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The

Elim Evangel

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

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CHURCH FULL! THAT'S NEWS—BUT NOT UNUSUAL AT BRISTOL'S MODERN CITY TEMPLE
(See the article by its minister, Rev. W. Ronald Jones, on the centre pages)

SPECIAL EVANGELISTIC NUMBER

“WAITING TO DIE, WITH NOWHERE TO WAIT”

By J. C. Mulvagh (Minister of Elim Church, Delancey)

THESE are the only remembered words from a poem heard some time ago, a poem about an old tramp, sick, hungry and homeless, who wandered the streets and alleys of a great city, and eventually lay down in a damp, miserable corner, “waiting to die, with nowhere to wait.”

100,000—that is the startling figure. One hundred thousand people leave earth every day. Seventy per minute, more than one for every tick of the clock, carried off to “another world” by the unmechanical, unscientific but very effective transport of death.

THE GRIM KNELL SOUNDS FOR ALL

“It is appointed unto man once to die, and after this . . .” What is after this is, of course, the whole point. “In that sleep of death what dreams may come, when we have shuffled off this mortal coil?” (*Hamlet*). The anticipation of death has occupied the minds of all but fools since time began and the cold chill blighted the first human face to fall prey to the unwelcome heritage of sin.

Where one “waits” for death seems largely to affect one’s attitude towards it. The five and a half million Jews and eight million Gentiles who went to sudden death in those laboratories of hell the Nazi concentration camps often prayed for a miracle to save them from the organised horror of evil, sin and cruelty to which their unwilling flesh was subjected. Often the prayer was answered by a merciful lung-full of poison gas. Generally none of these poor suffering victims of incarnate hell really wanted to die, yet they had to wait in terrible conditions, not knowing whether to fear more the living or the dying. The millions of refugees still lost on the face of their war-blasted countries, the equally innocent victims of man’s selfishness and bestiality who live in deplorable conditions of poverty and despair, with new babies being born into ready-made tragedy, with no hope of it ever being different during their lifetime, are “waiting to die, with nowhere to wait.” What a world of horror, suffering, despair, evil and hopelessness was spawned in the leafy but haunted paradise of Eden! What a long dirge of anguish has wailed from fallen lips these millenniums past! “. . . much of madness, and more of sin, and horror, the soul of the plot!”

Small wonder that the non-Christian poet turned

in revulsion from the scenes of decay, and with aching frustration wrote:

“Out—out are the lights—out all!
And over each quivering form
The curtain, a funeral pall,
Comes down with the rush of a storm—
And the angels, all pallid and wan,
Unrising, unveiling, affirm
That the play is the tragedy, ‘Man,’
And its hero the conqueror, Worm.”

To the cynic and sceptic there can be only this morbid surrender to the “conqueror Worm.” But to the ancient patriarch, and thousands since him, there has been a pæan of triumph in place of the dirge of despair. “And though after my skin worms destroy this body, yet in my flesh shall I see God.”

If then we are all “waiting to die,” how and where we “wait” is supremely important. Five minutes before passing through the porch of time into the ever-opening halls of eternity the soul may make the greatest decision of its career. But as none may know *exactly* the moment of his death, none can guarantee that five minutes. So the prophet cries, “Prepare to meet thy God.” Now! But how?

The Army has “survival schools” where soldiers are taught how to stay alive as long as they can. But they should also be taught how to die, with peace in their hearts. In the Normandy landings men had been briefed to the eyelids with instructions for meeting the enemy and engaging in mortal combat: how to hurl a grenade and stick a bayonet. Yet hundreds of men died by being dropped over German dug canals and dams, where they drowned before they could struggle out of the heavy and bulky equipment which became their soaked shrouds. Hundreds died in the rolling breakers of the coast before they ever saw a German or fired a shot. How many were prepared?

The poor soul in the condemned cell goes through a fantastic ritual to keep him alive until a certain date on the calendar, when he can be handed over to the hangman to dispatch him into eternity. The condemned prisoner has the best of medical attention. He can have new shoes if necessary so that he may take his daily walk around the prison yard in comfort. He must eat his food. He is being prepared for death. On his last day he will receive the sacrament of Holy Communion, but does he know how to meet God?

Seeing that

DEATH IS NOT A RARITY

but an unavoidable consequence of being born into such a world as this, it seems imperative that we should all be waiting to die in the right way. That is not to suggest we spend our days frantically worried in trying to avoid accidents or illnesses. A man who never went out for fear of being run over, and spent a fortune on medicines for fear of illness, died suddenly and without warning in his sleep of a heart attack. "It is appointed." Five thousand people die every year in Britain on the roads, every one of them, young and old, another senseless sacrifice laid on the steaming metal of our modern mechanical Moloch. Over 6,000 die in their own kitchens. May God forbid that any of my readers should ever experience the horrors of concentration camps or the roar of guns and bombs again. But we are still waiting to die. What must we do?

Jesus said, "Ye . . . shall die in your sins; whither I go, ye cannot come."

Paul wrote, "The wages of sin is death; but the gift of God is eternal life"; "Death passed upon all men, for that all have sinned." Obviously sin is the trouble, and the obvious thing to do is to be delivered from it.

How can I be saved from my sin? How can I be ready for eternity? This is the most important thing a human being can ever face. My work, my play, my family, my fortune are as nothing compared with this. How blinded are the eyes of those who believe not! How cleverly the writhing serpent transfigures his foul convolutions into shimmering folds of angelic light, blinding the eyes with visions of temporal power, position, gain, wealth and health. If Satan were seen as he is he would be deserted by a milling throng of refugees from his power, scrambling up the steep slopes of Golgotha to grasp the feet of One from whose head and hands flows the healing serum that is earth's only antidote for the vile poison of sin. How hapless the state of poor deceived mortals!

How many of us, remembering our sin and the grip of Satan upon our lives, find Milton's words so pathetically true: "Scarce half I seem to live, dead more than half. Oh, dark, dark, dark, amid the blaze of noon . . . myself my sepulchre, a moving grave" (*Samson Agonistes*). Paul puts it: ". . . who were dead in trespasses and sins."

Poetic Milton, lucid Paul, thundering prophet, musical psalmist and passionate evangelist unite with cursed nature and cursing man to declare the vanity of a life that is all of self and nothing of God, "It

is appointed." And far more than mere physical death is appointed: "after this, the judgment."

WHAT CAN I DO ?

Here I will leave the morbid contemplation of death and decay and judgment. Listen with me to the startling proclamation that echoed across the Judæan plains that starlit night and has reverberated around the torn, weary world for nigh 2,000 years. "Unto you is born a Saviour." A Saviour! With power to heal and to save.

"Repent ye therefore, and be converted, that your sins may be blotted out" was the theme of the world's first Christian sermon: a straight, unsophisticated, unpoetic sermon by a rugged fisherman who had repented and felt the soothing balm of Divine love stream into his torn, jagged conscience and bring him indescribable peace.

"Whosoever shall call upon the name of the Lord shall be saved." This was by Paul, the lucid, brief, legalistic but equally sincere ex-man-of-law. As he dictated it he recalled a day and a road and a blinding light and a fearful voice and a burning in his head and eyelids that were sealed down. He remembered his cry of surrender to a burning, hurting, bleeding, passionate love that had thrown him down ere he swallow the last fatal dose of poison he had stupidly been imbibing for years under the label of "religious zeal."

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," wrote John—a tender statement, with a tear in it and a soft whisper of deep compassion, for had he not leaned on the bosom whence the cleansing blood had flowed?

"He that . . . believeth on Him that sent Me hath everlasting life, and shall not come into condemnation [or judgment], but is passed from death unto life." He said that Himself, and He who shed His own blood to make it work should surely know.

Where are you waiting to die? In a state of unforgiven sin? There is no more dangerous position. But it can all be changed—now. Repent. Turn to God for forgiveness. "Him that cometh unto Me I will in no wise cast out."

With Christ Jesus as your Saviour you will not fear to die. When the call comes it will not be "depart," but "Come this day with Me to paradise." You will be "absent from the body, but present with the Lord." "Waiting to die" will in fact be "waiting to see Jesus." The apostle Paul, who was rarely stuck for an expression, put it like this: "With Christ, which is far better"—which was probably the understatement of his career!

Editorial

May we take this opportunity of welcoming new readers of the "Elim Evangel"? Maybe this magazine has been passed on to you by a friend. We trust that as you peruse its pages you may find something that will help you. If you have never yet accepted Christ as Saviour, it is our earnest prayer that you will do so before you lay down this paper. Further, there is an Elim church somewhere in your locality; you will find the minister ready to help you, to pray with you and to give you advice on your spiritual problems. Should you not be able to find the Elim church, please write to me at 66 Denbrook Avenue, Bradford, 4, Yorks, and I shall be pleased to put you in touch with the nearest one.

We would ask all regular readers kindly to pass on their copy to a friend after reading it. Thank you in Christ's name!

Not far enough!

By James E. Adams

THE shrill blast of a whistle sounded in the distance. Nearby, crane booms were promptly swung aside and men walked off the Pennsylvania Railroad right-of-way. This was routine procedure for the construction men who were building an overpass in the Frankford section of Philadelphia. The men watched idly for the express train which would come thundering by in about a minute.

"If that whistleman ever misses his cue it will be just too bad," I thought. But when tragedy struck it was not for lack of warning.

One day as the familiar whistle sounded and the men walked off the tracks as usual, two men stepped over to the adjoining tracks. It seemed safe enough. A slow-moving northbound freight lumbered toward them, whistle screaming, but they were out of the way. It did seem that the freight was whistling more than usual, and the road-bed vibrating exceptionally. When it finally dawned on the two men that a second train was coming it was too late to escape. The *Washington express* hurled them into eternity.

What a needless tragedy! The victims had had ample time to reach a place of safety, but they had gone in the opposite direction. Of course, that would have been all right if they had gone far enough, but they stopped on the other track.

God's Word sounds the warning that "the wages of sin is death," but comparatively few have heeded and fled to Christ for refuge. Yet many seem to realise some danger, and resolve to live morally and to provide for their families. This is but a step out of one danger into a false security, for our self-righteousness can never save us. In Proverbs 14:12 we read, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Only the blood of Christ can cleanse us from sin and deliver us from eternal death.

Some hear the warning and, realising the danger,

step into the false security of church membership without salvation. This was the experience of a man who had been very ungodly before he was stricken with cancer. A Christian friend visited him in the hospital. The sick man appreciated his visit and promised to come to church. Weeks passed and the man recovered sufficiently to go back to work. Again the Christian visited him, and this time talked with him about his need of getting off the sin track. Although the man could hardly speak a sentence without swearing, he assured his friend that he was all right. "I've joined a church," he said. But several months later he died as he had lived—a blasphemer.

Church membership without salvation is not the way to avoid collecting the wages of sin. You can only reach the place of safety through repentance and renunciation of sin. The Bible says, "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isaiah 55:6, 7).

—*Pentecostal Evangel*.

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THIS

CHANGING WORLD

Clippings and Comments by W. G. Hathaway

12th World Christian Youth Congress

This congress, sponsored by Youth for Christ International, will be held in Bristol from July 30th to August 6th this year.

Delegates will be coming from many countries as well as from the British Isles. In Sweden two planes have been chartered for the delegates, and the U.S.A. have chartered special flights for the congress.

The inauguration service on Sunday, July 31st, is to be held in Bristol Cathedral. The congress sessions will be held in the Colston Hall each day.

* * *

Mrs. Charles E. Cowman

This veteran missionary and author recently passed into the presence of her Lord at Los Angeles, California, at the ripe age of ninety. Her best-known book was *Streams in the Desert*.

* * *

The late Dr. Kagawa

In Tokyo, more than 3,000 persons, including many leaders from the churches, government, politics, labour and other areas of Japanese life, gathered to honour in death Dr. Toyohiko Kagawa, famed Christian social evangelist, who succumbed to a heart attack at the age of seventy-one. Crowds attending the funeral overflowed specially erected tents for the early afternoon ceremony. Eulogies were delivered by representatives of the National Christian Council of Japan, the United Church of Christ, and Protestant missions among others.

The departure of a great warrior of the Gospel is seen in the passing of Kagawa. He was a man with a great personality, all of which he devoted to the cause of Christ. May his life be an inspiration to others of his nationality to devote themselves to the cause of Christ too.

* * *

Ancient Hebrew letter found

An ancient Hebrew letter dating from the seventh century B.C. has been discovered at a seaside fort in southern Israel.

Dr. Yosef Naveh, government inspector of antiquities, said the letter is inscribed on pieces of pottery. It is believed to be the oldest letter ever found.

Opening with the words "May my Lord, the Prince, hear the word of his servant," the newly discovered letter complains that while the writer was harvesting near the fort his cloak was taken from him. "All my brethren will witness in my behalf that I am innocent," it states.

The letter apparently illustrates an aspect of social conditions prevailing at that time, and brings to mind a passage in the twenty-second chapter of Exodus: "If you ever take your neighbour's garment in pledge, you shall restore it to him before the sun goes down."

Three other Hebrew inscriptions also were found at the fort, one of which

clearly points to religious reforms during the reign of King Josiah (640-609 B.C.).

* * *

Rare Bible found in Russia

Professor Abraham Katsh, of New York University, returned from a six-week tour of Russian libraries with news of 1,000 rare Hebrew manuscripts and fragments of ancient vintage. Besides the manuscripts, some of which are 800 to 1,000 years old, there are 150 precious scrolls, he said. One of the documents is a Hebrew Bible dating from the ninth century. It does not contain the complete Old Testament, but only the prophets.

The collection is being microfilmed for shipment to New York.

* * *

Billy Graham in Northern Nigeria

Concerning the Billy Graham crusades in Northern Nigeria, missionaries report: "During these meetings many of the Nigerian Christians were drawn closer to the Lord in rededicating their lives for His service. Our Ibo- and Hausa-speaking churches are doing follow-up on the decision cards received. We feel that many will come into our churches as a result of these meetings." During Billy Graham's Kaduna crusade there were 1,461 decision cards filled out. Another 1,000 were signed at Jos, some 200 miles to the east of Kaduna.

* * *

Revival in San Salvador

San Salvador, El Salvador, is experiencing a great revival. Five thousand people are coming nightly to hear the Gospel. From fifty to seventy have responded each night to the invitation to decide for Christ. Day services are being held in the evangelistic centre and reports indicate that from fifteen to twenty have received the baptism in the Holy Spirit each day.

Well, what can we say to this but Hallelujah?

* * *

Bolivia

The Bolivian Government, for the first time in history, has entered into contract with the Roman Catholic Church, giving her the right to supervise religious instruction in the public schools.

This is certainly a retrograde step, and a plunge into further bondage for the Bolivian people. We need to pray for their liberation.

* * *

IBRA Radio to build new station

Since IBRA Radio was compelled, by a government decree, to cease broadcasting from Tangier as from January 1st, 1960, many investigations have taken place to try to find another country in which our transmitters could be erected. The President of

IBRA Radio, Dr. Lewi Pethrus, has recently been granted an interview with the President of Liberia and placed before him IBRA's proposals. The President gave Pastor Pethrus his personal assurance that if IBRA Radio would make written application for permission to erect a radio missionary station permission would be given for the project to proceed. This application has now been made and, provided no unforeseen difficulties arise, IBRA Radio will proceed with the erection of the station as soon as the written consent is given.

This new project will not only mean the continuation of IBRA Radio's mission to Europe, but will also open up the whole of Africa to the radio mission. In addition to programmes already being placed on additional stations throughout the world, in Africa, Bolivia, Paraguay, the West Indies, Japan, etc., IBRA Radio is investigating the possibility of erecting further missionary stations in strategically well-placed countries from which the Gospel may be beamed to the multitudes who need it.

* * *

Two great ships furnished with Bibles

The Witness reports that the two great ships the Queen Mary and the Queen Elizabeth now have copies of the Bible in all of their cabins. The purser of the Queen Elizabeth received the following letter from an Indian doctor:

"This is just to say how happy I was to find a copy of the Bible on my table when I came on at Southampton. Although I am not a Christian, I find several things in the Holy Book which cleanse, inspire, and give strength; for example, the Sermon on the Mount."

The best method of spreading the fame of His name is by spreading the Word of the Lord.

* * *

Nine hundred accept Christ

Evangelist and Mrs. Stanley MacPherson recently concluded a four-week revival in Georgetown, capital of British Guiana, South America. More than 900 people came forward for salvation, reports missionary David Guenther.

"The meeting started in the Town Hall, but ended in the open air. Many testified of the healing of their bodies. There are many lasting results of the anointed ministry of brother and sister MacPherson, and we are so happy the Lord directed them this way."

Excellent results in this South American town where our own missionaries, Mr. and Mrs. MacInnes, are labouring in the cause of Christ. How greatly the pattern of missionary work is changing with the changing times.

* * *

Roman Catholic Church losing Latin America

A Roman Catholic priest has warned that the Catholic Church is losing Latin America, and with it—to use his words—"practically one-half the Catholics in the world."

Rev. Roger Vekemans is director of the School of Sociology at the Catholic Pontifical University of Chile. He wrote in a national Catholic magazine that the cause of the defection from the church is "just plain secularism." He declared that Latin America cannot save itself—that "a big movement of the Catholic countries all over the world is the only solution."

But we know another reason, and that is the rapid growth of Pentecostal Protestantism. In one country in South America there are at least half a million Pentecostals in two organisations alone, apart from other smaller ones, and the work is spreading.

Proclaim Liberty

By A. D. Hathaway, B.A., A.K.C.

“**P**ROCLAIM liberty throughout all the land unto all the inhabitants thereof.” These are the words inscribed on America’s famous liberty bell, cast to commemorate the declaration of American independence. They expressed the jubilation felt in the hearts of men who had thrown off the shackles and were now truly free and independent. These words, however, were not coined by those American lovers of freedom, nor indeed by men of any national liberation movement—they were the command of God to His people Israel concerning the year of jubilee. Every fiftieth year was to be for Israel a special year, when every slave must be released from captivity and every man have the opportunity to go free. Lands and goods that had been pledged were to be restored, and debts to be cancelled.

We can well imagine the thrill of expectancy in the heart of every bondman, and everyone who had been dispossessed of lands and home, as the year of jubilee drew near. Maybe some had been enslaved for forty years or more, but now they were to be set free once more. What jubilation, what ecstasies of delight were theirs as they heard the long-awaited sound of the trumpet on the tenth day of the seventh month, announcing the day of jubilee. “Proclaim liberty throughout all the land unto all the inhabitants thereof.”

In all the history of the world was there ever anything so ardently desired and so earnestly and universally sought after as liberty? Men in every age and generation have gladly given their lives for this great ideal, and indeed our own day has been no exception. Yet, though the object of men’s universal search for untold ages, somehow true freedom seems today as elusive as ever, at least for many of earth’s suffering peoples.

In Israel of old we can be sure that, despite the universal rejoicing in the year of jubilee, ere long the old structure of bondage and slavery would come back into being once more. In our own day too we have the strange paradox that while many nations are entering upon new liberty and in-

dependence other parts of the world are witnessing a new and more sinister form of enslavement than the world has ever known before.

It was to a nation oppressed by the power of Rome that Jesus came, born in the lowliest of circumstances to a woman of a subject race. As He grew to manhood and entered upon the mission and ministry for which He had become incarnate, many undoubtedly saw in Him the possible champion of their liberties. The crowd would have crowned Him, and the disciples, especially after His triumphant resurrection, awaited eagerly the full manifestation of His power. Had He not after all made the prophetic words of Isaiah His own when He had read in the synagogue “He hath sent Me . . . to preach deliverance to the captives . . . to set at liberty them that are bruised, to preach the acceptable year of the Lord,” and had He not gone on to tell them that these scriptures were being fulfilled? Jesus had rightly used these words, for He proclaimed to all mankind liberty and deliverance—not from Roman tyranny, but from a far greater tyranny, that of sin, which dominates and oppresses every man of every nation. Hear His words again as He says, “Ye shall know the truth, and the truth shall make you free.” Paul the apostle, having experienced that wonderful deliverance, could say “Sin shall no more have dominion over you”; “The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.”

Someone may say, “That is all very well, but we were born free, and were never slaves to any man. Political and physical freedom has been our heritage for generations.” But wait a moment; men’s con-

(continued on page 461)





Women's Column

By Gladys Gorton

A WORD IN SEASON

MONDAY morning with a difference. I was in Oxford for the Elim Sisterhood weekend and my hostess took me sight-seeing. Our walk took us by the River Thames and through the parks. A lark singing, a blackbird hopping across the lawn, a wren bursting forth with a triumphant trill, lilac and laburnum blending in vivid hue, a bed of regimanted scarlet geraniums inviting inspection—these were delights which charmed me.

The magnificent notes of a mighty organ greeted us as we walked up the steps into Keble College chapel. Into the side chapel we turned, feeling as if we were indeed on holy ground as the organ throbbed and rose in crescendo while we gazed in admiration at Holman Hunt's painting "The Light of the World." It is so alive! It speaks! One's heart responds to the gentle compelling force of those eyes. The artist has succeeded in his desire to portray in the face of the Saviour the longing, the expectation, the wonder, the controlled eagerness for the heart to open to His pleading and knocking. On an adjacent wall hangs a beautiful painting of the women and the beloved disciple John bearing away the crucified body of the Lord. There was something irresistible about it which touched my heart. The artist is unknown, but it is reckoned to be by Holman Hunt. I felt I loved Him; I knew I loved Him!

We stepped out into the brilliant sunshine and noticed beyond the massive iron gates, which were wide open, a man and woman on the lawn bending toward a flower bed. They beckoned us over: "Look at this tortoise," invited the woman. "It has K.C. on it." And we all said, "Keble College." "King's Counsel," added my hostess, Miss S—. These folk were from Canada. "We thought you were the gardener and his wife," we told them. They laughed with us.

"Have you seen Holman Hunt's painting?" asked the lady. "Yes," I said. "Didn't you feel that you loved Him?" "Indeed," she replied. "And the artist must have loved Him too, to be able to put such feeling into it—it is really inspired." So we met

two of the Lord's people whose hearts were knit together with ours because we loved Him.

Leaving them, we walked toward the entrance and were caught among a crowd of students piling out of one of the buildings. Impetuously I asked two, "Can you tell me if this theological college is only for Church of England students, or is it mixed?" "I think it is mixed, but I don't really know. I do not belong to this university," the taller of the two said. "We've been to see the painting 'The Light of the Word.'" I enthused. "That face! Those eyes! The expression—longing, expectant, wondering! That's how it appealed to me. I'm a Christian. I'm glad I opened my heart to Him while I was young. You have a life before you. You have a life to give to Him, your talents and powers, and whatever you do will be meaningless unless you live for Him."

"That other student is in tears; I was watching him," Miss S— whispered to me as we walked away. I turned my head slightly—they had parted company—and I saw him walking slowly with bowed head. I prayed that these two undergraduates would be brought into contact with other Christians and that the word sown would bear fruit.

"You never know what the outcome will be," I told Miss S—. "I remember a rally at Reading. Charles Potter was the speaker. I felt such an urge to witness to an American airman after the appeal was made, and took him to Mr. Potter, who led him to the Lord. A few months later Mr. Potter heard from him that he was in the Moody Bible Institute, training to be a minister. He had no idea who I was and probably has forgotten all about me."

Text. "Blessed are ye that sow beside all waters" (Isaiah 32:20).



Crucified

A surging crowd, excited, tense,
Urged by those whose murderous cries
Light up the throng as a burning thatch,
To curse, to mock, to chant their lies
Against but one, the Son of God,
Who came to save, to be accepted,
But now He's scourged, bruised and tried,
Our Lord, our Christ, despised, rejected,
The nails pierce, the Cross is raised,
What agony, pain, blood and sweat,
The light of the world hangs there to die
As darkness enfolds man's weak threat.
The clouding of God's heavenly light
Sends some in fear to slink away,
To leave our Lord to die alone,
Fulfilling that which the prophets did say.
"Good will to men" the angels sang,
When Christ first came to this world of strife,
Now crucified, yet soon to rise,
That all might gain eternal life.

DAVID V. DAVENPORT.

WHEN God made man it was miraculous; but when man tries to make a god it is pathetic. The statements of the early verses of the book of Genesis are majestic and authoritative: "So God created man in His own image, in the image of God created He him . . . and the Lord God . . . breathed into his nostrils the breath of life; and man became a living soul." Yes, when God created man it was marvellous and mighty, *but* when man attempts to create a god it is not only pathetic—it is *disastrous!*

Watch the poor illiterate heathen at work. He hews down a tree of his choice; part of this he sets aside in order to make a fire whereby he can cook and warm himself. He then begins to fashion and shape that which remains. His deft fingers move speedily as he works with quiet determination. At last the task is completed, the tree has become a god—*his god*. On bended knees he prays to his very own wooden god. How pathetic, for this shaped tree is as deaf to hear prayers as it was when it was just a tree. But he has made a god, and it is a god of wood.

Here, however, is someone much richer. A goldsmith is employed and the very best of metals is to be used. This is to be the very last word in god-making. At last the experts have done their very utmost; the metal monster stands erect just where it has been placed. Another god has been completed, and before it fall the humans who have conceived the plan and made its fulfilment possible. The time has come to move their god; let them cry to it, it cannot hear. They bend their own backs to the burden of the newly made god. They groan beneath its woeful weight, yet manfully they struggle on until at last they fall beneath the overwhelming load they bear. *Their self-made god has become an overpowering burden!* Yes, it is really pathetic!

The tragedy, however, does not end there. The time of need has come. The god must be entreated for comfort and strength. The prayer is made, "O mighty god, deliver, meet us in our need." Here comes the disaster; they think their god is real, they plead, they cry, they pray to a god the eyes of which are for ever closed and the ears completely and everlastingly stopped. The time of testing and trial has come and the god is of no avail. The time and energy and workmanship put into the task count for nothing, whatever the shape of the god. Such then is the pathetic attempt of the savage to make a god, so terrible in its consequences. *But what about us?* In spite of our welfare state and our tremendous educational progress and our startling scientific discoveries the heart of man has changed but little. *What shape is your God?* You most certainly have

REV. W. RON

asks the

one, and if it is not the Almighty revealed to us in the wondrous person of His Son, the Lord Jesus Christ, it is one of your own making. Again let me ask: *What shape is your God?*

There was once a young man whose

GOD WAS IN THE SHAPE OF A GARDEN

Of course, you can recall him. His name was Cain. His garden was his god. Nothing else mattered in that young fellow's life. Everything had to fit in with his gardening arrangements. The fact that the Almighty Himself had declared that forgiveness of sin could only be obtained through the shedding of the blood of a spotless lamb meant nothing to him. His garden, with its flowers and its produce, was the beginning and ending of his life. I almost feel sure that Cain took out the very first agency for those plaques which distort the truth by trying to deceive us into believing "we are nearer God's heart in a garden than anywhere else on earth." Cain tried to substitute a garden for the Cross. If you really want to get near to the heart of God you must come to the place called Calvary, where God's Son shed His precious blood that forgiveness of sins might be made possible for you and for me.

Of course, your god might not be in the shape of a garden. It could be in the shape of

What
is

"Howbeit every nation"

LD JONES

of the City Temple, Bristol

challenging



a car, or perhaps the shape of a house, or even the shape of a church. Do any of these things come before God in your life? What shape is your god? I think just now of another young man.

HIS GOD WAS IN THE SHAPE OF A CHEQUE BOOK.

You can read about him for yourself in the tenth chapter of Mark's Gospel from verse 17 onwards. It is a tragic story. This young man started off well, because he asked the most vital question that any person could ever ask. It was about eternal life. It was about things that really matter. It was a question the true answer to which would touch every conceivable part of his life. We are told that Jesus, in a few fleeting moments, revealed just where this young fellow was missing the mark. He was evidently very wealthy. That in itself was not the real root of the

trouble. The trouble was that his wealth was his god. Instead of him possessing his money, his money possessed him. His bank balance and his cheque book were his twin gods. The words of Christ must have come to him almost like some terrifying volcanic eruption: "Go and sell all that you have, and give to the poor." Or in other words: "You must get rid of your own little god; it is controlling your whole life; everything else has to bow down to it. Tear the idol down, get rid of it and then

you can follow Me." At that saying the man's countenance fell and was gloomy, and he went away grieved and sorrowing. What shape is your god? Jesus made it clear that we cannot serve God and mammon. The age in which we live is one in which most people do not ask "It is right?" but "Will it pay?" Almost everything else has to bow down to the greedy god whose doctrine is "Make as much money as you can as speedily as you can, no matter whether it be by shady and doubtful business dealings or gambling." Mammon is the god of this age. *What shape is your god?*

Did you ever hear of the man whose

GOD WAS IN THE SHAPE OF A BARN?

I feel sure you must have. His was the success story of the year. He probably started as a farm hand on someone else's farm, but he made his god then. Now look at him. He has reached the top. His career is his god. Everything else in life has bowed down before it. He has worshipped it most faithfully and chanted before it: "All my days and all my hours shall be thine . . ." Soon the command goes forth: "Build bigger barns to store the plenteous crop of corn." Here is a man well pleased with himself. He even talks to his soul. You can find the conversation for yourself in the twelfth chapter of Luke's Gospel. Let us eavesdrop for a moment. "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God said: "Thou fool, this night thy soul shall be required of thee; then whose shall those things be?" His god was in the shape of a career, and when death brought his career to an end he had no god. Young people reading this

shape
your God
e gods of their own?"
(2 Kings 17:29)

article, a good career is an excellent thing; work hard to gain one, *but do not make it your god*. What shape is your god?

Finally I think of

THE MAN WHOSE GOD WAS JUST HIMSELF

True, he was a Pharisee. Jesus gives a very vivid picture of him at worship—worshipping himself. You can see it for yourself in Luke chapter 18, verses 9 to 41. Listen to him: “I thank thee I am not like other men, sinful and wicked and unjust. I fast at least twice every week; I am really a very fine chap. I pay twenty shillings in the pound and even give a whole tenth of my income away.” This fellow has made his god all right—it is *himself*. Indeed, Jesus tells us this about him: “He stood and prayed thus with *himself*.”

There are many people just like that today. Their god is the shape of themselves. They feel that they are big enough and capable enough to manage very well without the Almighty. They are completely self-sufficient—or so they think! They have no room for God; every available inch of space in their life is

taken up by themselves. They reject Christ and all He has to offer. They are complete in themselves. What a tragedy that when the storms of despair, sorrow, sickness, disappointment and conviction of sin begin to lash against them their god just topples over in uselessness. They are alone in their despair and sorrow. They just cannot forgive their own sin or blot out the terrifying memory of their own iniquities. They are just destitute, for they have no invisible means of support. They have reached the moment when they can do nothing for themselves, but they have no god but themselves. They have sealed their own doom. *What shape is your god?* The real deep need of the heart of man has not changed with the passing of the years. I still need peace and forgiveness and comfort and strength. So do you. Where can these be found? How can they be obtained? God waits to bestow them upon each one of us through His Son Jesus Christ. *To have them we must come to Him.*

Your local Elim minister will be delighted to chat with you on these important subjects. Meet him at the Elim church next Sunday.

Calling BOYS AND GIRLS

By Bernard H. Norris

Hello there!

Benny's back! He came tearing into the house, up the stairs, and before I had time to tell him the lino was newly polished he'd trodden on the mat, skidded into the kitchen, fallen over, and slid under the table. He scrambled to his feet, stood up too quickly, and smacked his head on the underneath of the table.

“Crumbs! Here, what's goin' on?” he puffed.

“Well, it rather looks as though you've returned from holiday, that's all” I laughed.

“Coo. It seems ages since I was here. I tol' my cousin 'bout David 'n' everythin' an' he sed he'd like to hear the end, so I'm goin' back Christmas to tell him the rest.”

“Jolly good, Benny. In that case you'd better come into the study-cum-sitting-room and I'll tell you part 18 of THE OUTLAW.

“David set 200 men to guard the stores, and led the other 400 down to see Nabal. Meanwhile, one of Nabal's young men went and told Abigail, Nabal's wife, how David's men had been turned away when they asked for food. ‘But these men protected us while we guarded the sheep,’ they told her. ‘Now

your husband's so grumpy that no one can speak to him.’

“Abigail moved quickly. She got 200 loaves, two bottles of wine, five sheep ready for cooking, five measures of parched corn, 100 clusters of raisins and 200 cakes of figs.”

“Crumbs, smashin'!” exclaimed Benny, pulling up his socks in excitement.

“Abigail sent the food ahead of her as she rode off to meet David. *But* she didn't tell Nabal.

“Now David had said ‘We wasted our time protecting this man's goods. He is paying us evil for good. Well, tonight we'll destroy every male he has, man and animal.’ But as David led his men down the hill he saw Abigail coming. She got off the ass she was riding, and bowed at David's feet. ‘Please forgive me,’ she said, ‘but ignore Nabal. His name means fool and he *is* a fool. Please accept these presents. As you have not taken vengeance the Lord will bless you, and when you are king you will know that you have not killed anyone without a real cause.’

“It was a daring speech. Abigail was daring to tell David what to do. Would he take notice of a woman, or would he go on with his own plan?”

“Oh blow. I might've known you'd stop there,” said Benny as he left.

Cheerio for now, and God bless you.

UNCLE BERNARD.

PS. See you at Hastings this weekend.

"Stepping beyond Time!"

By Hugh Sawyer

THE scene, a well-known American prison; a row of cells temporarily occupied by men who have already died a thousand mental deaths but who uneasily await the dreaded summons that writes finis to their physical existence. "Death Row"! A strange tenseness grips each condemned occupant as, gripping the bars of his cage-like cell, he watches the slowly approaching procession wending its way to the death chamber. Before each cell the doomed man momentarily stops, and, as is the custom, shakes hands with its occupant and gives the traditional farewell: "I will see you in the morning." Within minutes he is launched into eternity.

Is this custom a final act of bravado, wishful thinking or the calm assurance of a repentant sinner snatched from the gaping jaws of hell at the eleventh hour? If bravado, 'tis but an empty boast without sincerity. If wishful thinking, 'tis but the desperate hope of one already overwhelmed by the fast-approaching blackness of violent death! If of assurance, then it will *never* be uttered.

Saved by the substitution of a redeeming Christ, his sins blotted out by the shed blood of a crucified Saviour, his soul ready to wing upwards into eternity and not scheduled to plunge downwards into damnation like his doomed and unrepentant companions, a repentant sinner would pass silently on and never breathe a farewell so untruthful.

Criminal last moments make sorry reading. Recently there passed into the Divine Presence one from whose lips a lie had glibly been spoken, because after giving the traditional farewell a letter he left stated that he believed in total oblivion and therein would he find peace. Another went to his death calmly with the fatalistic expression made to the warden, "What has to be will be." No sign of remorse, no sign of repentance! Yet another, terror-stricken, shrieking and pleading for mercy when beholding the electric chair, had to be carried forcibly and strapped into the instrument of death as he struggled violently.

Entirely different is the violent death of one who knows Jesus as his personal Saviour. Let us take the classic example of Stephen, the first Christian martyr. Having confounded the high priest and the crowd with his exposition of Scripture, he, being filled with the Holy Spirit, looking steadily towards heaven, saw the glory of God and Jesus standing at His right

hand. What an assurance! Upon describing what he was seeing, the incensed crowd with one accord ran at him and drove him outside the city, where, in their frenzy, they stoned him to death. Amid the hurtling stones and boulders the bleeding, battered Stephen called upon his Saviour, "Lord Jesus, receive my spirit." With a final effort he knelt down, and with his dying breath cried "Lord, lay not this sin to their charge."

Never has cinema screen exhibited such pathos, fidelity and tragedy as is recorded in the story of Jephthah's daughter (Judges 11:30-40). Jephthah the Gileadite, a mighty soldier, swore an oath before God that if He granted him victory in the coming conflict against the Ammonites the first thing that came to greet him from his house when he returned home would be offered up as a burnt offering to God. God granted his request. Riding home in triumph, probably speculating who or what would come to meet him, Jephthah suddenly received a great shock. Dancing in sheer delight came his only child, merrily playing upon a timbrel, to greet him from within the house. See his face blanch, his smile fade as horror stole across his countenance. Listen to his grief-stricken greeting as he embraced her and marvel at her courage as he blurted out the calamity that had befallen them. The granting of her wish to mourn her virginity for two months and then the final scene, as she allowed herself to be laid unresisting upon the sacrificial altar, a last long lingering look into her father's tearful but resolute eyes; the poised dagger, the swift downward plunge, the shudder as steel penetrated flesh, the grim fulfilling of his oath as Jephthah watched the consuming flames complete their task!

Three men were led away beyond the walls of Jerusalem to a public execution hillock called Calvary; two wicked men paying the price of their sins, the Other sinless, paying the price of yours and mine. "Father, forgive them; for they know not what they do." He cried; this Jesus, only begotten Son of God! One criminal repented and was saved. The other did not and was not. The way of the transgressor is indeed hard! Never was a truer word spoken; all who repent in *time* are assured of life eternal in the future. Remember, we must all take that final step beyond time—and then . . .?

Conducted by
National Youth
Secretary

youth page



GOING TO CAMP?

By Eldin R. Corsie

(Commandant of the Elim Camp, Clacton-on-Sea, July 22nd—August 12th).

BUT I'm afraid of spiders," retorted a certain teenager when invited to an Elim camp. Well, the Bible says that spiders are in king's palaces—so what is the difference?

Many imagine that life between canvas walls is primitive and unpleasant; some conclude that camp consists of sleeping on a groundsheet on the hard, unyielding ground with rain dripping down through a porous canvas and draughts sweeping through the flaps of the tent. The "victim" lies cold and damp, overrun with all manner of insects, awaiting the dewy dawn of another day—a muddy, murky, miserable existence!

Yet each year over 100,000 Britons are housed every week under canvas in the woods and fields of the British Isles, for today four times as many families are camping as did twelve years ago. Last summer over half a million people took camping holidays in Britain and some 70,000 Britons camped abroad. A leading London retailer sold five times as many tents last year as in 1949—and the average tent cost four times as much. There is certainly a boom in camping.

There are, broadly speaking, three reasons why young people should go to camp. First, it provides *adventure*. Sir John Hunt, the victor of Everest, says: "It would be difficult to exaggerate camping's value to the business of living in Britain today. Camping provides a starting-point for adventure and brings to the city-dwellers the means of returning for a while to a slower, tougher, more natural and carefree existence." To spend a holiday in a guest house or hotel is very pleasant and comfortable, but for young people seeking to get away from the ordinary commonplace existence nothing is more contrasting to home life than camping. To be free from the products of the mechanical age and the

whirl of business activity is most desirable. The monotony of an office desk, the interminable noise of factory life, can become so drab and dismal. The adventure of camp can release one from the hide-bound routine of everyday life. Every camp experience is an adventure. Many people talk of "roughing" it in camp. But the sheer adventure of finding the hundred and one little dodges one can adopt to avoid these inconveniences is a thrill none should miss.

The second benefit of camp life is the *spiritual blessing* derived. Each year dozens of young people are saved and filled with the Holy Ghost. Many momentous spiritual decisions are made within the confines of the camping area. Last year at Clacton-on-Sea in one meeting the Spirit of God so moved upon the campers that many began to cry out to God for mercy and some made open confession of sin. The morning prayer meetings at 7.15 were well attended and a number of young boys not only attended but took part in prayer. It was moving to hear boyish voices praising the name of the Lord. One parent wrote: "My husband and I feel we must write to you to thank you so very much for the wonderful holiday you gave to my son and daughter. They have had a wonderful time and have been especially blessed spiritually. A—— said he felt that he could cry with happiness at some of the meetings; and B—— enjoyed the meetings 'to the full'; that is how she described it. It must be hard work for you, but God is with you I know, for I have seen the fruits of your labours in my children."

In whatever part of the camp the young people move they are in contact with Christian workers. The officers and staff consider every camper a contact for God. Tom Rees the evangelist tells the story of a boy who came to him at a certain camp. The

lad had torn his trousers and persuaded Tom to sew them up. While Tom sewed he witnessed to the boy about Christ. Before the boy left, Tom remarked that it was a good thing he had torn his trousers because it had made an opportunity for the talk. A few weeks later Tom Rees received a letter from the boy with a wonderful postscript: "You will remember me. I am the boy who came to Jesus through a hole in my trousers ! "

A Sunday school can only teach children for fifty-two hours in one year, but a camp has its young people for 168 hours in one week—more than three times the opportunity and influence of a Sunday school year.

Thirdly, the camp provides an economical holiday. Money is not easily earned, and one has to watch every penny. Choosing a camp near home so that the railway fare is not excessive is to reduce a holiday budget to a minimum. For under £5 per week including travelling one can have a first-class holiday. Camp provides everything for the needs of modern youth. There are adequate recreational facilities. Football, cricket, rounders and many indoor games (there is a separate games tent) produce a good competitive spirit among campers. A sports day is

arranged for the ultra-energetic and there are rambles and daily bathing excursions for the "sun-worshippers." Coach trips and even air flights can be arranged. Spiritually the programme is complete. Bible study groups, prayer meetings, convention services, sing-songs (especially around the camp fire), Sunshine Corner meetings and many other activities have their special place in the events. A free, first-class health service is available; an official bank for the safety of campers' money and belongings, a tuckshop and a bookstall all add to the many facilities placed at the disposal of the campers.

Camp life is healthy. The great English poet Dryden, in his poem *Cymon and Iphigenia*, wrote that it was better to trust to fresh air and exercise than to pay doctors' bills to keep healthy.

"Better to hunt in fields for health unbought,
Than fee the doctor for a nauseous draught.
The wise, for care, on exercise depend;
God never made His work for man to mend."

So for your health's sake come to camp. Camp literature and application forms are available. Note the EVANGEL advertisement columns. Why not come to camp this year? Even now it is not too late to book!

PROCLAIM LIBERTY (continued)

ception of liberty is not a universally recognised one. The words freedom, liberty and liberation have only too often been misapplied by men, used in fact as a cloak for the imposition of a harder yoke. One of the most cynical methods of tyranny has been to alter its terminology to such an extent that black is made to appear white and white black. Whence does this method originate? Surely from the father of all lies, even Satan himself, who transforms himself when occasion requires into an angel of light. Men today glory in freedom of thought, freedom from old-fashioned ideas, freedom from the restraints of earlier days. Let us not be deceived by Satan's misuse of this term; God's Word shows us that, far from being free, man is a slave to sin. Claiming freedom, he is bound by the chain of evil habits and, try as he may, he cannot break the shackles; the iron fetters will not yield.

If freedom is most ardently sought it is also most costly to obtain. How many lives have been laid down to achieve freedom and break the chains of oppression and tyranny! Yet so often in the world's history one tyrant has been overthrown only to give place to another. True freedom demands a higher

price than even human sacrifice. When Jesus came to proclaim deliverance to the captives it was not just by His example, or even by His Divine leadership, that His great programme was to be accomplished. This could only be achieved by the greatest and most momentous sacrifice the world has ever seen: "God so loved the world, that He gave His only begotten Son" that you and I might be free from the bondage of sin and step out into the liberty where-with Christ alone can make us free. His was the price, the sacrifice; ours is the joy of liberty from the thralldom of humanity's greatest foe.

The freedom Satan, with his inverted terminology, offers you is in reality the unutterable bondage of sin and corruption, with its inevitable conclusion of death, for "the wages of sin is death."

In the name of Christ we "proclaim liberty throughout all the land unto all the inhabitants thereof"—liberty from sin and fear and condemnation through the atoning death of Jesus our Lord and Saviour. Surrender your life to Christ, and He will save you from sin, and give you His gift of eternal life. This is God's day of jubilee. Throw off the shackles of sin by His power, and come and enjoy true liberty, for "if the Son therefore shall make you free, ye shall be free indeed."

The Family Altar and Elim Prayer Circle

Scripture Union portions. Notes by Henry W. Fardell
(Minister of Elim Central Hall, Wigan)

Monday, July 18th. Genesis 37 : 1-17.

"Joseph . . . he was the son of his old age; and he made him a coat . . ." (v. 3).

It was Israel (the name signifying his position as the chief of the chosen race) who singled out Joseph from the rest of his sons to wear a particular coat which he made specially for him. It was obviously a special gift, and from the description it was a mark of distinction. Israel gave his son Joseph a coat of pieces such as was worn only by the heads of the tribes or their heirs, signifying that he had chosen Joseph to be the heir. Being aged, perhaps the patriarch was concerned about the other sons, and wanted to be succeeded by a son who was godly and likely to be a worthy heir and a good leader. It was that coat that made the other sons so hostile towards Joseph and caused them to hate him so bitterly. God has made the believer His heir, and has bestowed a mark of His special favour upon him that by He may be recognised as the son of God. He has bestowed upon us a special kind of love, that we might be called the sons of God.

Tuesday, July 19th. Genesis 37 : 18-36.

"When Joseph was come unto his brethren . . . they stript Joseph out of his coat, his coat of [pieces] . . . dipped the coat in the blood . . . and they brought it to their father . . ." (vv. 23, 31, 32).

It was never the same in Jacob's home after he had given Joseph the coat. When Joseph arrived in the fields where once he had worked with the others he was still wearing that special coat, and not the garment usually worn when working. The sight of the coat on Joseph so enraged them that they dragged it from him and fiercely assaulted him, fully prepared to murder him, determined that neither their father's purpose nor their brother's dream in regard to the heirship should ever come to pass. Having mutilated the coat, they drenched it in blood and put it in front of the father who had given it; and when they sold Joseph and saw him taken away into Egypt it did look as though they had seen the end of him and would never bow down to him. The enemy will never succeed in preventing the fulfilment of our heavenly Father's purposes. All that God has said will one day come to pass.

Wednesday, July 20th. Genesis 39 : 1-23.

"The Lord was with Joseph . . . his master saw that the Lord was with him . . . but the Lord was with Joseph . . . because the Lord was with him. . ." (vv. 2, 3, 21, 23).

Joseph was fully aware that the Lord was with him, no matter where he went or whatever happened. When Joseph was sold into Potiphar's household, and even when they put him into Pharaoh's prison, the Lord never left his side. Those who shut Joseph in were forced to admit Joseph's Lord as well. Because the Lord was with Joseph he was successful when all was against him. The woman failed to degrade Joseph because the Lord was with him. They put him into prison, but could not keep him prisoner there; the Lord was there with him to bring him out of bondage into liberty, out of prison into the palace. Be sure to be on the Lord's side, so that you may be able to say the Lord is with you, and it will do others good to see it.

Thursday, July 21st. Genesis 40 : 1-23.

"The prison, the place where Joseph was bound . . . and he served them" (vv. 3, 4).

Joseph was still God's ambassador even when in the prison, wearing prison chains for his regalia Joseph never lost his dignity as the man of God even when representing his Lord among the prisoners in the jail. Those prisoners would long remember that God-fearing Hebrew who was such a help to them. At the time his service to the prisoners appeared to be unrecognized and unrewarded, but in due time, which was God's time, it was mentioned before the great king, and it opened up the way into the palace. You and I are not always called to serve God in the pulpit; sometimes we have an errand among the prisoners and unfortunates, and the prison could even be some sick-room or some house where the blinds have been drawn. The reward? Well, just leave that with the Lord; in any case it is worth waiting for.

Friday, July 22nd. Genesis 41 : 1-24.

"And it came to pass at the end of two full years . . ." (v. 1).

God does not always act according to His people's expectations, but He has always been dead on time. It is hard to be patient when we are waiting for God to move. Two years ago Joseph had started to build up his hopes of getting out of that prison, but the days became weeks and the weeks months and the months years, and he was still waiting for those doors to open. Joseph had asked a discharged prisoner to speak on his behalf to Pharaoh, but God had a purpose in permitting the man to forget his promise for two whole years. Joseph's time was not God's time, but when God's time had come He made the king dream a strange dream and made the butler remember the forgotten promise, and Joseph was out of the prison and installed in the palace with a dramatic swiftness. "They brought him hastily out of the dungeon" (v. 14). Do not try to hustle the Lord; He is always on time!

Saturday, July 23rd. Genesis 41 : 25-45.

"Pharaoh said . . . Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art" (vv. 38, 39).

After thirteen years of discipline and preparation God finally brought Joseph to the place where He could exalt him and bring about the fulfilment of the promises He had given him through the dreams of long ago. God does not raise up His key men overnight! More often than not God takes time, not because He is limited, but because we are; and because He is as much interested in what He can do in us as in what He can do through us. Even Pharaoh could see that the Spirit of God was in Joseph. The Spirit of God in Joseph prepared him to do a work for God's glory in the world. Out of our sorrow we emerge either rebellious and bitter or more tender and Christlike. May we, like Joseph, accept whatever preparation the Lord deems necessary that we may offer sympathetic help to those who are in need and without Christ.

Sunday, July 24th. Genesis 41 : 46-57.

"The famine was over all the face of the earth; and Joseph opened all the storehouses . . ." (v. 56).

When the people had come to the end of their resources and all their corn was exhausted and they were faced with starvation, then Joseph opened all his storehouses and they could see he was more than able to meet their dire needs from his ample resources. We are a people with deep and pressing needs, needs we cannot possibly meet for ourselves, but Christ has opened His storehouses for our benefit and He wants us to see and to know He has more than sufficient in readiness to meet all our needs: "all our needs, according to His riches in glory." There shall be no want to them that fear Him. He bids the needy to come without money and without price; He is rich unto all that call upon Him. So the believer turns to the Lord in distress and disaster, knowing that with God there can be no shortage. "The Lord is my Shepherd; I lack nothing!" Just turn to the Good Shepherd and fully trust Him.

COMING EVENTS

(Please pray for these services)

COULSDON. July 16. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: Mr. Cocking (A.O.G.). Leader: J. Fry (Elim). Singing group from Wallington. Testimonies. 7.

EVESHAM. July 16. Birmingham Presbytery outing and rally. Speaker: H. W. Greenway. Blackheath Y.F.C. Choir. Meet in park in afternoon. Open-air meeting 6, evening rally in Public Hall 7.

LEYTON. July 24. Elim Church, Vicarage Road. Missionary Sunday. Speaker: Miss R. Simms (S. Rhodesia). 11, 3 and 6.30. August 7, John Smyth (Headquarters). August 21, A. Whittall (6.30 only). August 28, Mrs. Bull (Tanganika).

SCARBOROUGH. July 30, 31. Elim Church, Murray Street, Londesborough Road. Visit of J. H. Sainsbury. Sat. 7. Sun. 10.30 and 6.30. (Mr. Sainsbury will also speak at Bridlington Presbytery Rally on August Bank Holiday Monday.)

THORNTON HEATH. July 16, 17. Elim Church, Mersham Road. Second anniversary of opening of new church building. Speaker: Samuel Gorman. Testimonies and musical items. Saturday 7, Sunday 11 and 6.30. Cups of tea after Saturday service.

WESTCLIFF. July 24. Elim Church, Electric Avenue (corner of Fairfax Drive). C. J. E. Kingston. 11 and 6.30. July 31. Arthur Bull (Tanganyika). 11 and 6.30.

AUGUST BANK HOLIDAY CONVENTIONS

BARKING. July 30—August 1. Elim Church, Ripple Road. Speaker: E. J. Jarvis (Bath). Convener: A. C. Jarvis. Visit of Salford Crusaders. Sat. 7, Sun. 11 and 6.30, Mon. 3 and 6.30 (tea provided).

SOUTHEND-ON-SEA. July 30—August 1. Elim Pentecostal Church, Seaview Road, off Southchurch Avenue. Speakers: Richard Bolt (A.O.G., Colchester) and Joseph Smith (Elim). Cups of tea.

SOUTHPORT. July 30—August 2. Evangel Temple, Manchester Road. Speakers: P. J. Brewer and Eddie Smith. Sat. 7.30, Sun. 10.45 and 6.30, Mon. 3 and 6.30 (Presbytery Rallies), Tues. 7.30.

LONDON CRUSADER CHOIR

(Director of Music: Douglas B. Gray, F.R.S.A.)

July 17, Dartmoor Prison.

ITINERARIES

Miss R. Simms. July 16, 17, Englefield Green; 23, 24, Leyton; 30, 31, Crewe.

Joseph Smith. July 2-21, Guernsey.

Miss Vera McGillivray. July 16, 17, Yeovil; 18, Merritt; 19, 20, Weymouth; August 13, Delancey; 14, Eldad (a.m.), Vazon (p.m.); 16, Eldad (3 p.m.), Vazon (7.45 p.m.); 17, Eldad; 19, Vazon; 20, 21, Jersey.

A. D. Bull. August 9, Ulster Temple; 10, Apsley Street, Belfast; 11, Beersbridge Road, Belfast; 13, Brookeborough; 14, Monaghan; 15, Bangor; 16, Melbourne Street, Belfast; 17, Ballysillan; 18, Alexandra Park Avenue, Belfast; 19, Coleraine; 20, Ballymoney; 21, Ballymoney (a.m.), Ballymena (p.m.); 22, Cullybackey; 23, Randalstown; 24, Lisburn; 25, Lurgan; 26, Megaberry; 27, 28, Newtownards.

Just to remind you!

WEST OF ENGLAND PENTECOSTAL CONVENTION

at

THE CITY TEMPLE

Jamaica Street (off Stokes Croft), Bristol, 2
August Monday, 11 a.m., 3 p.m. and 6.30 p.m.
(Cups of tea between services)

Hear Revs. W. L. Bell, S. Gorman, H. W.
Greenway and John Wesley White.

GREATER BIRMINGHAM CRUSADE

Originally planned to conclude with the rally at Villa Park on Saturday, July 2nd, the Greater Birmingham and Midlands Crusade was extended for a further week, and the final meeting took the form of an after-church rally at the Bingley Hall on Sunday, July 10th.

After nearly four weeks of meetings, Mr. Eric Hutchings had spoken to well over 80,000 people—representing the largest consecutive crowds to be addressed by a British evangelist at a united campaign within living memory. Nearly twenty per cent of the inquirers, now nearing the 3,000 mark, have had no previous church connections at all, and this is a far higher proportion of "outsiders" than is usual in such crusades.

Among the professed converts are a well-known Birmingham journalist, a dental surgeon's wife, a young man who claimed membership of a Devil-worshipping ring in Brighton and a coach driver who the previous night had been involved in a bottle-fight.

Those who have shared in the meetings include fellow evangelists Tom Rees, Don Summers and Lindsay Glegg, and Maj. Allister Smith of the Salvation Army. Mr. Robert Harkness, the renowned composer-pianist, has also been making "guest appearances." This sprightly old gentleman of eighty played at the 1904 campaign conducted by Dr. Torrey and Charles Alexander in the same hall.

Christian Press Service.

LAST-MINUTE CHANGE?

HOLIDAY NOT SETTLED?

Write now for full details of the

ELIM YOUTH CAMP, WEYMOUTH

and have the **BEST HOLIDAY** of your life!

Family tents available

Please write to Mrs. Drene Derham, 65 Western Avenue, Ensbury Park, Bournemouth.

LATE NEWS FROM BRADFORD

Three hundred people attended the opening service of the crusade conducted by David G. Hathaway and party on Saturday, July 2nd. Over 300 were present at the 6.30 p.m. service on Sunday. In the first three days over seventy decisions for Christ were made, and several claimed to have received healing for their bodies.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY morning** for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

BOARD-RESIDENCE, ETC.

Bournemouth. A 65-bedroomed hotel offers excellent cuisine; friendly atmosphere; resident directors Christians, Mr. and Mrs. John Yates; resident chefs, night porter; excellent squash bar, and every facility. Brochures sent on request. Mr. and Mrs. J. Yates, Westbrook Hotel, Christchurch Road, Boscombe. C.232

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.215

Eastbourne. A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

Iffracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.212

London. "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULSE Hill 3860.

Paignton. It's not too late to book your holiday at Torbay Court, Paignton. Vacancies during the peak periods. Send your requirements today. Brochure by return. E. J. Maggs, Torbay Court, Steartfield Road, Paignton, S. Devon. Tel. 57835. C.284

MARRIAGE

Marshall : Sneade. On June 25th, at Elim Church, Kingstanding, Birmingham; Donald Marshall (Caerphilly) to Kathleen Sneade (Kingstanding); both Elim members. Officiating minister: R. J. Morrison.

MISCELLANEOUS

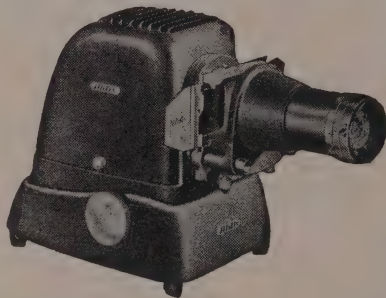
Attention abstainers! Motor insurance company insuring abstainers only offers amazingly low rates; up to 50 per cent N.C.B. Details from Temperance Brokers, Morris Hunter (E.), 33 Victoria Avenue, Southend-on-Sea, Essex. C.304

NEW TESTAMENT CHRISTIANS. Robert Clarke, Demy 8vo., 174 pages, cloth boards, 10/6 net (by post 11/4).

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takes metal, card or glass slides.
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—delightfully smooth finger-tip adjustment.
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