelation. So responsive were the saints to these addresses, that Pastor Steward commenced a further series on the "Study of the shorter Epistles of Paul." These studies are held on Tuesday evenings and are very much appreciated by all who are hungry for the Word of truth.

GLORY FILLING THE HOUSE.

Birmingham (Pastor W. Barton). The blessing of the Lord which maketh rich is the portion of the saints meeting at Graham Street Tabernacle. Revival continues and the harvest ingathering is plentiful as God honours the faithful ministry of Pastor and Mrs. Barton. Praise ascends from full hearts for God is "doing business in the same old way"—bodies healed, saints baptised according to Acts ii. 4, and the peace of God rests upon all as the Prince of Peace is exalted.

The Pastor's series of addresses on "Heaven" have resulted in fifteen souls being saved, and believers encouraged to endure until they behold "Heaven's Wonder"—the Lamb that was slain. Mrs. Barton's studies are a delight to hungry souls; she has just concluded several messages upon the "Spirit-filled life." Christians praise the Lord for the light of Pentecost and an up-to-date experience of being filled with the Holy Spirit.

As the infallible Word is preached at every meeting, saints are growing in grace and in the knowledge of our Lord Jesus Christ, and there are added to the Church continually such as have been saved.

On a recent Sunday, at the breaking of bread service, twenty-two born again believers were received into fellowship.

A recent Saturday convention took the form of a baptismal service. Pastor C. Johnson of Coventry immersed a number

of his flock, together with some from Graham Street. Great joy was expressed as thirty-two candidates obeyed the Lord. Truly obedience is better than sacrifice. The Tabernacle was filled to overflowing, and the glory of the Lord filled the house of the Lord.

ANNUAL CONVENTION.

Lurgan (Pas or A. V. Gorton).

Speakers: Pastors J. J. Morgan, D. Rudkn, and Evangelists E. Dainton, C. Slemming, E. Jones, and F. Green-slade.

These annual meetings are eagerly looked forward to in Ireland and the Lurgan convention was no exception. For some time beforehand the people had been expecting, working, and praying for a rich time of blessing. At length the day came and with it a large number of the friends from the surrounding assemblies. On Saturday for both the afternoon and evening meetings the hall was filled to its utmost capacity. This convention is the largest for many years.

How wonderful it is when the Holy Spirit illuminates the Scriptures. Precious truths which have hitherto been unfathomable and mysterious to our finite minds are revealed in a new and divine light when the Spirit quickens our understanding. We praise God because this has been the blessed experience of the saints here. God was in the midst to bless and at each meeting helpful Bible studies and impressive messages were delivered in the power of the Holy Ghost. Each speaker gave a message direct to the hearts of the people and we thank God for sending His servants along to minister the Word so faithfully. The closing moments of Saturday's meetings will remain in memory a long while; they sang a few verses of "The Lord's my Shepherd"—it was sung as only Foursquare people can sing, and lips just uttered the song that was in the heart.

On Sunday a large company gathered again and a profitable time was spent with the Lord and around His Word. Above all we rejoice for the yielding of one precious soul to the Saviour.

The Pastor convened, and by his brightness and earnestness on the platform helped the congregation to praise Him from whom all blessings flow.

CONVERTS BAPTISED.

Coventry (Pastor C. Johnson). The saints have been richly blessed as a result of the campaign conducted by the Rev. George Lampard in the Elim Hall, Sackville Street. Enthusiastic members of the Foursquare family from the Bir-

mingham centres and Tamworth have contributed valuable support by their presence and their singing during these special meetings.

On a recent Saturday, a party went to



By courtesy of]

[The Birmingham Mail

Pastor C. Johnson Baptising the Candidates at Birmingham.

the Graham Street Tabernacle for a large baptismal service. The church was crowded to capacity. After preaching on the subject of "Baptism by Immersion," Pastor Johnson baptised about thirty candidates, whose ages ranged between eleven and seventy-five years. The magnificent singing by the Graham Street Young People's Choir was an inspiration to all present.

SOUL SAVING IN GUERNSEY.

Guernsey (Pastor J. Tetchner). The anticipation of the Vazon Foursquare Church came to a glorious realisation when Pastor and Mrs. Charles Kingston came for their campaign. From the first meeting all felt that God was moving. Praise God, He is just the same to-day. During the first part of the campaign Pastor Kingston gave addresses on the second coming of Christ, which proved to be really inspiring. Well could the saints exclaim, as they were given to see the different stages of the second coming of our Lord, making them realise the more the blessedness of His coming: O come quickly!

There have been souls saved nearly every meeting. It seems as if God is really working in other denominations, too, for we hear of souls being won for Christ.

The campaign truly has been a time of feasting on the finest of the wheat here at Vazon; and the people have come to the meetings from different parts of the island, some evenings the hall being packed. We believe too, that bodies received a touch of the Healer divine. Praise His name!

It seemed as if the Lord would have

His message proclaimed further afield, so, after prayerful consideration, the largest hall in the island, St. George Hall, was taken for the Friday night, and though it seemed that unbelief would discourage by saying it was a bad day to have a crowd, praise God, 600 people gathered in this hall to hear the Foursquare Gospel message being proclaimed and we are glad to say that some thirteen souls definitely sought the Lord for salvation.

Again it seemed as if the Lord would keep His servants a little longer here. Another hall was appropriated for a week, Wednesday and Friday excepted, and there again the power of God was manifested in saving souls, one case was recorded of a man being saved during the singing of a hymn. On the Wednesday the Rechabite Hall was taken for the preaching of the Word, the Saturday following a meeting was held there as well. In this meeting a local preacher from the Methodists willingly came to help to stand for the Bible from cover to cover; telling the people that if they were to come back and believe the Bible, the only way was via the Cross, and the shed blood of Christ. Again on the Sunday evening Pastor Kingston gave a message on the "Seven locks of Samson's hair." As a result of the message souls were saved at this meeting.

Altogether some twenty-two definite decisions have been made for Christ.

SUCCESSFUL CAMPAIGN.

Edinburgh (Pastor A. Longley). The conclusion of a recent two weeks' revival and healing campaign at the Elim Tabernacle, Dean Street, has brought with it a sense of the ever-abiding presence of God. The campaign—conducted by Pastor Le Tissier of the City Temple, Glasgow—has been fraught with momentous result, bringing enlightenment to the souls of many.

A revival was anticipated among the unsaved but God saw it necessary to revive those whose hearts were already given to Him, so that it was no unexpected sight, after the Pastor had spoken on the "Baptism in the Holy Ghost," to see saints, numbering from forty to fifty, waiting to be filled with the Spirit. The theme which predominated was "The second advent of Jesus Christ"—one of vital interest to all true believers—and with absorbed attention they listened as he depicted the scene of Christ's coming in the clouds for His saints.

Each successive Sunday morning the message was taken from the Song of Solomon, pointing out the relationship between the Church and Christ, and never failing to remind that worship is much more essential than service. The gospel services have witnessed large attendances, when the Word preached must

have touched many. On one occasion, time was likened to the preface of a book which had no ending, and when bringing his subject to its climax the Pastor, with a thrill of pathos vibrating in his voice, entreated sinners to "be in time." On another occasion the subject was Russia and Germany in prophecy and, to quote the Pastor's own words, he coined a slogan: "The Bible may not be in Russia, but Russia is certainly in the Bible." As prophecy after prophecy was unfolded (some of which are now history) the people realised anew that in a world in which security had lost its meaning, our only security lay in a true relation of the soul with God.

Not soon will the concluding service be forgotten, the crowning joy of it being two souls accepting Christ as their Saviour. The church resounded as chorus after chorus pealed forth, culminating in the singing of the twenty-third psalm.

Think of the coincidence which brought the Ishmaelites to the spot at which Joseph's brothers were feasting at the very moment when he was in the pit hard by. Think, again, of his being bought by Potiphar, the captain of the guard, and of his being cast into the prison for no fault of his own, but on a false accusation, and of his being still there at the very time when these two high officials of the court were consigned by Pharaoh to the same place of confinement. Suppose we found these things in a novel we should say that they were designed by its author for the development and unravelment of what he calls his plot. Very well. But is there no plan in a human life? Every man's life is a plan of God.



Pastor A. Longley.

Make it a principle never to take a winding path to look for acceptance with God—go straight to Christ; but when you would look at the children of God, look well at Christ first, and then see the saints in Him. Christ calls Himself the Husband of His Church, because the bond of marriage is the closest and tenderest of all human ties, and to show the purity of His love He calls her at the same time His sister. His tenderness delights to take upon Himself the infirmities of His spouse. She leans on Him, not only for support, protection, and guidance, but also and chiefly for communion; and leaning is melted into adoring love, which is to Him as spiced wine.—R.C.C.

“Evolution or Creation?”

Reviewed by Pastor P. N. CORRY

YOU must get this book, *Evolution or Creation?* by Sir Ambrose Fleming, M.A., D.Sc., F.R.S. (MARSHALL, MORGAN & SCOTT, LTD., 3/6). It is invaluable, not only to Christian workers who have to meet the arguments of those who oppose the truth of the Bible narrative, but to every believer who stands Foursquare on the Word of God. The writer is a scientist of note whose discoveries and inventions have been of inestimable value to the human race. He is President of the Victoria Institute, President of the Television Society, Emeritus Professor of Electrical Engineering in the University of London, etc., etc. Without the thermionic valve, of which Sir Ambrose Fleming is the inventor, broadcasting by wireless would be impossible, and now through the medium of this book he is broadcasting a message of confidence in the inspired Word of God. He carries the war against the Evolutionist into the enemy's camp, proves their theories to be ridiculous speculations and strikes a blow for the truth of divine creation that is bound to carry tremendous weight. For years the Modernist who doubted the Word of God seemed to have it all his own way, and for a man to say he believed that “In the beginning God created” was to stamp him as ignorant and foolish. They have even managed to persuade the general public that only a “missing link” was required to complete the chain of evidence, and the teaching profession almost *en masse* have been

propagating this pernicious poison in our schools for years. It has its advocates among many Bishops and Clergy of the Church of England and among Nonconformists of every persuasion, until those of us who stood to the revelation of the Word of God wondered at the spread of this error. Now a champion has been raised up who, in measured scientific terms, strikes at the very root of the error and proves that not only is the link missing but the whole hypothesis is impossible to prove, and falls to the ground—not on one point but all. Evolution fails to account for Matter, Life, Mind, and Man; there are, in fact, so many gaps and discontinuities over which no ingenious words have been able to build a bridge, that the theory stands discredited by the scientific thought of the present day.

This is a book to study, read, re-read, and master yourself, so that we who stand firm for the Word of God may have an answer to every man for the hope that is in us. I wish that every young man and woman in our assemblies could have this book as a present this Christmas; that every father with a child under Modernist teachers at school would explain it to his son or daughter, for here is the complete answer to this modern poison gas which is poisoning the faith of so many in the present day.

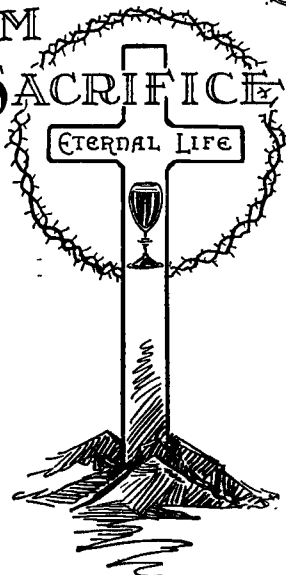
Don't forget this is a book that YOU cannot afford to miss.

MARTYRDOM and SACRIFICE

A GREAT deal has been said and written lately concerning the recent death of a twenty-four-year-old medical student. He is pointed out as a martyr to the cause of medical science.

His heart valves were damaged by rheumatism when in the second year of high school, and despite the fact that he knew he was beyond medical aid, he worked his way through school and attended three years of medical school at Harvard. It was here he discovered that a streptococcus germ was permeating his blood system, dissolving the red corpuscles. This, he knew, was a forerunner of red blotches on the skin, recognised by medical scientists as the infallible sign that the victim has but four months to live. These signs appeared duly.

Alone in his room, Albert S. Rhinehart bravely took up the death watch, checked and recorded a study of



his own symptoms, pain, and growth of the disease. He refused all relief from pain-killing drugs, or anything that would have a tendency to impair his diagnosis or weaken the accuracy of his notes. Two hours after his death an autopsy was held which clearly indicated that all his predictions had been fulfilled.

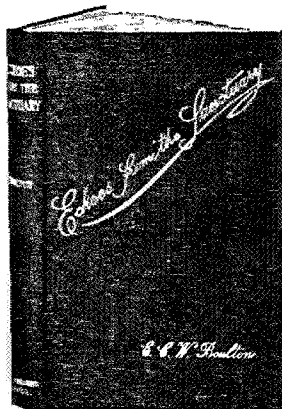
Surely the courage of this young man is to be commended, and his example should have a wholesome effect upon many young medical students.

There are several things, however, that immediately flash to our minds. We are made to think of a young Galilean who, at the age of a little less than thirty-four, endured the most excruciating pain and refused even so much as a sip of vinegar to deaden the sufferings which He bore for the whole world. His death was not the death of a martyr to a good or noble cause, but it was a plenary sacrifice made to pay the just penalty of our sins and to deliver us from the tyranny of Satan and the mastery of sin.

We are also reminded of the language of the Apostle Paul, in the thirteenth chapter of I. Corinthians, that even though a man give his body to be burned and hath not charity, it profiteth him nothing. In the final analysis all values are based on eternity, whether death or life.

Divine assurance of eternal life comes only to the heart and soul of him who has been made a new creature in Christ Jesus; old things having passed away, all things have become new.

This New and Attractive Book will make an Ideal Christmas Present



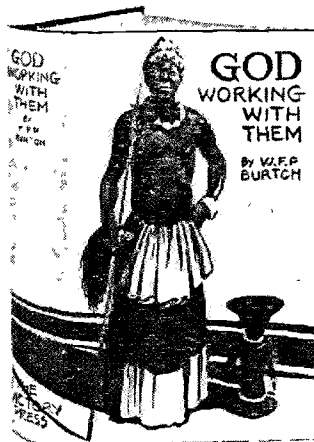
All those who have read Pastor Boulton's previous devotional books will be delighted with this new one. Miss Barbour, in her foreword says—"We welcome another book from the pen of this deeply devotional writer. It is thought-awakening, soul-tirring, spirit-satisfying. It abounds with a richness of expression, combined with a ripeness of experience. In its pages there is refreshment for the weary, cheer for the sad, encouragement for the despondent, fresh hope for the defeated, and a new impulse for the halting one."

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Dearer Than All Choral Piece.</p> <p>E4. Oh, It Is Wonderful' Choral Piece
Negro Spiritual Medley.</p> | <p>E5. I Love Jesus: Talk and Singing
He will Fill Your Heart To-day:
Baritone Solo</p> <p>E6. Medley of Elim Choruses
Blind Bartimeus Baritone Solo</p> <p>E7. Famous Hymn Tunes: Choral Piece
Till the Day Dawns Choral Piece</p> <p>E8. Pass It On: Baritone Solo
All that Thrills My Soul Choral Piece</p> <p>E9. Only Believe. Soprano Solo
Make His Praise Glorious
Choral Piece.</p> |
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