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THE

Elim Evangel

VOL. XXXIV. No. 33.

THREEPENCE

AUGUST 15TH, 1953.



The Sunday School is Your Concern

YOUTH MUST BE WON

Nineteen out of every twenty who become Christians do so before they reach the age of twenty-five.

After twenty-five, only one in 10,000.

After 35, only one in 50,000.

After 45, only one in 200,000.

After 55, only one in 300,000.

After 65, only one in 500,000.

After 75, only one in 700,000.

Dr. Wilbur Chapman once tested a meeting where 4,500 were present. The result showed: 400 became Christians before 10 years of age; 600 became Christians between 12 and 14; 800 became Christians between 14 and 16; 1,000 became Christians between 16 and 20; twenty-five became Christians after 30 years of age. 1,875 were unsaved.

The Bible must be presented so that the child will be fascinated by its stories, thrilled by its life, refined by its poetry, and uplifted by its Christ.

Elim teachers should use the Elim Sunday School Teachers' Handbook. Its curriculum is based on sound Scriptural teaching.

TEXT FOR THE TIMES

"Blessed are they that do His commandments" (Rev. xxii. 14).

Unique Texts of the Bible

“Spring up, O Well”

By Pastor A. D. HATHAWAY (*Elim Church, Bath*)



“Then Israel sang this song, Spring up, O well; sing ye unto it”
(Num. xxi. 17).

“SPRING up, O Well!” In musical strains these words fell upon the ears of the multitude of Israel gathered at the halting place of Beer. For many long years the language of Israel had been one of constant complaint and murmuring rather than of song. What means this sudden ecstasy, this choral outburst? Examine the circumstances of the people and you will soon see the reason for the joy which thus found expression.

Theirs was a song of joy and deliverance.

Fresh in their minds was their wondrous deliverance from the plague of fiery serpents through God’s provision of a brazen serpent uplifted in the midst of the camp. Smarting under the just penalty for their sin they had, through gazing on the brazen serpent, typical of Divine judgment on sin, found deliverance and release. We, too, have a song of deliverance in our hearts, for by looking upon the uplifted form of the Saviour on Calvary’s tree, we, too, have been freed from the power and penalty of sin.

Yet another cause for rejoicing lay in the fact that their days of wandering were almost over, and the sin of the race at Kadesh-barnea was well-nigh expiated. Unbelief had perpetuated the wilderness experience for Israel, so that what should have been a transitory phase in their history, a place of passage, replete with lessons of dependence on God, became instead a weariness of wandering. And are there not many of God’s people today who lack a real sense of direction and purpose in their Christian walk for this very same reason? At some spiritual crisis their faith has wavered, they have failed to enter into the land of promise with its Eshcol fruits, and have missed the blessing God intended them to enjoy. They are wanderers in a wilderness of doubt and uncertainty, for ever within sight of a land of promise which lies just beyond their reach.

Now at last Israel is on the move, and though not out of the wilderness yet, there is a purpose in their going, and they wander no longer but journey “towards the sun-rising.” Well might they rejoice, and well may we, for our Christian life, too, is one of progress. We no longer wander aimlessly as do so many in the world around us, but are marching to Zion with colours streaming, “terrible as an army with banners.” We are going on to perfection, to the wider blessing and greater fulness ahead. Let the

world journey towards the sunset, the eventide of life, reckoning each fleeting day as one step nearer the end of the road and the shadows of darkness: we are journeying towards the sunrising, waiting for the dawning of the eternal day, “until the day dawn, and the daystar arise in your hearts.” We’re pressing on the upward path, where the prospects are glorious, and like Israel we sing our songs of joy. “The ransomed of the Lord shall return, and come to Zion with songs,” “singing and making melody in your heart to the Lord” (Isa. xxxv. 10; Eph. v. 19).

There was a more immediate cause for their joyful pæan:

God’s promise was the signal for their song.

It was at this place that God had promised to give them water, and here we see them gathered at the place of Divine appointment. “Then Israel sang this song, Spring up, O well.” Israel had learned at last that God’s promise is sufficient reason for song. Their sin at Kadesh-barnea was that of unbelief. Let us never belittle that sin, for God does not! It cost Israel forty years in the wilderness, and it costs God’s people today wasted lives, lacking in power and blessing. Believe only—that is the way to blessing. Israel sang because they had learned to trust. Listen to the songs of rejoicing that poured from the lips of the disciples in the upper room: they had gathered at the appointed place, and the Lord gave them water, the well of living water springing up from their innermost being, the promised gift of the Holy Ghost. This well is deep, and though untold multitudes have tasted its sweet waters, it has never yet run dry. Start the song, beloved, do not wait to see the water first. Israel sang before the water came. Oh, for trust that brings us triumph! Do not wait to praise until the answer is given. God has said it, the blessing is yours, and you can start singing and praising, for His Word is sure. The song of joy led Israel on to blessing and victory, and so it will be in our experience. Such faith is not presumption, but an absolute trust in God’s promise as the sure ground on which we can stand.

The song of Israel did not indicate lack of endeavour on their part, for—

The song was the signal for action.

The princes and nobles had to dig, but they dug with a will and with a song in their hearts. Music while they

(Continued on page 395)

Focus

on the Churches

CAMPAIGN IN ROCHESTER

The Revival and Healing Campaign recently held here leaves in its train great cause for praise and thankfulness to God for what it accomplished.

We have come to regard campaigns in the terms of large tents or public halls, with expensive advertising and "Big" names to attract crowds. Without any of these valuable factors, Pastor Frame was encouraged to launch forth this effort without funds, but with the help of students from the Elim Bible College, in the regular church building. These brethren had a mind to work. Commencing each day with a prayer meeting at 10 a.m. their efforts included printing, delivering handbills from door to door, personal work in the main thoroughfares, and broadcasting over the two amplifiers in use through almost every road in the Medway area. Almost everyone was asking, "Who are these people, and where is the Elim Church?" The efforts of the first three students, set the pattern for those who followed later in the week, including Pastor Asher of Bodmin, whose ministry in word and song during the second week was received with great acceptance by many who heard him. Church members also worked unsparingly, and by sacrificial giving enabled the Campaign to end free of debt.

The presence of God was remarkably in evidence, and over twenty-five professed salvation. The sick, prayed for each evening, testified to the touch of God. Several notable healings took place. Their written testimonies included clear evidence that Jesus is "The same yesterday, and today and for ever." A Sister writes, "Since being prayed for my chronic asthma, from which I have been suffering many years, has been much better." Another testifies, "After falling downstairs I injured my arm which could not be raised to my head. After the Pastor had prayed for me, I was able to raise it, and the great pain which I had experienced was completely removed." An Elim member of 26 years, after being in hospital twice for stomach ulcers was given immediate relief after prayer in the healing meeting on the Wednesday afternoon. A sister who came from Gravesend, whilst being anointed, cried aloud, "The pain's gone, I am healed." She had been in constant pain for some considerable time.

The interest created among other Christian bodies was notable. They helped swell the excellent congregations which attended each evening. The singing of the Strood Male Voice Choir was much appreciated and blessed. They and their supporting members spoke highly of the blessing in the service.

A word of appreciation is due to the "Kent Gospel Messengers" who, when they knew Pastor Frame was launching this effort came forward with their Gospel van

with its amplifier, and their own enthusiastic support of the Campaign in every way. These young people spoke of the valuable experience gained.

Factories in the district were contacted in order to hold services during the lunch hour. The personnel manager of a large factory, whilst not able to arrange a service in the canteen, listened with interest for an hour to what Christ was doing in the campaign and attended several services himself with his wife.

WOOD GREEN INDUCTION

By A. R. Willett

An impressive Induction Service was convened by Pastor J. J. Way at Wood Green recently, supported by Pastors A. J. Magee, G. Whiting, T. W. Walker, and C. A. Podger. Pastor Magee spoke on the ministerial request, "Brethren pray for us," saying that it is a simple request with a tremendous lot involved. "The Apostle Paul, notwithstanding all his natural gifts, stooped to ask men to pray for him. Pray for Pastor Hemingway. It makes all the difference; prayer changes things."

Pastor Walker then spoke from I. Corinthians iii. 9, "We are labourers together with God." Pastor Walker emphasised the collective nature of this phrase. "I exhort you," he said, "to love your minister, to pray for him and do not expect your minister to do **your** work."

The induction of Pastor Hemingway followed. It was a solemn moment when the brethren laid hands on him and prayed God's blessing on his ministry at Wood Green. We then had the pleasure of hearing a duet from Pastor and Mrs. Hemingway entitled, "I'm following Jesus each step of the way."

Brother Willett (Treasurer) gave a welcome on behalf of the Wood Green Church, and the meeting was then brought to a close by our new Pastor, who thanked the friends who had come to support him, saying that he very much desired Wood Green to be the happiest Church in the Movement.



Parade of witness during special meetings at Neath.

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EDITORIAL

"BRAVE ACTIONS NEVER WANT A TRUMPET"

One does not usually expect to find in the City Financial Column of a London Daily newspaper inspiration for a religious editorial. Statistics and analyses of the nation's cash account make dry reading for most people. But a headline in this very column caught our eye recently—"Action now, Mr. Butler!" The substance of the City Editor's complaint was that we were drifting to chaos in a situation that demands a more vigorous approach than the political exhortations to workers and managements which have previously emanated from the propaganda machines.

Following this we noted another headline—"Less Talking from now on." The writer adds, "Joint consultation in industry has stopped . . . Joint worker-management committees were launched with a flourish of trumpets during the war. They threw in the early days of the Labour Government. Now, according to this report, many committees are functioning in "a somewhat desultory fashion" and others have packed up altogether. There is an all-round impatience with the talk that gets us nowhere, the modern generation is looking for action.

This, of course, can be exceedingly dangerous, for some men of action are evil men. We are not unmindful of the Hitler debacle. The tragedy of Nazism began with the impatience of this man of action. In his book he tells how irritated he became to see the politicians arguing in the Austrian Parliament, he turned away sickened, but he turned away to move the world in the wrong direction—the direction of war. He set young feet marching, the machines began to produce armaments; one small nation after another was brought within the orbit of the new German hegemony, and industrialists and certain members of the intelligentsia who had hitherto scorned this upstart corporal began at last to fear his power.

Some of the greatest heroes in our literature are the men of action. We think of little David matching his daring against the lumbering Goliath, while his brothers and other warriors in the camp of Israel trembled at the giant's blasphemies. Despite discouragement and ridicule, the lad

went forth. He was determined to do something, and he struck a blow for Jehovah that day in the right place—the forehead of God's great opponent. Everybody said he could not tackle this problem, but he went forth to try: he acted in the Name of the Lord. He became a leader of men. Even in the cave brave fighters gathered round him for they knew he was a man of destiny.

Nehemiah, too, excited our admiration by his determination to get the work of God done. His task looked a simple one, the rebuilding of a wall, but there were enemies to oppose the programme. Sanballat and his associates tried ridicule, threat, and even the subterfuge of conference mediation; but all was to no avail, this patriot went on with the job, a prosaic job, it is true, yet one that required to be done in order to remove the reproach from the name of Jehovah. He was a man of action, and as a consequence restored his people to their inheritance, and re-established the worship of the Temple. Where previous expeditions back to Jerusalem had failed, this one succeeded: it succeeded because Nehemiah was convinced that he was doing a great work.

Even our enemies can sometimes teach us a lesson. When the chief priests and Pharisees saw the miracles performed by Christ, they gathered a "council, and said, What do we? for this Man doeth many miracles" (John xi. 47). In their estimation, the time had come for action, and the chapter in which this is recorded tells how they got to work to accomplish the death of Christ. Are we to concede greater wisdom to these fanatical, religious zealots than we ourselves possess? They were ready to "compass sea and land" to make one proselyte.

When Jesus commissioned His disciples He told them to Go into all the world and preach the Gospel. The early Church grew under the ministry of men who put their aspirations for God into their feet and their hands and their voices—they went everywhere preaching the Word. It was this power to make ordinary men men of action, that distinguishes Christianity from other faiths. Bruce Barton says, "He found them fishermen, He left them fishermen. But His fishermen were different fishermen, transformed, endowed with power, capable of great faith and magnificent achievement. Through them and their successors He started more philanthropies than all men who have ever lived. Hospitals and clinics, charities and libraries, schools and colleges have multiplied where He has inspired the souls of men. His religion is the best asset of civilisation." Carey Bonner also adds, "The value of His teaching was not in what He told them, so much as in what He awakened within them. His very phrases and illustrations, when examined, prove to be such as will arrest thought and inspire to action." How necessary all this is when we remember the adage, "All truth dies in the mind that is not lived out in practice."

Wesley and Whitfield brought Methodism as a force to Britain and America by their unremitting toil in the cause of evangelism so dear to their hearts. Can it be that the younger generation is getting impatient with those of us who are content to sit in our pews and enjoy our comfortable religion? Young people will follow the man or woman who steps out to do things. "Boys accept as their

heroes not the men who think things, but rather those who do them," says Geo. Hamilton Archibald. "Nature's best method of teaching her offspring is to urge him to action . . . the philosopher was never a boy's hero."

The religious movements, true and false, inspiring the people today, are those getting into the highways and by-ways to catch men. Much as we appreciate correct exegesis of the Word of God, we must not forget to go out and take it to the masses. If we fail in this we shall stagnate, lose our attractiveness, and fail to reach the

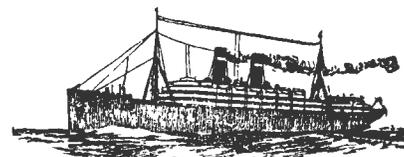
people to whom we have been sent. There is little use making bold claims to pentecostal power if we act like hibernating squirrels. Pentecost set the early Church in motion: the upper room tarrying was only a temporary phase; it was followed by an active, aggressive expansion throughout the whole world.

LATE NEWS

Hundreds lined up for the opening by the President of the new Minor Hall at Bristol. In the evening 700 gathered in the Corn Exchange and there were 17 decisions.

BUILT for the STORM

By Pastor T. W. THOMPSON (*Elim Church, Annaghanon*)



THERE SHE LAY, a trim, neat vessel, rocking gently on the water within the inner harbour, her snow-white decks and brasses gleaming in the bright sunlight. Numerous pleasure-boats filled with sightseers and holiday makers chugged fussily around her. On the open sea outside the harbour many rowing boats were rising and falling on the gentle swell, and in the distance a few coasters stained the azure skies with their long trails of black smoke. All around was activity—the activity of pleasure seekers, intent on utilising this fine summer day for their own enjoyment. There she lay, equipped, but idle.

Soon, however, the scene changes, the blue skies take on a greyish hue. Long finger-like clouds begin to stretch from the West, gradually building up into a dark grey mass. The sunflecked waters assume a dull metallic hue, and the gentle swell gives way to white-capped seas. The wind freshens, and the spray begins to dash over the rocky shore. The pleasure craft and rowing boats disappear from the scene, and huddle together near the sheltering wall of the harbour. As the gale increases in intensity, whipping the waves into seething seas, the coasters also make their way to the nearest port for safety.

From the sanctuary of the inner harbour, her moorings loosed, the lifeboat makes her way out into the teeth of the gale. Cresting the mighty billows, burying her bows beneath foaming seas, yet ever and anon rising triumphant over them, she obeys the call of duty. Whilst others must seek the safe seclusion of the harbour, she ventures forth. This is her hour, her environment. She was built for the storm.

Christian, do you know that you have been "built for the storm"? Whilst others, when skies are blue and seas are calm may venture forth on pleasure intent, confident in their ability to get to places; filling the air with the sounds of gaiety and carefree pleasure; you may seem isolated, inactive, purposeless. But let the storm arise—let those calm seas be transformed into a raging cauldron; let the winds of suffering, disappointment and frustration blow; let the mountainous seas of persecution, tragedy and danger arise; then, whilst others seek some place of safety wherein to hide themselves, you may loose your moorings

and head for the open sea. It is YOUR hour. You have been built for the storm.

Behold the Church through the ages. In her moments of calm, when the smiles of emperors and kings have been upon her, and the world has courted her favours, how impotent, how insipid, how corrupt she has become! She has had no message; she has brought no deliverance; she has been but an ornament of society. But when the winds of tribulation have blown, and the stormy waves of persecution have arisen, threatening her destruction, she has risen in vigorous triumph above them: she has become a force and a power to be reckoned with. It has been her hour, her environment. She has been built for the storm.

Jesus said to all who would follow Him, "In the world ye shall have tribulation." It is our environment. The worth of the Christian faith is demonstrated, not in the calm seas of worldly favour, success and ease; but in the crushing blow, the tragic event, the cruel disappointment, persecution and oppression. We can sail forth into these with a courage born of confidence that this is our environment. We have been built for the storm! "Greater is He that is in you, than he that is in the world." "We are more than conquerors through Him that loved us."

"Who is sufficient for these things?"

"Our sufficiency is of God."

ELIM CONFERENCE, 1953 PUBLIC MEETINGS

**September 7th and 9th at 7.30 p.m.
MONDAY**

Induction of the President and Ordination of Ministers
at **Bloomsbury Central Church, Shaftesbury Avenue,
W.C.2**

Conducted by
Pastor P. S. Brewster (Retiring President)
Pastor J. J. Morgan (President-Elect)
Service of Song from 7 to 7.30 p.m.

WEDNESDAY

GREAT MISSIONARY RALLY
at **Elim Church, Benhill Road, off Church Street,
Camberwell**, when a team of about 12 Elim Mission-
aries on furlough will take part.

DO NOT MISS THESE NATIONAL GATHERINGS

The World's most Frightful



By Pastor J. SMITH

NEVER BEFORE in the history of the world have we heard the voices of the prophets of God as recorded in the Scriptures, the voices of the great political leaders, and the voices of great scientists proclaiming the same message as we now hear them declare regarding the future.

The prophets of the Bible emphatically tell us that this age will end with war on a colossal scale, in which all nations will be involved. You can read this in Isa. xxxiv., Jer. xxv., Zech. xiv., Joel iii. Rev. xvi. and xix. It is quite true that some nations hope to keep free from being involved in a world war but Jeremiah states that they will be forced to come in (Jer. xxv. 28, 29). Are not all the signals set for a fulfilment of this prophecy?

GIGANTIC PREPARATIONS

The prophets of the Bible speak of the great preparations which will be made for this global war. In Joel iii. 9, we read, "Proclaim ye this among the nations; prepare war: stir up the mighty men: let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." And to Magog (Russia) God says: "Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them" (Ezek. xxxviii. 7).

In the *Northern Whig*, dated 22.1.52, we read, "The total proposed by President Truman as the U.S. Government spending programme for the twelve months starting on June 1st . . . amounts to £190 for each man, woman and child in the nation." The *Daily Graphic* published an article entitled: "Guns before pots and pans," in which it was pointed out that the British housewife had no hope of escaping her contribution to the rearmament drive. The Congressional Library has compiled the total value of the help the U.S.A. has given to the world in ten years, 1940-1950. It amounts to 104 billion dollars. For that sum we could build 12,000,000 homes costing £3,000 each.

As to the nature of this war and its wholesale destruction of humanity, the picture drawn by the prophets of the Bible is in exact agreement with that drawn by our leading statesmen and scientists.

In Isa. xxiv. we are given a picture of the kind of destruction that is coming on the earth. After detailing the extent of the destruction the chapter closes with the overthrow of the Satanic powers of evil, and of the Lord of Hosts reigning in Jerusalem. This is in perfect harmony with the more detailed account given us in Rev. xx. of Satan being bound and cast into the bottomless pit. Please note that this event also comes immediately after the great and final conflict of the nations as recorded in Rev. xix. A further description of Satan being bound and cast into the pit is found in Isa. xiv., where it is said: "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the

earth; it hath raised up from their thrones all the kings of the nations. All they shall answer and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to hell, and the noise of thy viols: the worm is spread under thee, and worms cover thee. How art thou fallen from heaven, O day star, son of the morning! how art thou cut down to the ground which didst lay low the nations! . . . They that see thee shall narrowly look upon thee, they shall consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and overthrew the cities thereof?" (vv. 9-12, 16, 17).

We cannot as yet say that Satan has made the world as a wilderness and destroyed the cities thereof, but the signals are all set that way. Please note that here again the casting of Satan into the pit follows a description of the fearful time of destruction that is coming on the earth as recorded in the previous chapter: xiii. 9-16. I mention these Scriptures that we might know what the Bible teaches concerning the future, and not build on one isolated passage of Scripture.

Before coming to Isa. xxiv., let us further look at the context. If you read the following chapter (Isa. ii. 5) you will find that it speaks of the resurrection of the dead, and also describes the Lord arriving on the earth following the awful time of destruction as recorded in xxiv. "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. xxv. 9).

Turning now to Isa. xxiv., we read: "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. . . . The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. . . . In the city is left desolation." The prophet goes on to tell us that there will be no place where a man may hide in safety (vv. 17, 18).

What kind of warfare is it which burns the masses (as here referred to) and leaves only a few? Here is a quotation from *Picture Post*, February 18th, 1950: "THIS IS WHAT WOULD HAPPEN IF A HYDROGEN BOMB WERE DROPPED ON THE BRITISH HOUSES OF PARLIAMENT. If a hydrogen bomb were dropped at Westminster, everything within eight miles would be completely destroyed. No person or building would survive. Sixteen miles away temperatures would still be great

War Prophecy Unfolds in Modern Events

(Irish Superintendent) ❖❖❖❖

enough to melt some stone—from 10 to 100 times as hot as boiling water. At Tilbury the Thames would still be boiling, and the sea would be unbearably hot even at Southend, where most of the houses would be destroyed and few people would survive. Ships off Colchester in the Thames Estuary would be sunk by the storm caused by the vast pressure waves that the explosion would create. Tidal waves would batter Calais and the French Channel ports. In Peterborough, Southampton and parts of the Isle of Wight many houses would collapse” (the Isle of Wight is 80 miles from London).

The Times said with reference to the hydrogen bomb, “The hydrogen bomb is the fulfilment of the madman’s dream of power. It can have no purpose except to lay waste the earth. It can destroy us. It cannot save us. Clearly we are at the end of the road.” President Truman, as recorded in the *Daily Sketch*, January 8th, 1953, said, “The war of the future would be one in which man could extinguish millions of lives at one blow, demolish the great cities of the world, wipe out the cultural achievements of the past—and destroy the very structure of a civilisation that has been slowly and painfully built up through hundreds of generations.”

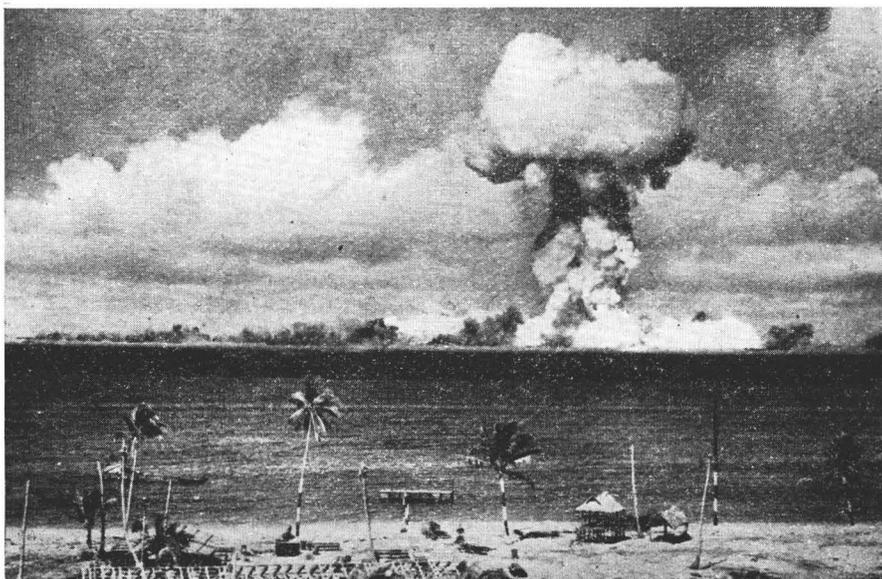
The picture as painted by Jeremiah in chapter iv. is in perfect harmony with what President Truman and others have stated: “I beheld the earth and lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved to and fro. I beheld, and lo, there was no man, and all the birds of the heaven were fled. I beheld, and lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and before His fierce angel. For thus saith the Lord, The whole land shall be a desolation; yet will I not make a full end.” Those few last words make it clear that the prophet is not speaking of the end of the world.

In chapter xxv. Jeremiah adds: “For, lo, I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts . . . a noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He

will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.”

Why will they allow the dead to lie and rot on the face of the ground, and not bury them? The answer is evident. If killed by an atomic bomb or by some radio-active substance the bodies are deadly to touch. The B.B.C. recently announced that the dust of Monte Bello islands where an atom bomb had been exploded three and a half months previously was still radio-active.

In speaking of what was coming on the earth, Jesus Christ said, “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea, and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.” As I read those words, “For the powers of heaven shall be shaken,” I pondered over them. What did the Master mean? Knowing that the New Testament was not originally written in English I decided to look this portion up in another translation. Weymouth translates it thus: “For the forces which control the heavens will be disordered and disturbed.” We are told by our scientists today that the forces which control the heavens are atomic power forces, and we know that when an atomic explosion occurs these forces are disordered and disturbed.



The cloud that spreads its umbrella of death

THE RAPTURE

I am now going to turn to a debatable point, and with every respect to those splendid men of God who may differ from me, I would like respectfully to submit my views. Will the Church of Christ share with the ungodly in this fearful time of carnage and destruction that is certainly coming on the earth? Please remember that this is no ordinary time of trial and persecution for the Christians such as they were called to go through during the days of pagan Rome. This is going to be a time of wholesale slaughter, and those who come through will be few in number (Isa. xxiv. 6).

The Bible repeatedly speaks of what is coming on the earth as a judgment because of sin. Jesus said, Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John v. 24). Paul said, "There is therefore now no condemnation to them which are in Christ Jesus." But let us turn to the words of Christ as found in Luke xvii. 26-36. After speaking of how things were going on as usual in the days of Noah, when the flood came, the Master continues, "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." According to Jesus Christ everything is to be going on as usual when the Son of man is revealed. In order to give emphasis to this He has doubled the picture of the conditions in the days of Noah and of Lot. The things He mentions are not sinful; they are just ordinary, everyday things of life. Thus, according to Jesus, He will take His people out of this world when everything is going on quite normally, even as He took Lot out of Sodom.

But as soon as Lot was safe outside of the city, within a matter of minutes, hell was let loose. Something else is going to happen in that same night, or in that same day: according to which part of the earth you may be on at the time. Jesus continues, "I tell you in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken and the other left."

As Lot was taken out of Sodom before the destruction of that city, it seems from the words of Christ that His people will also be taken out of the earth before this dreadful day breaks on the world. In fact, there would be very few to take out after it was over. The angel said to Lot, "Haste thee, escape thither; for I cannot do any thing till thou be come thither."

In speaking of the things which are coming on the earth, our Lord said to His people, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." If we are all to disappear in the dust of an atomic explosion, as one of the world's great leaders has said, I do not see much cause for lifting

up our heads when we see these things beginning to come to pass. Jesus said, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

But someone may say, "Is there not the possibility of being left on the earth, and escaping it?" Jesus said, "As a snare shall it come on all them that dwell on the face of the whole earth." If left anywhere on the earth you will be taken in the snare. Isaiah cried concerning this time, "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth" (xxiv. 17).

Paul said, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." How absurd for a woman drawing near the time of her delivery to talk of escaping the birth pangs, or to speak as if there were no such thing ahead for her to go through. All the time she is preparing for the great day—and so are the nations in spite of all their self-deceptive talk. Paul continues, "But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. . . . For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ" (I. Thess. v. 2-6, 9). Zephaniah cried concerning that time: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung."

(To be Continued.)

ANONYMOUS GIFTS—18th JULY, 1953

We are very grateful for the following anonymous gifts and desire to express our thanks to the donors.

Elim Missionary Society: Elim Members from Newton Abbot, 5s.; Brixton, £3; "Grateful, Saved," Beeston, 10s.; Ex-Clapham Crusader, £1; Bournville, £2; Anchor, £2; Leicester, £2 7s. 6d.; Croydon Believer, £3.

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Elim Bible College: Per J.T.B., £5.

N.B.—Will readers kindly note that gifts for the General Fund or any department of the Elim Work should be addressed to Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)

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

UNDER THE OPEN SKY

Too soon will the darker nights catch us up. Summer days are still here and we are wisely taking advantage of their benefits and blessings. Out into the open and feeling the joy and warmth of Summer's sun. Hundreds of our campers have enjoyed pleasures and pursuits during recent weeks that will ever be remembered. By rolling seas and through Britain's pleasant countryside have they wandered and lazed, and the effect will stand them in good stead. Under the open sky, too, many have gathered to meditate on things not only material but spiritual. Camp meetings, open air gatherings, cycling teams, personal workers, all have engaged in evangelism that is in line with the time of the year. We hope that our Youth leaders will take every opportunity of planning some programme(s) during the remaining weeks of summertime to take our Youth into places where both spiritual and natural joys can be experienced. Give them every opportunity to get out together under wise leadership. Provide them with suitable recreational facilities, and let them sing their songs of Zion in park and meadow; by sea and on golden sands; in hospital grounds, and to the aged and infirm. Under the open sky we will meditate and worship together. Then back to an autumn and winter season of intense indoor crusade.

THERE IS A TIME TO LAUGH

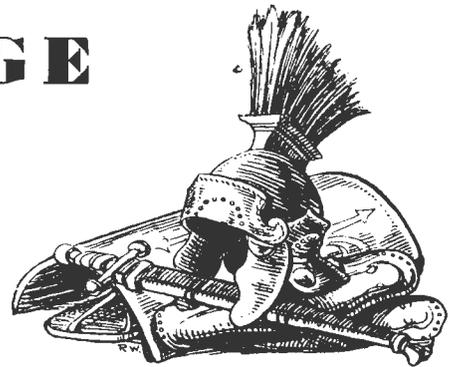
By Don Mallough

A sense of humour is a God-given gift. When work is serious and nerves are taut, the humorous insight serves as a safety valve. The unexpected view of the funny aspect has often saved a strained situation. Oft-times serious deliberations have been stalemated until a humorous development has eased the tense atmosphere and brought about a solution not thought of before.

Life is hard for the person with no glimmer of humour. I feel sorry for him. His only emotional release must come through tears. Pent-up work, strain, nerves, and effort push him to a breaking point. By some queer quirk the safety valve in his physical make-up is stuck and there is no release.

The work of an evangelist is hard. Constant travelling, living out of a suitcase, irregular meals, nightly services, late hours, and the lack of privacy take their toll on the strongest physique. There is a constant strain to the serious work of winning souls.

I have spent fifteen strenuous, but enjoyable, years in evangelistic work. Recently I looked back over some of my experiences in trying places. The unexpected flash of the humorous has often been a tension breaker and was worth its weight in gold.



On one occasion I received an oral invitation from a pastor to conduct special meetings in his church. It was impossible at that time but I assured him I would come at another time. About two years later I had plans to be in his area and wrote him. I reminded him of my promise and suggested the time available. In reply to my letter I received a post card saying, “Dear Brother: I don't know what to say about your coming for meetings. All I can tell you is that if it is the will of the Lord you will come. If it isn't you won't.”

Evidently it was not the Lord's will for I did not go.

Then there was the questioning look on the face of a Western Union messenger as I tore open a telegram. I was scheduled for a meeting in a small church and this wire had come from the pastor at the last minute. Evidently the boy knew the contents for he studied my face intently as I read, “**Bad split low funds bring dynamite.**”

A friend of mine served many years as an evangelist and had an experience that never came to me. Shortly after closing an evangelistic campaign he received a letter from a lady who had attended the meetings. She had a request to make. On the final night of the meetings a love offering had been received for the evangelist. The lady intended to put a dollar in the offering but by mistake had given a five dollar bill. She was kindly asking the evangelist to send her four dollars.

An evangelist often misses the lovely phases of pastoral work. Seldom does he perform weddings, serve Communion, baptise believers, or dedicate babies. To be asked to do such things rather takes one by surprise.

One Sunday morning the pastor was dedicating several babies. He asked me to stand with him as he did so. It was an unusual request but I complied. After he had dedicated the first baby he took me off my guard by saying, “Brother Mallough, will you dedicate the next one?” Although I felt it was the pastor's prerogative I rose to the occasion, leaned over and asked the parents the name of the baby, and was told it was Carol Jean. I asked the Lord to bless her and make her a blessing. Everything went as well as if it had been previously planned. Only after the service was I informed that I had made a horrible mistake. The baby was a boy! The name was Carrol Gene.

I had mingled feelings at some remarks made on a church platform a good number of years ago. It was a small church and the congregational singing was weak. I

(Continued on page 395)



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 23rd. Luke xv. 1-10.

“ Found ” (v. 5).

Only one word—but what a lot that word conjectures in the mind! To be found presupposes that one must have been lost; such is the clear teaching in the parable. The connecting words in the previous verse, “ until He find it,” tell not only of the value of one sheep to the shepherd but of His love, a love that is unending, and a love that never tires. A background to the parable is Isaiah liii. 6. Behind that again, casting its shadow over the entire lesson is the Cross of our Lord Jesus Christ. The lost sheep was brought home. “ Found ”—many such will be meeting together this morning in happy Christian fellowship. Will you be one of them? “ He found me, blessed be His name.”

MONDAY, August 24th. Luke xv. 11-32.

“ His father . . . his father ” (vv. 20, 28).

This is the parable of the father's love, a love destined to illustrate the all-inclusive love of God. Most descriptive of His love for the returning prodigal is the word used in verse 20 “ ran ”—running to give His welcome home. This same love is seen again in verse 28, this time, when He left the festivities of the home to reason and entreat with the elder brother. Jesus did not tell the parable to show how far one could wander from God's love, we know that from a study of our own hearts: His theme was the father's love—it is this that has made it the Prince of Parables.

TUESDAY, August 25th. Luke xvi. 1-18.

The steward was an unscrupulous gambler—Jesus would not commend a man like this. In verse 8 he is stigmatised as “ unjust.” “ In their generation ” is the sphere in which the children of this world live and operate—here, they are wiser than the children of light. It was within the boundaries of “ his generation ” that this man was commended, and that, for his shrewd foresight. By the use of the terms, “ the children of this world ” and “ the children of light ” Jesus made the line of demarcation unmistakably clear. How different is the wisdom named here from the wisdom spoken of in James ii. 17. The man of the world knows nothing of this higher and spiritual wisdom—it is for the children of light.

WEDNESDAY, August 26th. Luke xvi. 19-31.

It was when it was “ too late ” that the rich man realised the falsity of the life he had lived. Everywhere around him had been the suffering and the needy—Lazarus had been in the immediate vicinity of his house, and yet he took no step to alleviate the distress. It is evident that the words in Proverbs xxiv. 11, 12, were unknown to him or he had intentionally violated their message and spirit. Yes, and “ too late ” to think of

warning his five brethren. The opportunity of such ministry had for ever passed. “ They have Moses and the prophets; let them hear them ”—the Bible should ever be in our hands as an open book, we can then benefit by its warnings and revelations, and communicate its living oracles to others.

THURSDAY, August 27th. Luke xvii. 1-10.

It is un-Christlike to give offence, it is equally un-Christlike to harbour an unforgiving spirit. To offend is “ to cause to stumble.” To give offence may cause inconvenience and deep sorrow of spirit, and often reflects in suffering on others. We are told in verse 1 that offences will come; following this is a solemn warning for the one who gives offence—“ Woe unto him, through whom they come.” “ Let . . . no man put a stumblingblock or an occasion to fall in his brother's way ” (Rom. xiv. 13). Whatever the offence, however, the offended one should be ready and willing to forgive. To entertain an unforgiving spirit is to keep the wound open, to mar communion with Jesus, and to take away our joy—our rightful heritage in HIM.

FRIDAY, August 28th. Luke xvii. 11-21.

“ As they went, they were cleansed ” (v. 14).

In verse 14 we have an instance of what is called in Rom. xvi. 26, “ The obedience of faith.” Immediately the lepers heard the word of Christ they believed and stepped forth in the direction of the priest's house. The word spoken covered that whole distance and therefore the healing was not complete until they stood before the persons authorised to proclaim them healed. “ As they went they were cleansed ”—this aptly illustrates the tender care and sympathetic understanding of the Lord Jesus: the gradual healing in the way of obedience sustained their faith until the moment of complete deliverance was reached. To have the Blessor is more wonderful than the blessing—only the Samaritan understood this and so returned to give thanks.

SATURDAY, August 29th. Luke xvii. 22-37.

“ Wheresoever the body is, thither will the eagles be gathered together ” (v. 37).

The answer to this portion is found in the last two words in verse 24, “ His day,” and in verse 30, “ When the Son of Man is revealed ”. In II. Thess. ii. 8, Paul writes of “ The brightness of His coming,” linking it with the word of the Lord Jesus in today's reading. The reference to the body and the vultures was in reply to the disciples, “ Where? ” in the first part of the verse. Two things are implied in the words—corruption and readiness for judgment. Peter speaks of the former, “ The corruption that is in the world through lust ” (II. Peter i. 4). Judgment is written across the last part of the chapter—the instances given are sufficient to show that the judgments spoken about will undoubtedly be fulfilled.

Thought for the Week

“ If you want to be rich, Give!
If you want to be poor, Grasp!
If you want abundance, Scatter!
If you want to be needy, Hoard ! ”

ELIM YOUTH PAGE—Continued.

decided to help things by playing my saxophone during the song service. The lady who was leading the singing made her preliminary remarks, "Everyone get a song book and turn to number 25, 'When we all get to heaven.' Thank the Lord when we get to heaven we won't need any song books. We won't have any Bibles or pianos or evangelists coming around tooting their old horns."

I sat there before the people with the mouthpiece between my teeth wondering if the song leader didn't like me or if saxophone players wouldn't be admitted to heaven.

Don't think you are made wrong if you have a sense of humour. If it were wrong God would not have made us with the ability to laugh. The man who cannot laugh is just as peculiar as the one who cannot cry.

Where is the man who cannot see the humorous angle to I. Kings xix.? The prophet Elijah has seriously worked miracles. A wicked queen threatens his life and he runs to get out of her clutches. He falls exhausted under a juniper tree and prays to die.

Elijah didn't want to die. Had he been serious about that desire he could have stood still and Jezebel would have taken care of that. How laughable that a man should be running from death and at the same time pray to die!

Solomon, the wise man, says there is a time for all things. There is even a time to laugh.

SPRING UP, O WELL!—Continued.

worked! Why, it made light work of their labour, for they worked with a will, certain of success. Do not imagine that God's promises obviate the necessity for working and seeking His blessing. Beloved, let us seek His blessing, the endowment of His power, yea, seek with all our hearts and with every faculty, but let us seek expectantly and with the assurance that we shall find that which our souls desire. The digging might be long and difficult, but they dug until water sprung up, and as they dug they sang, "Spring up, O well." How long shall we seek for His blessing, for the outpouring of His Spirit? Back comes the answer, "Tarry—until ye be endued," until the heavens are opened, until the well springs up.

Small wonder that the subsequent history of Israel was a record of victory, for they had received a double refreshing: the cool draught of the water from the well, and the encouragement of faith rewarded. And is not ours a double blessing too, when we are refreshed by the living water of the Spirit's fulness in our lives, the power of the Holy Ghost, and by the blessing of rewarded faith whereby faith grows yet stronger?

Israel went on to victory, and so shall we, for "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts i. 8).

"Spring up, O well, Sing ye unto it." God's promise is the signal for song, so sing and dig, praise and seek, and victory, blessing and power will be yours.

COMING EVENTS

ALDRESHOT. Aug. 23. Central Hall. Pastor D. B. Gray and London Crusader Choir, 6.30.

BURNLEY—PIONEER CAMPAIGN

Commencing on Sunday, August 30th, a full-scale Pioneer Revival and Divine Healing Campaign will be held as follows: Sundays: 8.0 p.m. In the Empress Ball Room. Then every night at 7.30. In the Co-operative Hall, Hammertone Street. Conducted by Pastor Alexander Tee and his Revival Party.

PLEASE PRAY FOR THIS PIONEER EFFORT

CATERHAM. Aug. 23. Elim Church, London Road. Visit of Croydon Male Voice Choir. 6.30.

COULSDON. Commencing Aug. 23. The Mount. Tent Campaign conducted by Pastor C. J. E. Kingston and Party. Suns., 6.45 and 8.15. Week-nights (Fri. excepted), 7.30.

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.

LEYTON. Aug. 29. Elim Church, Vicarage Road. N. London Presbytery Rally. Pastor G. Stormont, Ilford Male Voice Choir and other items. 7. (Business meeting 2.30).

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.

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

SALISBURY. Commencing Aug. 16. Bemerton Heath County Infants School. Sunshine Corner every Sunday morning for children under 7 years of age. 9.45 a.m.

SPARKBROOK. Aug. 29. Elim Church, Golden Hillock Road. Birmingham Presbytery Rally. Speaker: Pastor J. Nelson. 3.30 and 7.

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

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

MISSIONARY ITINERARIES

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

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MISCELLANEOUS

Gospel Tracts.—For a small subscription paid in advance once a year, you can receive each month a supply of new Gospel tracts, attractively designed and Scripturally sound. S.A.E. for free samples and details to Victory Tract Club, 306, High Street, Croydon, Surrey.

MARRIAGES

Day: Sawyer.—On July 25th, at Elim Pentecostal Church, Ingatestone, by Pastor D. Anthony (Chelmsford) and Miss G. M. Garton; William John Day to Mary Violet Sawyer.

Hewitt: Harper.—On August 8th at Elim Church, Bath, by Pastor A. D. Hathaway; Alan James Hewitt to Irene Harper, both Elim Crusaders.

Marks: Holmes.—On July 18th at Elim Church, Blackpool, by Pastor F. W. Jones; Brian Francis Marks to Margaret Holmes; Elim Crusaders.

Mott: Hindry.—On July 25th, at Elim Church, Camberwell, by Pastors D. B. Gray and W. M. E. Plowright; Peter Robert Mott to Rosemary Hindry.

WITH CHRIST

Dart.—On July 23rd, John Thomas Dart, beloved member and deacon of Elim Church, Salisbury. Funeral conducted by Pastor F. J. Slemming.

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