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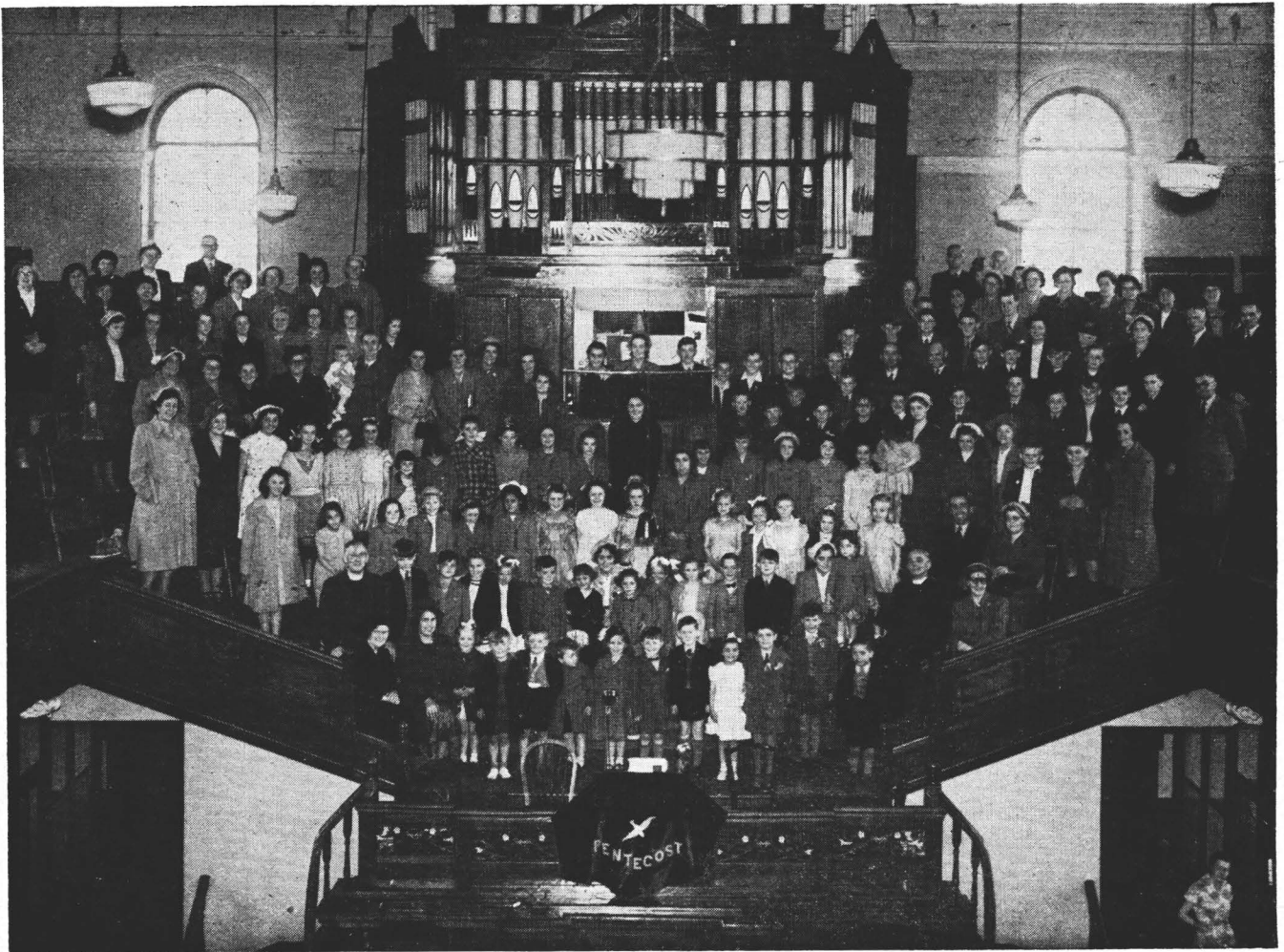
THE

Elim Evangel

Vol. XXXIV. No. 32.

THREEPENCE

AUGUST 8TH, 1953.



The Elim Sunday School and Bible Classes, Bradford, taken on the occasion of the anniversary services.

TEXT FOR THE TIMES

“Thy throne, O God, is for ever and ever” (Hebrews i. 8).



Devotional Moments

PATIENCE By Miss K. Staines

"Ye have need of patience, that after ye have done the will of God, ye might receive the promise" (Heb. x. 36).



IT HAS BEEN SAID that patience is long-suffering carried to a point of pain. The word indicates a remaining calm and immovable under pressure. It is one of the precious and frequently repeated words of Scripture. Our text emphasises our need of patience. There is a Divine order, a royal road to the possession of it. First a recognition of our lack, then a doing of the will of God; not just a blind submission, but an active co-operation in it, and then the glad experience of God's afterwards, in the fulfilment of the promise for which we have waited.

The first Church was commended by the risen Lord, because throughout her trials patience was noticeably displayed. The Church today has great need of this virtue. As the warnings and invitation of the Holy Spirit through the Church must become more widespread and insistent, the studied indifference, and the fierce opposition of the enemies of the Cross will grow stronger. It will be proved that it is only by faith plus patience that His servants will inherit the promises of victory.

Although such a lovely and necessary grace, patience is a rare virtue. It is possible to have all the other graces in exercise and lack in patience; to be earnestly engaged in the service of God, and for the results to be hindered by a restless and interfering impatience. This precious grace is not easily won. It is not so much a gift as a growth. The lessons are difficult. It is taught and matured in the school of life's sterner experiences. The inworking results of tribulation, the fiery trials of faith, prolonged pain, mysterious and protracted testings, inconveniences and discomforts, and for those who would press on in the Spirit-filled life, there is an advanced lesson, an upper form, where the training not only brings the grace of endurance, not only a suffering with patience, but also joyfulness; not a relief by deliverance, but a joyousness during the period of discipline and testing (Col. i. 11). This is God's harvest. If the training is severe the result is immeasurably precious.

It is an amazing truth that the Word of God avows that when we are in possession of patience, we are already perfect, we are complete, and deficient in nothing (James i. 4). We are then enabled by His Holy Spirit to remain steadfast, while seemingly being "pressed beyond measure," to be quietly submissive under grief, to rest back in the will of God, even when as the Apostle wrote, there looms the possibility of sorrow upon sorrow." We trust God

to decide the duration of the trial, and all the issues resultant from it. Patience steadies us to look away from the appearance of things, and foresee the grand possibilities of the working of the Supernatural; looks beyond the painful happenings of the present, beyond the immediate horizon, to see the unshakable verities of eternal things. When circumstances appear to be going contrary to the promise given to us, when the very promise seems beyond fulfilment, and our earnest and persistent prayers so far remain unanswered, patience links on to faith and still "believes to see." We look backward and remember that although to Adam and Eve in their nakedness and distress, no word of actual personal comfort was given, yet it was in those very dark hours that the Lord cursed the serpent, and pronounced his ultimate and complete defeat. Therefore patience can afford to wait without growing tired, because it is safe to conclude that God being in absolute control, is dealing all the time with the adverse powers that strive to hinder His purposes.

God has given us no liberty to doubt. We honour Him as with inward quietness and confidence we patiently wait for His way out to victory. The promise made to Samuel still holds: "When I begin I will also make an end," and the Amen of the New Covenant to this, "He which hath begun will finish." God is in all the beginnings, is in all the intricate and far-reaching details of the interval, weighing and measuring all these details in infinite wisdom, and moving on majestically to the glorious consummation of His perfect plans for the world and for every member of His body.

How essential patience is on all our service for the Master! Sow besides all waters is the command. Then must we leave the seed to germinate, being content to "know not how." We do know that it shall be found (not lost) even though it takes a long, long time. The man who sows beside all waters, must not be penny-wise, but lavish, throwing the seed to right and left, and leaving God to give the increase. After the seed has been sown in faith, then comes the watering of prayer, and then the bringing forth of fruit with patience. Growth is a mystery, ripening is a mystery, but patience will wait for God, knowing that truth is greater than error, that the Word of God is imperishable, and that somehow, somewhere will come first the blade, then the ear and after that the ripe corn. It is impossible adequately to tabulate results. True success must follow work well done with confidence plus patience, for "He is faithful that promised."

How patient the Lord Jesus was with all the people He touched, and in all circumstances! Himself in training

(Continued on page 383)

OVERSEAS MISSIONS

A Page of News conducted by Pastor G. H. THOMAS (Missionary Secretary)

. . . PRAY YE . . . GIVE YE . . . GO YE . . .



AFRICA

Camping Among the Africans

Mrs. and Miss Christie, in their desire to reach the heathen with the Gospel have been living in tents, and in this way have been able to minister in a number of villages to people who would not otherwise hear the good news of salvation. These brave workers for God will value prayer on behalf of this work. We quote from Miss Christie's letter: "For a long time I had felt the urge to go out camping to hold meetings near some of the many heathen villages which we visit from time to time. During the past three months while mother has been with me we have managed to do this, staying about three weeks at one place and two at another.

"At the first place (Matseke's) we had the great pleasure of Brother and Sister Louton working with us. It was a great help, and we felt when the time was over, that it had been more than worth the time and trouble taken in order to reach the people. There was a minimum of about 200 people in each meeting, and many raised their hands for salvation, and some were healed from pain and sickness. During the last week some of the women were able to testify publicly to having believed on the Lord and receiving His salvation.

"As you no doubt know, open air work is not always easy. There are many interruptions and in the place I mentioned there was a definite spirit of opposition from some quarters; but Christ is preached and therein I do rejoice and will rejoice! I am glad to say there is now the prospect of an evangelist going to live near those converts when a house is built for him.

"We have just returned from the second place where although there were not so many people, God blessed, a number signified their desire for salvation, and some sick were healed. It is nice to be in a house again! However, I feel that this has just been the beginning, and God willing, we should reach dozens of villages with the Gospel in this way. This is a great needy district, and in spite of some denominational churches in some places, I should judge that at least nine-tenths of the people are heathen; hardly anybody at all really understands the Gospel. I covet your prayers for these people, the need is great and the labourers are few."

BELGIAN CONGO

Visiting the Villages

Miss C. B. Partridge.

Lately I have been making greater efforts to get into the villages. When I have finished my hospital work I have cycled to those nearby, and one evening had the joy of seeing two children give their hearts to the Lord.

Last Sunday I was able to take meetings in three different villages. I started out at 6.30 in the morning and arrived at a village about fifteen miles away a little after 8 o'clock, and had a blessed time. From there I cycled to another village in time for the meeting at 11 o'clock where we also had a Breaking of Bread service. After a short rest during the hottest part of the day I started off again on another hour's journey to take a meeting where there were a lot of unsaved people. There are native teachers in most of these villages, but they are glad to welcome the white missionary. I have a longing to do more in the villages and especially amongst the children.

FRANCE

Taking the Gospel to the People

Miss O. Routledge (Lille).

Miss Routledge has been in poor health and has asked for prayer that she may be given strength to continue her work. She will be in this country during August, and we trust the change and rest will help to restore her to health and strength. In a recent letter Miss Routledge wrote: "Last Thursday I took the children into a public garden where we had a very good open air meeting, using the flannelgraph to illustrate the lesson. Many people gathered round to listen to the Word of God, including a Roman Catholic priest with a group of boy scouts and girl guides. They listened very attentively. We afterwards distributed many tracts. Now that we have the fine weather I am hoping to conduct open air meetings every week."

SPECIAL MEETINGS IN LONDON

The Induction of the new President and the Ordination of Ministers will take place at Bloomsbury Central Church, London, on Monday evening of Conference week, 7th September. A great Missionary Rally will be held at Camberwell on the Wednesday.

Full particulars next week.

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EDITORIAL

FEEBLE PEACE FEELERS

Peace feelers are very delicate things, as delicate as the retractile eye-stalks of the tardy gasteropod (suail to the uninitiated!), whose slow motion seems a fitting demonstration of the modern politician at the world's peace conferences. We use the plural in this case because these particular conferences follow each other in unending procession, without, apparently, getting us any nearer the goal of humanity's longings. In fact, we have so many of them that they no longer hit the headlines; and if they should happen to be mentioned on the front page of the daily paper, they no longer compete with the attraction of the sports page, to which the average traveller on his way to work quickly turns for something more attractive and interesting. Interesting is the operative word. The punter is more concerned about backing the right horse for the two-thirty than he is in backing his son's future security.

We have seen a great deal lately about these peace feelers now being made and proposed by certain politicians. But the whole problem of this peace business is, how it is to be achieved? One fellow believes it will come by wrangling diplomacy at the conference table, where a fine turn of phrase may wreck or save a nation; another is sure there is only one practical way, by abandoning the sentimental talk about peace and adopting the take-it-or-leave-it strong neighbour stuff. This kind of philosophy is shouted from behind big guns and barbed-wire fences; it believes in the idea that if you tread on a fellow's neck long enough, he will squeak for mercy and become an obedient servant.

Thus the conflict goes on, with frightful wars to decide about the most desirable kind of peace. The supporter of the conference idea finds himself in a bit of a dilemma as he wades through piles of broken treaties—scraps of paper, some folk disdainfully call them. Peace treaties

seem to last only so long as the signatories find them applicable to their own selfish ambitions. Peace has not come by arbitration, for the solving of one problem seems to lead to another.

The same is true of the "balance of power" and "strong man" concept. What some proposers of bigger armaments seem to have overlooked is the simple fact that the other fellow has the same feeling about things. When he sees bigger guns on the other side of the frontier, he sets about building even bigger ones still. And so we indulge in what is called an armaments race, with everyone getting poorer as a consequence, and the prospect of a more terrible war growing with every passing decade. The world at the moment is divided into two vast opposing camps armed with fearful weapons that make the last war's guns look like pea-shooters.

The whole trouble with human efforts to establish peace lies in the folly of seeking an objective without the power to reach it. Man is a sinner, and herein lies the fundamental weakness. He is incapable of making peace without God to help him. Paul puts it this way, "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: **And the way of peace have they not known:** There is no fear of God before their eyes" (Rom. iii. 11-18). Obviously there is a close connection between irreligion and chaos, between deceit and war. The vile practice of war has no human solution, it can only be dealt with by a power higher than man. The Word of God clearly teaches that it will be eventually absorbed by a great cataclysm, when the Prince of Peace sets up His perfect reign upon the earth. His way of peace is the way of righteousness, and on no other level can this noble and desirable attribute be found.

A Striking Article by—

Pastor Joseph Smith

appears in next week's ELIM EVANGEL:

"THE WORLD'S MOST FRIGHTFUL WAR"

Mr. Smith examines certain interesting prophecies. There are sobering thoughts here for unsaved people.

Thought for the Week

Love is the greatest thing in the world, yet nine people out of ten are after money!



BIBLE STUDY PAGE

PROPHECY AND RELIGION

(Studies in the Book of Revelation)

by

Pastor Herbert E. Ward, B.D.

Study No. 4.

Subject : IN THE WAKE OF THE REFORM

(Reading : II. Kings xxi. 1 ; xxxiii. 3)

IN THE SPRING of 621 B.C. the rumour reached Anathoth of the finding of the Law Book in the Temple. The result of it being found was a cleansing of the Temple itself and a reform of religion throughout the land.

What was Jeremiah's attitude to this reform? Three indisputable facts meet us at the outset :

- i. A radical reform of public worship was initiated in the eighteenth year of Josiah's reign.
- ii. The programme of this reform was a law book alleged to have been found in the Temple.
- iii. That law book was either the five books of Moses or the Book of Deuteronomy itself.

It was an opportune time for reform. The three aims of the reform were : one God ; one altar ; one People. Both the Temple priesthood and the prophetic party co-operated in this attempt at reformation, though their motives may have been different. There were certain dangers inherent in the reform.

In considering Jeremiah's attitude towards this New Movement note that his name is not among the promoters of it. This may have been due to : (i) His relative unimportance at the time ; (ii) His opposition to it. This latter possibility is unlikely, for as we shall see, there is evidence that he was at first sympathetic, though his attitude changed later to one of opposition. Support for this view is found in the references to the reform found in the prophecies of Jeremiah.

1. HIS FIRST REACTION—SUPPORT (xi. 1-8).

These verses contain two things : (i) A curse on the man who will not observe the Covenant (vv. 1-5) ; (ii) An injunction to Jeremiah to preach this Covenant in the capital and in the provinces (vv. 6-8). It is suggested that this utterance was given at the national ratification of the Covenant (II. Kings xxii., xxiii.). It was an occasion likely to inspire the young prophet with its call to put away idolatry and to replace it with the worship of Jehovah. Later verses in the chapter (18-23) reveal that his attitude brought upon him opposition of his fellow townsmen and even of his own household. Loyalty to God often has this result !

2. HIS LATER REACTION—OPPOSITION.

It should be borne in mind that this opposition was not against the book of the Law itself, but against the people's reaction caused by the attempt to enforce it on them. We will trace the causes for that changed attitude :

(a) **The First Misgivings** (vi. 16-29). We can find a growing alienation from the spirit and aims of the "reform party." He exposes the evil of a formal acceptance of the Deuteronomic law. God had tried two methods to bring Israel to a right mind : (i) An appeal to return to the "old ways" (v. 16) ; (ii) The sound of a trumpet, i.e. the warnings of Providence. What is meant here by "the old ways"? It is an appeal to test the principles of the reform by the fundamental principles of the national religion. His bone of contention was the emphasis being laid on ritual (see verse 20). He urges the people to test the new innovations and to reject all that was contrary to true Yahwism.

(b) **The Corruption of the Law** (viii. 8). Professor Marti suggests that they had not the true law now ; it had been overlaid by scribal corruptions and the true ethical content was lost. This appears to be a much later estimate of the reform movement on the part of Jeremiah. What had caused this change of mind? The reform had started off well, the high places had been destroyed, and the temple cleansed and made the centre of the worship of Israel. Then the reform had got into the hands of the priestly class. They had divorced it from true religion and changed it into a routine of sumptuous ritual and priestly ceremony. (Compare the deterioration of the Early Church and much of modern Christendom !)

(c) **Formalism** (viii. 4-8). This was the danger into which the people had fallen. These verses give the contrast between a religion of the letter and a religion of the spirit. The prophet is lost in amazement at the impenitence of the people. He waits to see them manifest the "true instincts," the instincts of the soul for the Divine—but he waits in vain ! The people pride themselves on having a written law. When he upbraids them for a lack of true heart-religion they reply they have something better—they have a book ! (v. 8). True religion, however does not consist in externals, the possession of a book, the observance of traditional laws, etc.; it has its seat in the heart. It does not rise there : it must come as a result of a revelation from God. But even this would fail unless it finds a response in the heart and conscience of the individual. True religion consists in knowing God (see ix. 23, 24).

(Continued on page 383)

THE TEACHING of the second coming of Christ is not a modern invention or "escape fiction." It is a well-blazed trail. For two millenniums Christians have regarded it as the "blessed hope" of the Church. The customary greeting of the early saints was **MARANATHA**. This is an Aramaic term meaning "Our Lord cometh."

During the Dark Ages when the Gospel was forced underground, the message of the second coming never lost its potency. Not infrequently its re-emphasis set in motion great revivals. Luther, Knox and Bunyan—men who touched off the Reformation—were exponents of the doctrine. Edwards, Wesley, Finney and Sunday preached it faithfully. Beloved hymn-writers of the Church such as Watts, Cooper and Heber gave expression to it in their compositions.

Best of all, the second coming of Christ is clearly set forth in the written Word by Christ, His apostles, and the prophets. There are 1,527 definite references to the subject in the Old Testament—318 in the New Testament.

This great Bible doctrine enjoys a resurgence in the hearts of God's children around the world today. Bible signs of the end of the age are multiplying with lightning rapidity. A modernistic ministry and an unbelieving world may scorn this truth, but they cannot refute it. God's prophetic schedule keeps in step with the march of time.

"And at **midnight** there was a cry made, Behold the bridegroom cometh; go ye out to meet him." The term "midnight" and other similar expressions are used extensively by Jesus and the prophets to symbolise the spiritual and moral darkness which will engulf the world in the end time.

All prophetic details in such Scriptures as in Zephaniah i. 15 will come to their full fruition of development in the coming great tribulation period which is ushered in immediately after the Church is taken out of the world as Paul described in I. Thessalonians iv. 15-18.

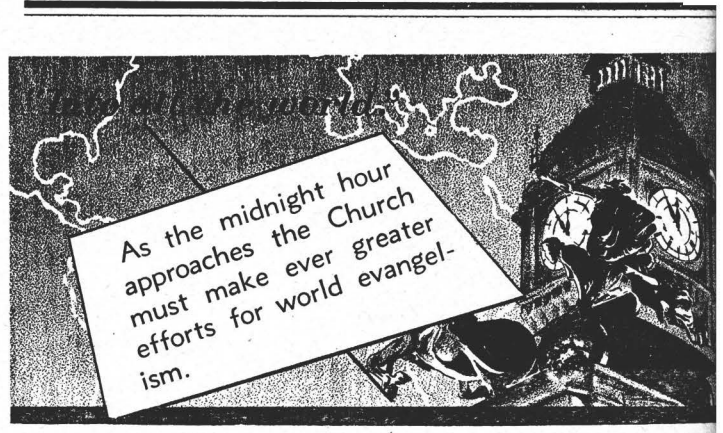
Jesus, in giving us a prophetic picture of that tribulation period, said to His disciples, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi. 28). "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things . . . and to stand before the Son of man" (Luke xxi. 36).

Read Revelation vi.-viii. for a detailed record of world-shaking events which are to take place during the great tribulation period. A careful study of conditions described therein and compared with developments in this hour can lead to but one conclusion: "These things" **are beginning to come to pass.**

This is true in every phase of human activity: politics, economics, religion, in national and international relations. Without a doubt the unprecedented world chaos, unrest and fear of this hour are but shadows of that awful night of tribulation falling across the world: the very signs by which Jesus told us we would know that our redemption was at the door!

Read Paul's prophetic description of conditions in the "last" days, as given us in II. Timothy iii. 1-6 (Weymouth). This sounds as if Paul might have been set down

in the midst of our own world. "But of this be assured: in the **last** days grievous times shall set in. For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, destitute of natural affection, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, self-important. They will love pleasure instead of loving God,



and will keep up a make-believe of piety and yet live in defiance of its power. Turn away from people of this sort."

I want to point out a few world trends which indicate that the "coming of the Lord draweth nigh."

Every thinking man and woman knows some great world crisis is impending. In this atomic age we shudder to think of what the outcome will be! We know that everywhere the anti-God, anti-Christ, anti-Church forces are on the march. They are on the offensive. We fought World War II to rid the earth of Fascism and of Nazism: we are now at grips with the most cruel, blood-letting anti-Christ police State within the knowledge of man . . . International Communism.

Like a relentless steamroller this gigantic, godless machine rolls on with its blood and carnage, until it now threatens every orderly Government in the world. Its political ideology is shaking every Government to its foundation. To quote MacArthur it "stands for slavery as against liberty, for **atheism as against God.**"

Its front organisations have infiltrated every phase of our national life—education, labour, economics, the press, the radio, the film industry and even into organised religion.

Yes, there is every indication that **politically** the shadows of an awful oncoming night are gathering fast. There can be no other explanation for the insane actions of politicians these days.

Could it be that we thus have "sowed to the winds" and are now "reaping the whirlwind" of intrigue, chaos, fear and danger we face today? Could it be that God's time-clock is striking the hour when "God shall permit a misleading influence that they may believe the lie; in order that all may come under judgment who have refused to believe the truth and have taken pleasure in unrighteousness"? (II. Thess. ii. 11, Weymouth).

It cannot be denied that our educational institutions are shot through and through with atheism. An evil, sinister influence kicked the Bible out of our public schools a generation ago, and substituted the cursed, atheistic, unprovable theory of evolution in its place.

Today they begin with our babies in the primer with the cave man story and from there weave a fabric of atheistic evolution through our entire public school system, until,

ive Minutes to **Midnight!**

By WILLARD H. POPE, D.D.

"And at MIDNIGHT there was a cry made, Behold the bridegroom cometh; go ye out to meet him" (Matt. xxv. 6).

according to statistics, eighty per cent of our university graduates are avowed atheists.

Our present bewildered group of world leaders, groping about in utter confusion, with no chart or compass to guide them through the turbulent storm that is approaching, is the first crop to come out of our educational institutions since the Bible was kicked out and evolution took its place. Looking back now, we can plainly see the whole thing has been a long-range plan of Satanic conspiracy, preparing the world for receiving the coming Antichrist. Before men receive the Antichrist as they will, their faith in Jesus as the Eternal Son of God—Deity incarnate in human flesh must be destroyed, root and branch. Evolution in our school system has done this devilish job over this last generation.

How well I remember when such giants of the faith as William Jennings Bryan, Dr. W. B. Riley and others went up and down the country warning of the danger of substituting evolution for the Bible in schools. How tragically true their faithful words of warning have proved to be!

Is this the MIDNIGHT darkness of the end time throwing its foul mantle of atheism across our institutions of learning?

Everywhere there is evidence of an alarming breakdown in home life. Statistics show that approximately fifty per cent of our marriages go on the rocks. During the war, conditions became so deplorable that in many of our large centres the average was four divorces to every six marriages. Jesus said: "As it was in the days of Noah, so shall it be also in the days of the coming of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah

entered the ark, and the flood came and destroyed them all."

There was spiritual and moral degradation in the days of Noah. What brought the terrible judgments of God on the antediluvian world? "They took wives of all which they chose." It was not because they practised marriage, but a careful analysis of this text reveals it was disregard of God's standard of marriage, and their choosing one woman one day and another the next day, and changing as often as their fancy suited them—à la Hollywood!

Free-love-ism became the order of the day with these antediluvian peoples. In other words, they were given over to the lust of the flesh, living riotously, with no fear of God before their eyes, and no respect for God in their hearts. Free livers and free lovers. Remember, it was Jesus who said: "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man."

The moral and spiritual disintegration of home life in this age compares well with the moral and spiritual disintegration of the days of Noah.

The sin of drunkenness in America has become so popularised by this so-called liberal generation that the masses do not look upon it with the disfavour it was looked upon by the better class of a generation ago. Men and women high in our social, community and political life have become leaders in this national scandal—the most drunken debauch any nation has ever known. Almost every agency for moulding public opinion has sold out to the liquor traffic in popularising drunkenness. That it has become popular does not make it the less sinful and destructive to the moral and spiritual welfare of our people.

For every five cents the Church spent in all her activities at home and abroad (including both Catholic and Protestant) for schools, educational work, hospitals, old people's homes, orphanages, the liquor crowd rang up one dollar on the cash register. Eight thousand people were killed on our public highways and streets through drunkenness—one quarter of the total 32,000.

The politicians, the press, and other agencies that sold America to the liquor traffic a quarter of a century ago, are finding themselves in close quarters these days. About the only consolation they can find is in screaming "It is not as bad as prohibition." Some even try to ease their troubled conscience (what little they have) by trying to lay the blame for the terrible plight they find themselves in, on prohibition.

This godless debauch is destroying manhood and womanhood. It is destroying every moral standard that has made our country great in the past. It is disgracing America before the eyes of the world. Washington is literally drunk. Its degrading influence has invaded the halls of Congress. Just the other day the papers came out with the story of how one of our United States senators had to be led from the Senate floor, dead drunk, and that while our President was making a speech to the Senate. Nothing like this has ever been heard of before in the history of our country.

It was the "men of renown" who were leaders in the godlessness in the days of Noah that brought the wrath of a holy God upon that people. It is **men and women of**

renown, men and women of great name, leaders in our social and political life who are the foremost advocates of moral turpitude, hyphenated allegiance, infidelity, companionate marriage, free love, easy divorce, sexual licence, and every concoction of the Devil to drag this generation down to hell. It was from **men of renown** who sat in the principal chairs of our great universities, that the foul philosophy of free love-ism first flowed forth. Some will remember only a few years ago when the apostle of free-love-ism sat in a prominent chair in the University of Wisconsin and taught the hundreds of students in his classes that "there can be and are holier alliances without the marriage ceremony than within it."

In the magazine *Modern Youth* there appeared some time ago an article whose author was a twenty-two year old female graduate. In this article she wailed: "I haven't a God; I haven't a job, and I haven't a single pink ruffled ideal—Our Father who art in heaven is dead—We are orphans just growing like Topsy—There is nothing left but sex." The cynicism of this young University graduate is definitely not exceptional.

Men of renown! They teach us to dance, to stamp out infantile paralysis! They tell us to drink ourselves drunk in order to raise a liquor tax to take care of our grandfathers and grandmothers!

History reveals that the lowering of morals and the destruction of virtue and womanhood—the parade of female flesh—the godless drunken orgy which is sweeping our nation—the forgotten, neglected children who have become a national scandal in what society chooses to name child-delinquency—and the repudiation of God in the councils of men, are the very things that have signalled the drop of the curtain on every great world-empire that has perished.

The humanising of God, the deifying of man and the popularising of sin has heralded the end of every age that has sunken and disappeared in the abyss of moral depravity. It signalled the nightfall for Rome, for Egypt, for Assyria, for Babylon, for Medo-Persia, and for Greece.

The foremost question that should concern every honest citizen of America and the world today is, will this greatest of all civilisations survive this moral disintegration without collapse? No civilisation in past history has survived such disintegration and degradation.

Contrary to general public opinion and wishful thinking, according to the more sure word of Divine prophecy, this civilisation is not going to survive. This civilisation is going to follow through in the inevitable law of sowing and reaping just as surely as the sunset tonight. We are headed for the darkest night on this earth in the history of man—the great tribulation.

These world-shaking developments of this hour are but the gathering shadows of that oncoming night. God have mercy on this generation when the reaping time comes, of the present sowing to the world, the flesh and the Devil.

"And at **midnight** there was a cry made, Behold the bridegroom cometh, go ye out to meet Him." What time is it by the national and international confusion of this generation? **Five minutes to midnight!**

What time is it in our public school system that has kicked the Bible out of the classroom and substituted the atheistic, unproven theory of evolution in its place? **Five minutes to midnight!**

What time is it in the tearing down of moral standards, the break-up of home life, and the shameful drunken debauch that is destroying everything that is decent and holy in America? **It is five minutes to midnight!**

There is a way out; it is the way UP!

EXCUSES!

(Luke xiv. 15-24)

By Pastor F. LAVENDER

(Elim Church, Warrington)

IN SPITE OF AN OPINION which is held by some, it is evident that Jesus Christ was a joyful man, with a wonderful sense of humour! He did not bequeath sorrow to His followers, but joy and peace; a true follower of the Lord Jesus will also be joyful. If a professing Christian is constantly gloomily and cheerless it will probably be because they have Churchianity instead of Christianity. One of the stories which illustrates Christ's great sense of humour is contained in the passage which we have just read, the story of the great supper.

A wealthy man decided to make a great feast to which he invited a large number of guests. When the meal was ready he sent servants to tell the guests that it was time to dine; but then a remarkable thing happened. All those who had been invited, without exception, began to make excuses: one said he had bought a piece of land which he must go and see; another had purchased ten oxen which he wanted to prove; a third had just been married, so none of them could attend the supper!

These were, of course, only very poor excuses as we shall see. Would any man in his right mind buy a piece of land without first having it surveyed? Would a farmer purchase ten oxen unless he had examined them to make sure that they were strong enough for the work they must do? In some respects the last excuse was the most amazing of all, "I have married a wife, and therefore I cannot come." Yet in spite of the fact that these were such weak excuses, they have a familiar ring today.

When men and women are asked to become Christians they make all manner of such excuses. One will say, "Well, I would be a Christian, but you can't mix business and religion." The evident fact is that what business needs more than anything is to be more thoroughly Christian. Another person says, "Well, I would become a Christian, but you know I am too busy and haven't time to go to church, etc." The man who would buy ten oxen without first proving them was obviously a fool; so is the man who will give his whole attention to other business, but

(Continued on page 383)

ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)

“Fight the good fight of faith” (I. Tim. vi. 12).

WHERE TO TURN? WHAT TO DO?

How about your Pastor?

By Ralph Harris

THE BARGAIN COUNTERS of human society are stacked high with one special commodity of which there never seems to be a shortage—**advice**. Sad to say, however, those possessing the largest quantity of this particular item have the poorest quality to offer.

My mind goes back to a time during the great depression when, in one of the downtown parks of Detroit, I came across a little group of men who were being harangued by a spokesman, styled by his associates, “Professor Pork-chops.” He had the answer for all the ills of that era and doubtless could today, if still in the land of the living, provide the solution for all the political, economic, and social problems which beset our world. One could not help but wonder about the value of his counsel, however. It **did** seem strange that one with so much wisdom had never risen to the heights himself.

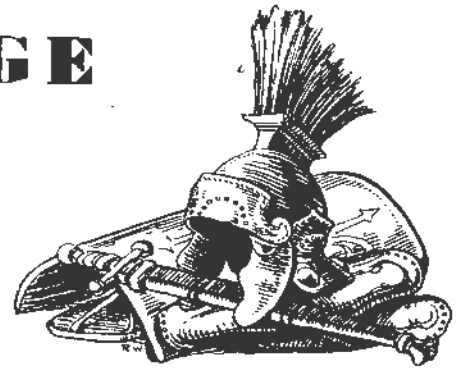
But let’s consider **you**. If you are normal you are going to be in a position where you need some good, sound, wise counsel. Where to turn? Of course, there are parents, older friends, and those of your own age. But sometimes a person needs completely unbiased advice. What can he do then?

Very often you will find that your pastor (and his wife) are the best fitted for the task. He is trained by his schooling and experience to assist you. He will bring a spiritual approach to your problem. He will be impartial. He loves you and will be influenced only by what will be in your highest interests. He has probably had experience in helping others with the same type of problem.

Of course—and this may disillusion you—the decision will lie with you in the final analysis. The value of counselling is not so much that a ready-made solution is handed you but that conferring with a counsellor enables you to get the pertinent facts out in the open where you can examine them objectively. The very act of talking about your difficulties helps you to see them in a clearer light and makes it easier to recognise the best solution. The wise counsellor will merely help the questioner to get all the facts available, to see the relative value of the issues involved, and to point out the principles which govern the situation.

Since you are one with whom a successful solution rests, you should know some of the principles which will enable you to get the most out of the counselling ministry of your pastor. If you really want help, do these things:

Seek the counsel of your pastor early. Don’t wait until the web of circumstance has been woven around you so tightly that it is well nigh impossible to extricate yourself.



It is not fair to a counsellor to do that. As soon as you feel you will need advice, go to him. Don’t feel that you are imposing on him. He probably regards this matter of counselling as one of the most important phases of his ministry. When he is thundering his doctrinal manifestos from the pulpit on Sunday morning he can only hope and trust that his message is helping those most in need. But when he is sitting across the desk from a young person seeking his advice, he knows he is having the opportunity to help someone in a practical manner.

But it is not enough to come with a problem. Don’t tie your pastor’s hands by holding back vital information. Let him know all the facts, no matter how embarrassing it may be to you. If he is a pastor worthy of the name, you can count on him to keep your secrets locked within his heart. The confidence of his people is something to be highly cherished and guarded by a minister of the Gospel.

Many times in my ministry there was a seeming failure in counselling. It was finally divulged that the one involved had not stated all the facts; had not confessed all the sin; had not given the pastor a fair opportunity to help with friendly advice. The Word says, “He that covereth his sins shall not prosper.” The same principle holds true in seeking advice. Make sure you are not covering anything up. Otherwise there can be no proper counselling and you will be only postponing the time when your questions are answered.

It should not be necessary to state this, but after counselling with your pastor follow through on the decisions made at the conference. How discouraging it is for a pastor, after he has spent much time in prayer, thought and counselling, to see his advice ignored or neglected. Perhaps we mean by this that you should not come to a conference with your mind already made up. Why waste the pastor’s time—and yours, too? If you have enough confidence in your pastor to come to him for help, show enough confidence to follow that counsel.

Your pastor’s voice! His kindly counsel can help you when you must make a choice of a career; or a life companion (don’t wait till the wedding date is set, though); or when you have a spiritual problem. You will find a kindly concern and sympathetic understanding which will alleviate your embarrassment; thaw out your reticence; help you to see your problem in a clearer light; and enable you to make a decision which will be in the will of God.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor W. J. Hilliard.

SUNDAY, August 16th. Luke xii. 35-48.

"Let your loins be girded about, and your lights burning" (v. 35).

Very precious indeed is the hope of the Lord's second coming. Many of us for years have lived and rejoiced and served in the promise and teaching of His near return. That hope is as bright and real today as when first it was revealed to our hearts by the Holy Spirit. The joy of His coming and the glory to follow must not lessen the responsibilities that are ours now—loins must be girt and lights burning. Two things are indicated by these words, activity and clear testimony. Are you as active for Him now as you once were? Is your light trimmed and burning now? Answer these questions on your knees. The opportunities are many, the time is short.

MONDAY, August 17th. Luke xii. 49-59.

This reading brings to our thoughts the concise warning of the Lord Jesus in John xvi. 33, "In the world ye shall have tribulation." In the same verse we read, "In Me . . . peace." Jesus had a baptism to be baptised with, and how revealing is the word that follows: "And how am I straitened till it be accomplished." As His followers we shall not be without suffering. Most appropriate with our reading is the message of Peter, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings." In suffering we must not be surprised, angry, or retaliatory. Thank Him, rather, for peace—His peace, reigning and ruling in the heart.

TUESDAY, August 18th. Luke xiii. 1-17.

The cruelty of Pilate (Luke xxiii. 6, 7) tells us that he was here acting beyond his jurisdiction, and those on whom the tower of Siloam fell, raised in the minds of those present the question of guilt and judgment. Were the people who suffered more guilty than all others? The answer is, No. Such disasters do not indicate special guilt on the victims or their dependants. Romans ii. 4 tells us of "The riches of His goodness and forbearance and long-suffering"—with these messengers of grace God is ever speaking to the people; now and again, however, is heard the solemn and terrible voice of disaster. It is the voice of God to the nation. Will you join with others today in prayer for sincere and heartfelt repentance before Him?

WEDNESDAY, August 19th. Luke xiii. 18-35.

"Are there few that be saved?" (v. 23).

Whilst it is a narrow way that leads unto life and the

entrance gate is "strait" it is good to remember that it stands open, and that people, young and old, of all nations, conditions and classes have passed through that gate, and have found fellowship on the road of life. "Are there few that be saved?"—it is unthinkable! God's love is measureless and free, the sacrifice of Calvary takes into its embrace all who will believe, and the Gospel appeal is made to whosoever will. John saw, "A great multitude which no man could number of all nations, and kindreds, and people, and tongues" ascribing "Salvation to our God . . . and unto the Lamb" (Rev. vii. 9; I. Tim. ii. 3, 4; Rom. xi. 32; Heb. vi. 18).

THURSDAY, August 20th. Luke xiv. 1-14.

"They watched Him" (v. 1).

Five times these words are found in the Gospels (Matt. xxvii. 36; Mark iii. 2; Luke vi. 7; Luke xiv. 1; Luke xx. 20). The lawyers and Pharisees watched Jesus with the sole intention of finding some cause for complaint. His question in verse 3 reveals that not only their spirits, but their thoughts also were open before Him. Their silence is an evidence of their complete discomfiture before the eyes of others. We have not to assume that the words in verse 5 were destined to vanquish and humiliate them—no, He had come to save these men as He had come to save all others, to draw them from their narrow lives into the knowledge of His love and mission. To win people for Jesus is a far greater victory than to vanquish them in argument.

FRIDAY, August 21st. Luke xiv. 15-24.

". . . that My house may be filled" (v. 23).

The will of God is for a house "filled." Are you co-operating with Him in this great work? "The Lord is not willing that any should perish, but that all should come to repentance." Splendid preparation and ample provision has been made for all. It is by reason of this that all should come to repentance, and that His servants are commanded, "Go ye into all the world, and preach the Gospel to every creature." The field of opportunity is wide and varied—streets, lanes, highways and hedges. It matters not whether you live in a great industrial centre or in the country you can start now. And what a wonderful message is ours to proclaim—"Come, for all things are now ready."

SATURDAY, August 22nd. Luke xiv. 25-35.

The invitation to sinners—"Come" (verse 17) is now followed by an instructive lesson on **Continuance** (verse 30). The "work of faith" among the Thessalonians was their turning to God from idols—this word is immediately followed by a reference to their "labour of love" ("to serve the living and true God"). Sincere repentance should always be followed by continuance in the path of discipleship. Discipleship will mean cross-bearing—"Whosoever doth not bear his cross, and come after Me, cannot be My disciple." It is better to sit down first and count the cost (verse 28)—to consult whether we are able (verse 31), than to take a step that we do not understand or mean.

DEVOTIONAL MOMENTS—Continued.

for thirty years for three brief years of service before His sacrificial death. How patient He still is, waiting, always waiting, until He sees the complete fulfilment of those great promises made to Him by His Father in ages past!

He is our great Example in all things, and is training us by His Spirit to be His companions in patience, and whilst we wait with Him, granting us the honour of sharing in the ache of God's love for a sinful world. The God of patience grant us all to be like-minded, that we by His patience, and by the comfort of the Scriptures might be kept in the attitude of abounding hope.

BIBLE STUDY PAGE—Continued.

We cannot tell when this truth dawned upon Jeremiah, but we can see the preparation for its coming in the profound verses we have considered.

"But I have always had one lodestar—now,
As I look back, I see that I have halted
Or hastened as I looked towards this star—
A need a trust, a yearning after God."

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KNOW WHAT TO PRAY FOR

EXCUSES—Continued.

neglects to make any provision for his eternal soul. Men are still making their wives an excuse for their folly! Way back in the Garden of Eden Adam sinned, and when called upon to account for his doings he said, "This woman You gave me, she is the cause of all my trouble"—and men have been making their wives excuses for all manner of things ever since! So a man will say, "I would be a Christian, but it is my wife you know." Sometimes it is the other way round; relatives, friends, and workmates are made the excuse for a person not being a Christian. One more matter must be mentioned, that is the old chestnut, "I don't go to church because there are too many hypocrites there." I have never known a person to stay away from a cinema, dance hall, or football match because a lot of hypocrites attend. No, these are all excuses to soothe the troubled consciences.

What is the essential claim of Jesus Christ? "Come to Me, and I will take away your sin and give you power to live the life which in your heart you know you ought to live, but are unable to do by yourself." Yet when men and women have the opportunity to live such lives as their consciences demand of them, they turn from it and continue doing the things which they know to be evil.

Are you a Christian? If not, why not? What excuse are you offering? Give up making your excuses, determine from this day to become an out-and-out follower of Jesus Christ, a Christian, no longer afraid of what others may say about you, a man or woman with a conscience that is clean.

COMING EVENTS

ALDERSHOT. Aug. 23. Rechabite Hall. Pastor D. B. Gray and London Crusader Choir, 6.30.

BIRMINGHAM. Aug. 8-14. Elim Church, Graham Street. Revival and Divine Healing Campaign conducted by Dr. Phillip Green (U.S.A.). Sun., 11 and 6.30. Week-nights, 7.30. Tues., Wed. and Thurs. afternoons, 3.

BOURNEMOUTH. Aug. 9. Elim Church, Victoria Place, Springbourne. Visit of Pastor H. W. Fardell. 11 and 6.30.

GLOUCESTER. Aug. 15-20. Elim Church, Millbrook Street (off Barton St.). Visit of Dr. Phillip E. Green (U.S.A.). "Voice of Healing" Evangelist on World Tour. Meetings twice daily.

ILFORD. Aug. 9. Elim Church, Serafton Road. Special speaker: Pastor G. W. Porter. 11 and 6.30.

LOWESTOFT. Commencing Aug. 15. The Marquee, London Road (opposite Central Police Stn.). Campaign conducted by Pastors C. Brookes and G. Backhouse. Suns., 3, 6.30 and 8. Week-nights, 7.15.

MOTHERWELL. Now Proceeding. The Marquee, Merry Street, Revival Campaign conducted by Rev. Duncan Campbell (Scottish Revivalist from the Hebrides). Conveners: Pastor A. Tee and Party. Suns., 6.30. Week-nights, 7.30. All night of prayer Aug. 1, commencing 11 p.m.

MOUNTAIN ASH. Aug. 8-13. Elim Church, Knight Street. Illustrated Bible Talks by Pastor L. V. Tiller in Eastern dress. Sat., 7. Sun., 6 and 7.30. Week-nights, 7.30.

READING. Sept. 5. Elim Church, Waylen Street. United Christian Youth Rally. Rev. A. Gove and Team (Basingstoke Baptists). 7.15.

SALISBURY. Aug. 16. Elim Church, Scots Lane. Visit of Gospel Quartet. 6.30.

WANDSWORTH. Aug. 23. H.M. Prison. London Crusader Choir, 2.

YORK. Aug. 24-27. Elim Church, Swinegate. Revival and Divine Healing Services conducted by Dr. Phillip Green (U.S.A.). Nightly, 7.30. Wed. afternoon, 3.

AUGUST CONVENTIONS

PONTYPRIDD. Aug. 1-9. Elim Church, Thurston Road. Speakers: Pastors J. Dyke, Donald Gee, J. Tetchner. Convener: Pastor Ken Matthew. Soloist: Miss Mair Jones. Sats., Weds., 7.15. Suns., 11 and 6. Mon., 11 (In Peniel Chapel, Town Centre, 3 and 6.30). Tues., 3 and 6.30. Thurs., 3 and 7.15. Refreshments at Buffet. Cups of tea free. (Divine Healing Thurs. aft.).

PRESIDENT'S ENGAGEMENTS

Pastor P. S. Brewster will make the following tour of the North-Eastern Presbytery:

Aug. 8.—Sunderland. 9.—York. 10.—Harrogate.

The President will also visit Stuttgart and Berlin for campaigns during August.

MISSIONARY ITINERARIES

Pastor and Mrs. J. Williams, Elim missionaries on furlough from Southern Rhodesia, will visit the following churches:

Aug. 8. 9.—Romsey. 10.—Eastleigh. 11.—Portsmouth. 12.—Petersfield. 15.—Exeter. 16.—Plymouth. 17.—Bodmin. 18.—Camborne. 19.—Truro. 20-23.—Newquay.

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MARRIAGES

Hitchings : Kenworthy.—On July 25th, in Elim "Noddfa" Church, Mountain Ash, by Pastor James McAvoy; Kenneth Hitchings to Sylvia Kenworthy.

Brown : Ayers.—On July 11th, at Elim Church, Keith Road, Hayes, by Pastor A. Lambie; Bernard William Brown to June Margaret Ayers.

WITH CHRIST

Dean.—On July 16th, Francis Nicholson Dean, faithful member and former Bible Class Leader, at Elim Church, Bradford, passed into the Lord's presence. Funeral conducted by Pastor P. J. Rammell.

Godfrey.—On July 13th, Ernest Cecil Godfrey, beloved father of Gordon Godfrey (London Crusader Choir), passed peacefully into the presence of his Lord. Funeral conducted by Pastors T. Jones (A.O.G.) and L. N. Knipe. Reading.

Greenway.—On July 23rd, Harry William Greenway, father of the Editor, and faithful Secretary of Elim Church, Clapham, passed to be with Christ after a short illness. Funeral conducted by Pastors F. Hodge and J. T. Bradley.

Robertshaw.—On July 18th, Willie Robertshaw, former Church Secretary and Sunday School Superintendent, at Elim Church, Bradford, passed to be with Christ. Funeral conducted by Pastors J. J. Morgan and P. J. Rammell.

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