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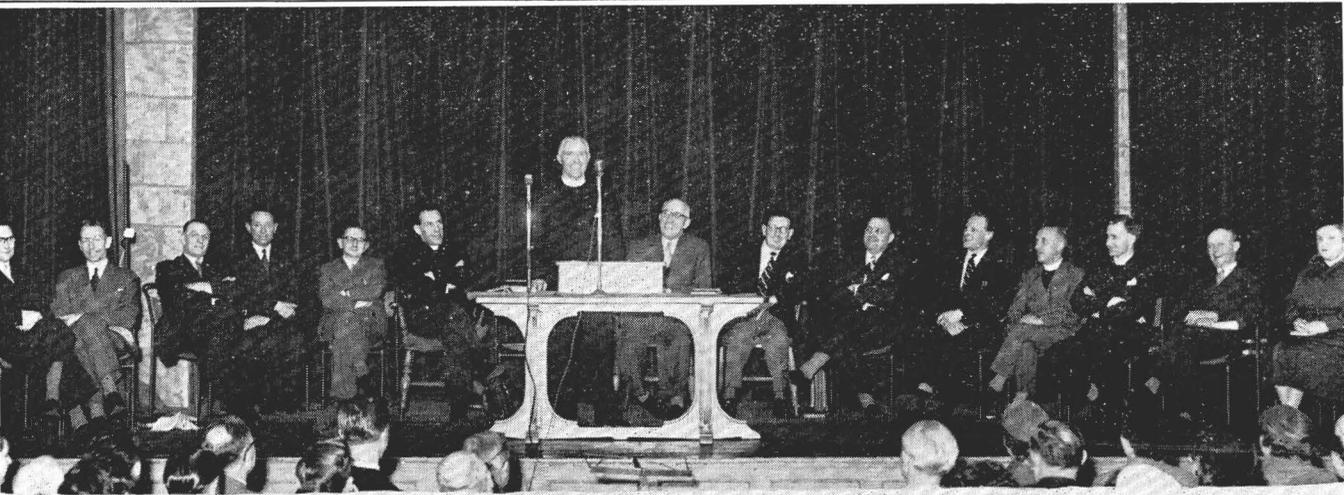
The **Elim Evangel**

Voice of the Elim Churches in the British Isles
Fundamental, Pentecostal, Evangelical

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The Evangelistic Church

By John B. Coleman

(Minister of Elin Church, Stoke-on-Trent)

A CHURCH may be one hundred per cent evangelical and not one per cent evangelistic. The former refers to doctrine, the latter to deeds. Luke reminds us that our Lord's ministry was blended and balanced, for he writes of "all that Jesus began both *to do* and teach" (Acts 1:1). The responsibility of the Church is not only to teach but also to reach! It is insufficient to have an academic ministry; the real requirement is an active membership.

Every local assembly and every member of the fellowship must regard it as a solemn duty before God to be evangelistic. You may question what I mean by that. However, if we look at the origin of the word "evangelist" you will perceive immediately how each one in the Body of Christ is expected to be evangelistic. When the city of Ephesus was being built there was a great scarcity of material. A shepherd named Pixodorus was doing his duties on a certain hill when he discovered a quarry of fine marble. Immediately he took a specimen of it down to the city. Naturally the people were delighted, and he was called "Evangelus"—bringer of good tidings.

By carrying the Good News to those you work and live with, you will not be helping to build a city whose glories will fade with the years of time, but you will contribute toward the enlargement of Christ's Church, which is His Body.

Of course, some will question the necessity of being evangelistic. It is sad that so many have the idea that to be spiritual one has to be more concerned as to who is to be excluded rather than who is to be included in the fellowship of the church. Let me say:

(1) THE EVANGELISTIC CHURCH IS NEEDED

There are several factors that burden my heart and cause the fire to burn within my soul.

There is *the Challenge of the Increasing Harvest*. Today the situation is like that of which the Master spoke when He said, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest" (Matthew 9:37, 38). Are you aware, my dear brethren and sisters in Christ, that the world's population is increasing faster than ever before in history? The authorities inform us that by

A.D. 2000 there will be on this globe four billion people!

What a challenge when it is realised that this present world population is 2,400,000,000, and of this total more than half are said to be unevangelised.

Let us face it honestly. We have promised to pray for our missionary brethren, but how often are we at the prayer meeting? How often have we said in our hearts, "Here am I, send someone else"? Little wonder that so few have heard the Gospel when we put anything and everything before the salvation of souls. Allow me to remind you again of the vastness of the harvest field. In 1953, Christian missionaries labouring in all parts of the world totalled 18,004. This averages about 139,000 non-Christians per worker!

What shall we say of the home field? Ninety per cent of the people in this country have no church connections. So many people are without God and without hope. We cannot afford to bury our heads in the sands of self-satisfaction; we must not try to view the situation through spectacles with "holier-than-thou" lenses, nor must we sit in the arm-chair of spiritual ease and say, "The Bible says that things will get worse and worse." This idea has blinded the eyes of many of the children of God, yet in everyday life such an attitude is never taken. For example, if one of the family has a contagious disease, everybody else does not sit down declaring that nothing can be done. Of course not; every precaution is taken to prevent the spread of the disease. In the midst of the sin and wickedness of this world God is taking out a people for Himself. He still saves in the midst of iniquity.

Shall we view the harvest fields with a renewed optimism? Remember, "you can't be optimistic if you have a misty optic." Into the harvest field has come another power to challenge the Christian Church to evangelise, namely *the Challenge of the Activity of False Movements*. Recently I read an article in the magazine *Awake*, the organ of the Jehovah's Witnesses. While being aware of the fact that theirs is essentially a religion of works, nevertheless their statements which I now quote are at least thought-provoking. "In April 1956, when other religions were struggling to hold on to their flocks,

Jehovah's Witnesses in Britain experienced an increase of seventeen per cent in preaching workers, which brought their number of active ministers in the field to 32,836. But before the 1957 calendar year ended that number rocketed to 37,568 ministers preaching the kingdom good news in Britain." That these slaves of Watch Tower legalism work so hard to win people to their ranks challenges those who profess to be motivated by the love of Jesus Christ. How many have you prayed for? How many have you asked to come to the services? Believers, we need to search our hearts.

Probably the most active anti-Christian movement is Communism. In 1917 Lenin was the leader of 40,000 fanatical followers, and by 1952 this party controlled 800,000,000 people, an increase of two million per cent. This speaks of intense activity and energetic enterprise. In this country the writer has known of housing estates being barely completed before the Communists were around selling the *Daily Worker*. They have an object, the conquest of the world. Liu Chao-Chi, the vice-president of Red China, has said, "What is the most fundamental and common duty of us Communist members? As everybody knows, it is to establish communism, to transform the present world into a communist world." Is it possible to know these facts and yet remain unmoved? The commission of the Church is to make disciples of all nations.

In view of the tremendous challenge what should our church be? What should characterise it?

(2) THE EVANGELISTIC CHURCH MUST BE PRAYERFUL

When Savonarola preached congregations wept. Why? Because he was a man who spent hours in prayer. The Word exhorts us to "pray without ceasing." That is to be in conscious touch with God every moment of every day. If we depend on man we shall receive what man can give, but if we depend on prayer we shall receive what God can give. John Knox was a great man of prayer. Queen Mary said she feared his prayers more than all the armies of Europe. He used to be in such an agony for the deliverance of his country that he could not sleep. One night he and some of his friends went to the place of prayer; suddenly as they were praying Knox said that deliverance had come. He could not tell what had happened, but he felt that something had taken place, for God had heard their prayers. What was it? The next day the news they received was that Mary was dead! God wrought deliverance through His servant's prayers. Real genuine prayer glorifies Christ, touches the throne and kindles a fire

in the soul. How much time do we give to prayer? The average person is awake about sixteen hours a day. That means he has 960 minutes, and if he prays for five minutes it means he is praying for only one half of one per cent of his waking hours. In America during the prohibition days one half of one per cent of alcohol in a beverage was legally declared to be non-intoxicating. Perhaps the same applies in our Christian experience; we must raise the percentage in prayer to feel its power.

(3) THE EVANGELISTIC CHURCH MUST BE SPIRITUALLY POWERFUL

That is, sensitive to the movings of the Holy Spirit. While avoiding extremism, foolishness and fanaticism, we must not be so rigid that the Holy Spirit cannot work in His appointed way. The channels of blessing are blocked so often by the dam of criticism and backbiting. How can the power of the Lord be released in the salvation of sinners if those who profess Christ's name are stumbling blocks instead of stepping stones to the Lord?

The renowned preacher A. T. Pierson says, "For sixteen years I preached the Gospel with all the logic and eloquence I could command. The results were disappointing. An evangelist came to our city. Hundreds were swept into the kingdom. I saw that the secret of his power lay in his possession of the Holy Spirit. After praying that I might receive this power it came to me on November 15th. In the following sixteen months I made more converts to Christ than I had gained in the previous sixteen years." Who has not heard of how D. L. Moody was mightily endued with Divine power as he walked along the street? He preached the same messages but with a new power, and hundreds were converted.

Are men and women being reached for Christ through the church I belong to? If not, am I to blame? Do I introduce into the services and fellowship an evil spirit of bitterness or criticism? Have you ever searched your heart and asked,

"If everybody in our church
Were just like me,
What sort of a church
Would our church be?"

The cry of my heart is to be where God wants me to be; that the floodgates of glory may be opened upon the barren and desolate wastes.

Remember our slogan :

Each One-Reach One

ANOTHER THRONE TOPPLES

AS we go to press the sudden, startling and unexpected revolt in Iraq, the overthrow of the Government and the reported killing of King Feisal, the Crown Prince and the Prime Minister, General Nuri, came as shocking and disturbing news to the world. It came as a vivid reminder of the overthrow of many kings and the seizure of their kingdoms during recent years. It also appears that this spirit of revolt threatens other kingdoms in the Middle East. All this constitutes one more stage in the pattern of things and the process of events in the Middle East indicative of and pointing to the coming of the Lord Jesus to set up His millennial kingdom in the earth.

In general the revolts that have been perpetrated have succeeded—kings and kingdoms have come and gone all down the years, and will probably do so in the future. However, Christians can derive great comfort, encouragement and a deep sense of security from the fact that there is one king and kingdom that will last for ever, the Lord Jesus and His Church-kingdom. They will survive all the opposition and antagonism directed against them, even the great revolt and its overthrow predicted in Psalm 2. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us" (vv. 1-3). These verses set forth the hostile attitude towards God of the kings and the peoples of the earth. The word "heathen" can be translated "nations" (Young's Literal Translation). This can easily be understood in view of the fact that the whole world will wonder after and follow the Antichrist, who will oppose all that is of God. In John's vision three unclean spirits working miracles go forth among the kings and peoples of the earth to gather them together to fight against God at the battle of Armageddon (Rev. 16:14). This satanic and universal spirit of revolt, so evident against the God of heaven and His son during the great tribulation, can be traced in its development from Eden. There Satan opposed the will of God as made known to Adam by making false accusations concerning the character and justice of God, because He forbade

Adam access to the tree of the knowledge of good and evil. This spirit of revolt, having developed somewhat, was evidenced again in the building of the tower of Babel. It manifested itself in a most violent form when Jesus Christ was crucified at Calvary. The indifference to Christ and His Gospel manifested throughout the world will easily change to revolt under the reign of Antichrist—it will then reach its fullest development.

The Lord's attitude to this great revolt is described in verses 4-6: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My king upon My holy hill of Zion." God shall laugh and deride them. What a dreadful significance is contained in this statement. The God who so loved the world as to give His Son to die for it (John 3:16), on that great day will laugh at the futile demonstrations of the rebel nations and their leaders, who will be dominated by the Antichrist, at this display of human arrogance and seeming might. God, having handed over to His Son the work of establishing a proper form of government in the earth, is calmly confident that no effort of the inhabitants of the earth or the demons from hell can prevent it taking place.

On that great day Jesus will completely crush the revolt and will reign as universal King. "I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel (vv. 7-9). The word "heathen" in this passage is translated nations as in the first verse of the psalm (Young's Literal Translation). The kingdoms are Christ's for the mere asking, for they are His inheritance, and He will possess them by crushing the opposition as a potter dashes to pieces a vessel of clay. Having done that He will rule where necessary with a rod of iron. Dr. Campbell Morgan has written: "In the time yet to come, beyond this day of grace and mercy, Christ will break and quench His enemies; and He will sweep before the majesty of His coming, as chaff of the threshing floor, the evil things which so affright us by their tremendous hold upon our age. In that day, yet to come, He will send forth judgment unto victory." That will be a wonderful day in the history of the world, when the Lord Jesus takes over its kingdoms. "Even so, come, Lord Jesus" (Revelation 22:20).



STORIES OF OUR GREAT HYMNS AND THEIR TUNES



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

WALES is not only a land of *song*, but can equally be regarded as having possessed *sons of music*. The richness of many of the Welsh tunes in their minor mood can scarcely be equalled in their particular idiom. Yet not all Welsh tunes are characteristic of the minor note. For our brief meditation this week we have chosen just two of the internationally famed majestic and martial Welsh hymn tunes, both of which we have in our *Redemption Hymnal*. First, the tune "Rachie" was composed by Dr. Caradog Roberts during the first world war. We discover that the committee of the Resolven (South Wales) Music Festival invited Dr. Roberts to write a new tune for their festival. In response to such a request two tunes actually were written. Number one, says Dr. Roberts, he declined to submit, but number two he sent in the *following* year; but "Rachie," which the composer had rejected the previous year, was finally submitted and chosen by the committee. It was named after a daughter—then a child—of the pastor of the Congregational Church at Resolven, and is pronounced "Ray-chee," which is short for "Rachel." This grand tune has been of great spiritual value and greatly used all over the world. It is usually sung to the great hymn "Who is on the Lord's side? Who will serve the King?" Be sure you make full possible use of such a melody and challenging message. Dr. Roberts was born at Rhos Llanercjugog, North Wales, and at an early age showed a strong talent for music. His studies soon earned for him outstanding diplomas, including F.R.C.O., L.R.A.M., A.R.C.M. and others, and finally he gained his Mus.Bac., being the youngest Welshman ever to attain this distinction at Oxford. Yet this great man and master musician gave us the simple but immortal melody of "Rachie," which enriches our worship and praise.

Our second meditation is on the hymn tune "Cwm Rhondda." This tune is universally associated with the beautiful hymn "Guide me, O Thou great Jehovah!" The tune was born in 1907 on the ebb tide of the Rhondda's religious revival, and was written by John Hughes, of Ton Teg, Llantwit Fardre. John Hughes was born in Dowlais in 1873 and at the age of twelve commenced to work in a coal-mine, later entering the service of the Great

Western Railway. This son of the Welsh hills died at an early age in May 1932, after a brief but active Christian life. "Cwm Rhondda" was not the sole composition of John Hughes; he devoted much of his time to the composition, annotation or correction of music. In 1918 "Cwm Rhondda" received its first official recognition—it was sung at a commemorative service for Welsh prisoners of war at Westminster Abbey on the anniversary of Coronation Day. Queen Mary and Mr. Lloyd George, then Prime Minister, both sent congratulatory letters to the composer. The tune brought fame to its composer and he was invited to conduct in many parts of the country. He wielded the baton at numerous community hymn singing festivals, and his widow recalls that one of his favourite memories was of conducting the miners at Pwllgwaun pit when the hymn was broadcast. John Hughes was urged to go to the United States of America, but he never felt he could *afford the time*. In his stead "Cwm Rhondda" was taken to the new world by Dr. Joseph Bowen and a party of Welsh singers.

Finally, we turn to one of the greatest of hymns, yet not as much used as one would wish to hear. It is "The God of Abraham praise," by Thomas Olivers, who was born at Tregynon, Montgomeryshire, in 1725. At a tender age he lost both parents and his youth was one of great ungodliness, and as a result he had to leave his native town when only eighteen years of age. One day he chanced to hear George Whitefield preaching in Bristol and his conversion to Christ resulted. In 1770 he went to Westminster to visit friends and one night visited a Jewish synagogue, and heard the priest Leoni sing a celebrated air. He was so impressed with the singing that he determined to write a Christian hymn to sing to such a majestic air. Leoni had been singing the Hebrew *Yigdal*, or Doxology, and it was from the spirit of this, with a Christian setting, that Olivers gave the world his famous hymn, "The God of Abraham praise." By many it is considered that there is not in our language a lyric of more majestic style, more elevated thought, or more glorious imagery and stateliness.

It might be of interest to quote the commence-
(Continued on page 487)



AT the Methodist Conference Dr. Weatherhead advocated a diploma of university standard in spiritual healing: "We need a diploma that is really worth while," he said. (It was only a few years ago at a Methodist Conference that Dr. Weatherhead advised that where praying for the sick was done in any Methodist church there should be a maximum of six people prayed for, and these only after consultation with the patient's doctor.) On the subject of Divine healing, we in Elim are more concerned about the teaching and authority of Scripture and to act in a spirit of faith, wisdom, compassion, humility and reverence.

✧ ✧ ✧

Recent investigations have proved alarming increases in youth delinquency, with particular emphasis upon sexual offences and alcoholism. Too many parents leave to the state and school responsibilities which only parents can best fulfil. But the youth problem, though so acute, is by no means a new one. Here at least I am indebted to Dr. Weatherhead, who reveals in one of his books that the oldest extant inscription in the world is a tablet bearing the words "Alas, alas, children are not what they used to be."

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On three successive Sunday evenings I was pleased to meet people attending an Elim service for the first time. On the first Sunday two visitors remained behind to seek salvation, as did a visitor the following week. On the third Sunday our visitor was already a Christian and was delighted with our type

of service. I mention this not because of any part of mine in the service, but because in each of these instances they attended our church through the witness of members in their daily life. Our churches would be revolutionised if more members were ready to speak for their Master.

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A London night club owner recently won more than £10,000 when his greyhound won a dog-track race. That night he stated that instead of being the happiest man in the world he was the unhappiest. Only that week his home life was broken by his wife leaving him because of his obsession for the dog-track. Many learn too late that their follies do not bring reward, but exact a tremendous price.

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We were passing through one of England's cathedral cities by coach. When the first glimpse of the great cathedral came in view, my attention was drawn to it too late, but on seeing a little very dark temporary building, almost hidden behind another building and well off the road, I asked light-heartedly if this was the cathedral. It was not, of course. Imagine my feelings, though, when the notice declared it to be the local Pentecostal church. God does not dwell in buildings made with hands, nor do I feel attracted by the atmosphere of cathedrals where I have joined in the worship. But I wonder why some Christians almost glory in the meanness of the building they have for God's worship and service, especially when the same people may be very particular about their "own ceiled houses."

✧ ✧ ✧

Speaking at a luncheon given by the Lord Mayor of London to the Queen's judges, Lord Goddard, the Lord Chief Justice, said he believed the causes of crime were "the same as in the Old Testament—greed, love of easy money, jealousy, lust and cruelty." In every age the Bible is up to date with its diagnosis and remedy.

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"The Archbishop of Canterbury appears to favour total immersion—in hot water." Reading on, I discovered that Dr. Fisher had himself become immersed, but it was in reference to the troubled waters of the political pool. However, an Anglican columnist writing about infant baptism has admitted, "I would concede that the present practice of the Church of England is far from satisfactory. It is unscriptural and in many cases immoral. There is a loss in infant baptism even at its best. We lose the stirring and impressive experience of baptism as a seal of adult faith and conversion, which was, of

(Continued in opposite column)

● World Conference News Release

Rev. Harry Victor Liddle

of Dehra Dun, N. India

A DISTINGUISHED Eurasian scholar and educator, Rev. Harry Victor Liddle, principal of Doon Bible College, Dehra Dun, North India, will moderate a panel at the Fifth World Conference of Pentecostal Churches, which will meet on the Canadian National Exhibition Park grounds in Toronto on Friday, September 19th next, when the significance of "The Indigenous Church" will be discussed in the light of the present-day national consciousness in the younger nations enjoying self-determination.

The grandson of a high caste Hindu, who was converted to Christ in 1856 and became one of the first Indian pastors in northern India, Mr. Liddle, though still a young man, has had a remarkable career since his personal experience of the "new birth" in 1939 when he was a college student. Continuing his academic career, he immediately launched into active Christian service. He received the "pentecostal baptism" in 1941.

In 1952 he received his bachelor of divinity degree from Semapore College, West Bengal, and in 1956 his master of theology degree from the same university. The National Council of India nominated him for post-graduate work in Drake University in Des Moines, Iowa, where he received a master of arts degree in social science in 1953. He pursued post-graduate studies in the International Graduate

School of the University of Stockholm, Sweden, in 1955-56.

At the same time, while furthering his own academic achievements he founded the Doon Bible College in 1943 for the training of Indian ministers. The graduates of this school are serving largely in the unevangelised areas of north and north-western India in the Himalayan area, founding churches that are entirely indigenous, emphasising the pentecostal doctrines and practices of the primitive New Testament Christian Church.

In 1955 Mr. Liddle was a delegate to the Fourth World Conference of Pentecostal Churches in Stockholm, Sweden, and a member of the presidium of that conference. Since 1957 he has served as secretary of the Pentecostal Fellowship of India, as well as pastor of Masihi Mandli (the Hindu name of the Indian Pentecostal Church), Dehra Dun, India.

* * * *

Other nationals from Asian countries will be attending the world conclave in Toronto, which will be attended by delegates from more than thirty countries.

Information on reduced fares and reservations should be addressed to Rev. James Montgomery, Local Conference Secretary, 50 Euston Avenue, Toronto 6, Ontario.

E. N. O. KULBECK.

Minister's Diary (continued)

course, the general New Testament practice." From this admission the writer went on to justify infant baptism in the light of its long tradition. Surely when truth and tradition speak with different voices truth must be preferred.

Stories of Our Great Hymns and Their Tunes (continued)

ment of the literal translation of the Hebrew text of the *Yigdal*. It is as follows:

"Extolled and praised be the living God, who exists unbounded by time.

He is one of unparalleled unity, invisible and eternal.

Without form or figure—incorporeal—holy beyond conception.

Prior to all created things—the first, without date or beginning.

Lo! He is Lord of the world and all creation, which evince His greatness and dominion."

Cover picture: Yorkshire Presbyteries United Rally at Harrogate. The President (J. C. Kennedy) addressing the congregation (section of it below). Pastors J. Gardiner and J. Woodhead respectively convened the afternoon and evening meetings. Singing was by Bradford (male) and York (mixed) choirs.

THE Second Coming of Jesus Christ is not the uncertain hope of a few modern "Fifth Monarchy Men," but is the sober teaching of the entire Bible. It must not be lightly dismissed as an unpractical doctrine having no bearing upon modern problems. The destiny of civilisation is wrapped up in it and its speedy realisation contains the only hope of mankind. That being so, the Christian attitude must be one of constant readiness. The heart beats a little quicker when the train bearing a loved one from whom one has long been separated draws into the station. There are many multiplied signs indicating the approach of the Second Advent, but the attitude which must possess the Christian heart at its approach is also emphasised. In Luke 12:35, 36 the Master epitomises that condition under *three* figures. There must be

1. THE GIRDED LOINS OF READINESS

(v. 35)

The figure Christ used was one calculated to convey the idea of instant readiness and swiftness. The easterner when working or running gathered his flowing garments around his loins in order to have freedom of action, just as the westerner rolls up his sleeves.

The garment of the Christian must be unstained. Paul, in Hebrews 12:1, 2, speaks of "the sin which doth so easily beset us." Moffatt translates this as "the flowing robes of sin." Sin in all shapes and forms must be confessed and renounced. "Let thy garments be always white" (Ecclesiastes 9:8). There is a blessed provision for cleansing stained garments whether they be the garments of the sinner or the saint. "Wash you and make you clean, put away the evil of your doing . . ." But how can we make ourselves clean? ". . . Though your sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be as wool" (Isaiah 1:16-18).

Scarlet means to be double-dyed, referring to the deep permanency of sin. Crimson was the ineradicable stain into which woollen garments were dipped. The ancient dyers, masters of their craft, knew of no means of removing the crimson which in dyeing had become one with the garment.

We may be double-dyed in sin, but the cleansing of the blood of Jesus restores to the whiteness of snow. Or we may be in the deeper stage represented by the crimson. Sin has become a part and parcel of ourselves, tainting the mind and corrupting the soul. No human "remedy" could ever remove something which has become so much a part of us. Yet God declares that He is able to remove the indelible stain and restore the garment to its pristine purity. "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

This then is the prerequisite for the coming of Christ—a *cleansed garment*. But that garment must be gathered about us. Take a look into the events of the great Passover chapter, Exodus 12. The darkness has wrapped Egypt around like a shroud, a

Preparation for the Advent

darkness of judgment which persisted for three days and nights. But lights gleam in the homes of the Israelites. Behind the closed doors a strange and moving scene is recorded in each house. Families gather around the Passover table partaking of the flesh of the lamb whose blood has been sprinkled upon the doorposts and lintels for their deliverance from the angel of judgment. Listen to the directions for eating the Passover meal: "Thus shall ye eat it; with your *loins girded*, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste" (Exodus 12:11).

This is the meaning of the girded loins—*readiness* to depart as soon as the signal was given.

The greatest deliverance this world has ever known will soon take place. Israel's deliverance involved the removal of 600,000 men, besides women and children, from an earthly concentration camp

to an earthly Canaan. When Christ comes to rapture His Church millions of Christians from all parts of the earth will share the deliverance (1 Thessalonians 4:15-18). Each time we meet at the Lord's table we anticipate this great event, for it is "till He come."

2. THE GLEAMING LIGHT OF TESTIMONY (v. 35)

Illumination in the eastern home was not as simple as pressing a switch. The lamp was but a simple earthenware vessel filled with oil, with a floating wick. Attention must be paid to this crude light. The oil supply was limited and needed constant replenishing if the light was to be maintained through the night. The wick, too, needed occasional snuffing—removing of the charred end—or else the room would be filled with the pungent smoke of unburnt oil.

The hope of the Lord's return must be a bright, glowing testimony in the darkness of the end-time. Attention must be given to the testimony. The

By John Dyke

(Minister of Elim Church, Graham Street,
Birmingham)

flame of the hope must not be dimmed by worldliness. The heart of the Christian must be exercised in the things of God. There are some folk who think they can be rich in spiritual blessings when they deliberately avoid the means of grace. Numerous believers have no interest in the things of God and only attend the place of assembly once a week. They neglect the Bible readings and they are strangers to the weekly prayer meeting. Such Christians cannot be shining lights in the last days.

The shining light of Christ's coming is the only hope of a world in despair. The last hour is here. It wants but a minute to midnight. Formerly, preachers of judgment were cynically dubbed "weeping Jeremiahs" by half-hearted Christians and ungodly worldlings. But who are the weeping Jeremiahs today? Not the preachers but the scientists and politicians. It is about eighty years since a scien-

tist made an entry in his diary: "The day will come when man will not only toy with the atom, but will split the atom and the energy of the sun will be harnessed. When that day comes God will come down to earth and say: 'Gentlemen, it is time to close up shop.'" That time has come. "The writing on the wall of threatened doom can be clearly read by all thoughtful men," said Dr. Garbett. "We have been brought to the doorstep of doom. . . . Fear and uneasiness will dog the footsteps of this generation like menacing shadows," was the pessimistic observation of the president of the Rockefeller Foundation. "The dark ages may return, the stone age may return on the gleaming wings of science beware, I say, the time may be short," observed one of the greatest, if not the greatest, of modern statesmen, Sir Winston Churchill.

What a gloomy change came over H. G. Wells before he died. This apostle of the intrinsic goodness of man, of his slow evolution from the slimy swamps, had written books in which he described the bright past and glorious future of mankind. It took two world wars to disillusion him. His last work was entitled *Mind at the end of its Tether*. In it he wrote: "The end of everything we call life is close at hand and cannot be avoided. Our world is like a convoy lost in darkness upon an unknown, rocky coast, with quarrelling pirates in the chartroom and savages clambering up the sides of the ship to plunder and do evil . . . the door closes upon us for evermore." These are but typical of the sayings of a number of the outstanding scientists and leaders of men, most of whom are now living. The titles adopted by authors confirm the universal despair. Listen to some of them: "Minutes to midnight," "Road to survival," "While time remains" and "No place to hide."

Who are the pessimists now? The Christian alone has hope which shines like a beacon light in the darkness of universal despair. Through Christ there is survival! In Him is the place of refuge.

3. THE JOYFUL HEART OF EXPECTANCY (v. 36)

This verse gives a picture of men possessed by a blessed hope. The paralysing pessimism gripping the
(Continued on next page, right-hand column)



Women's Column

By Gladys Gorton

FEED MY LAMBS

"MY teenage daughter tells me that she is left alone at her school. The girls 'snub' her because she won't join in when they tell nasty jokes. All they talk about is television and sex. Her friend, who is at another school, is treated the same." A sister told me this and the very same day another told an identical story.

It is hard for these teenagers who are just starting out in their Christian life. They need our utmost help and understanding.

It has been rightly said that a child is not so much a child of its parents as of the spirit of the age in which it lives. Those of my generation are responsible for the teenagers' attitude to life today. When we were children in the 'twenties we were the product of the generation who endured the first world war. Then we heard, "The young people are not like they were at our age." The young people of that day are the parents of today, and they say the very same thing, "The young people are not like they were." I suppose that each generation has passed a similar comment about its offspring since the beginning of human history. Thus we go right back to Adam and Eve. They were perfect—until they transgressed!

It is easy for "grown ups" to criticise and condemn modern youth, but consider, the temptations they have are far more than before the war. The strong influence and subtle atmosphere of modern life sap the very vitals of their souls.

"To the teenagers of today sex must seem to be the most important thing in life . . . it is being over-emphasised in too many ways, with disastrous affects on some of our youngsters . . ." (from a reader's letter in a daily paper).

"The tiniest bits of opinion sown in the minds of children in private life, afterwards issue forth to the world and become public opinion; for nations are gathered out of nurseries, and they who hold the leading strings of children may even exercise a

(Continued in opposite column)

Preparation for the Advent *(continued)*

world has no hold upon them. No despair holds court in their hearts, for they are filled with the joy of a great anticipation. They look for Christ, not catastrophe; for glory, not gloom; for deliverance, not condemnation.

Indeed, the hope of the advent has a potent effect upon the spiritual lives of those who hold it: "And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John 3:3). This is forcibly illustrated in the parable of the two servants in Matthew 24:45-51. The preservation of the hope of his master's return led the first man to faithfulness and loving service. The second servant, relinquishing that prospect, became grossly intolerant of others and descended to the lowest level of worldly living.

In these confusing days when the study of prophecy has taken so many devious twists and turns we need to ask ourselves: "Does it merely minister to head knowledge or heart exercise? Is love for Christ and lost souls intensified? Does it inspire greater fervency of spirit and deeper consecration?" If it does not it is a waste of time and energy, and we take our place among the idlers of Athens (Acts 17:21), consecrated to curiosity, idling eschatologists who receive the well-merited rebuke of angels who are busy about their Master's business (Acts 1:11).

While it is true that the Second Coming will produce great material, physical and political changes, the heart of the true believer is not concerned much with these. What is the thrill and ecstasy is the fact that *He* is coming—the one who laid down His life a ransom in fulfilment of the great love in His heart towards us.

"Thanks be to God, eternal thanks, who gave
Us victory through Jesus Christ our Lord.
Harp, lift thy voice on high! Shout, angels, shout!
And loudest ye redeemed! Glory to God,
And to the Lamb all glory and all praise!"

Women's Column *(continued)*

greater power than those who hold the reins of government" (from the Life of Charles Kingsley).

Read John chapter 21 and observe the two incidents—from fish in the lake to sheep on the hillside, from dragging to land a multitude of fishes to being instructed in the art of shepherding. First we must be fishermen and then shepherds. By all means catch "fish," but do not forget to "feed" the lambs. This requires grace, patience, carefulness and tactfulness.

ROCHESTER

Farewell and Retirement of Pastor and Mrs. Gee

ON Saturday, June 28th, we gathered together as a church to bid farewell to our dear minister and his wife, Pastor and Mrs. John Gee. We were fortunate in having as our guest speaker for the occasion Pastor J. J. Morgan, one of the founder ministers of the church and a member of the Executive Council. Our soloist in the afternoon was Miss Fairminder. After a sumptuous tea, organised and arranged by Mrs. Colton, we gathered for our final meeting. Pastor Morgan again ministered the Word.

After the choir had ministered to us, Mr. Wicker, on behalf of the Kent Christian Missions, testified to the high esteem in which Pastor Gee was held and the affection which all his fellow workers in the Gospel felt for him. He laughingly referred to "a man sent from God whose name was John." Mrs. Colton, on behalf of the Sisterhood, referred to the loving and faithful service of Mrs. Gee, under whose guidance they had gone on from strength to strength.

Mr. G. Inwood, on behalf of the deacons and the church, spoke of the rich times of blessing experienced under the teaching ministry of Pastor Gee. "We have," he said, "been fed on strong meat, for which we thank God." He also referred to the integrity of character and the winsome fragrance of personality of which all are conscious who come to know Pastor Gee really well. At this point Mr. Inwood presented Pastor and Mrs. Gee with a large modern electric imitation coal fire of antique design. In accepting this gift Pastor Gee spoke of his love for the people of Rochester and of the liberty he had experienced in ministering to them the Word of God.

On Sunday evening the Sunday school children made their own presentation. Mr. Colton spoke of their sadness at this parting and of all that Pastor Gee had meant to the Sunday school. Marian Snelling then presented the gift of a set of aluminium saucepans and an electric kettle on behalf of the scholars. It was their token of affection to one they had learnt to love. Mrs. Gee's response touched our hearts and there were few dry eyes as the meeting drew to a close.

We feel that Pastor Gee is still in the prime of his ministry and hope that he will have continuous opportunities of enjoying (which we know he does) the preaching of the Word of God, without the responsibilities of the oversight of a church. We also hope that Mrs. Gee (who is a graduate in music) will find an outlet for her talents. May God's blessing be upon them in their retirement and grant them health and strength to enjoy it. V. M. INWOOD.

CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

Summer holidays are really here now. I hope the weather is nice for you, but if it rains it doesn't matter, because here is this month's competition for you—and it's a hard one this time.

Use the letters in the square below to make up fifteen (yes, just fifteen) well-known names of Bible people. The letters given may only be used once in any word, but you can use as many vowels as you like, plus the letter Y.

BUT this time you *must* use each letter in the square at least once—yes, even "X" and "Q."

When you have found the fifteen names, print them on a postcard, and give me a Bible reference (book, chapter and verse) for each one. Concordances should not be used. Add your name and address, your age and the church you attend to the card, and send it to me at 20 Clarence Avenue, London, S.W.4.

All entries must be postmarked next Tuesday morning—August 5th—at the latest. There will be two prizes of 2/6 each for the *best* two correct entries, so print neatly.

I will give you the answers next week.

STAMPS. I have a really grand pile of stamps now, which I am posting to Pastor J. Newman, of Coventry. There are so many that they weigh nearly 2lb. Well done readers, and if you have any more stamps remember to send them to me. We want foreign ones, and also English used, valued 4d. and over. All the money we get from them goes to our Elim Missionary Society. I'll be looking out for a lot more now, so don't forget to send them in. Tell others about the idea and see how much you can collect in your church.

That's all for this week, so cheerio and God bless you.

BERNARD.

| | | |
|---|---|---|
| F | V | G |
| N | R | D |
| X | L | Q |

Conducted by
National Youth
Secretary

youth page



Why Don't You

Grow Up?

THE other day I heard of a fellow who was complaining because someone junior to himself was receiving a little more attention than he. It reminded me of childish jealousy—Tommy's apple is bigger than mine!

This made the following *report* on *Church Babies* which I found on my desk today of special interest. As a matter of fact I thought you might be interested to read it. It follows.

It is astonishing how many people there are in the churches who have to be nursed. Instead of being spiritually strong men and women, they are mere babes and have to be cared for. Through their infirmity the church, instead of being a workshop, becomes a nursery, a hospital. Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." But many who profess to be mature believers are still playing with spiritual rag dolls.

Spiritual babes, instead of doing work, make work for others. The difference between a child and a man is that the man works and the child makes work for others. Most churches of today are full of babies. They do not help; they hinder. Many have not learned to walk, but they have learned to talk. Some of these church babies are a whining set, and the church finds itself under constraint of running a nursery for many of them. The preacher must spend much of his time cradle-rocking to keep them from whining.

Some of these babies are thirty, forty and fifty years old. Did you ever see a grey-headed baby? They never get out of spiritual babyhood. They have never cut their teeth. Permanently dwarfed in spiritual infancy! What a pity! Instead of eating meat,

they must in mid-life and beyond be nursed from the bottle.

The reason so many are not strong men and women in Christ Jesus is that they do not eat the proper food. We are to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. We cannot grow in grace by feasting on sinful pleasures. We must have God's Word. Many are drinking milk who ought to be eating meat.

It is no disgrace to be a baby. But we must not remain babies. The Christian religion is a growing in holiness, a development into the image of Christ Jesus. Therefore, I say, "Quit you like men, be strong."

Circle the Earth with Prayer

We have been asked by Miss E. Bentham* of Scarborough, who has been interested in the Elim Movement from its beginnings, if we would ask our Sunday school teachers to invite their scholars to pray this prayer every day:

"Our Father, in the Name of Jesus Christ our Saviour, speak to every child and adult in Asia, Africa, Australia, America and Europe."

Already there are many thousands who are bringing this petition before God.

It is estimated that there are more than 2,000 million of the world's population, and that only about 760 million are Christian. There are more than 1,500 million who have not yet been brought into the fold.

"Will you believe that He will answer and that millions will be reached by radio and Gospel recordings where no missionaries have been before?" asks Miss Bentham. "Wouldn't it be wonderful if a huge

(Continued on page 494, right-hand column)

COMING EVENTS

(Please pray for these services)

BRIDLINGTON. August 4. Congregational Church. August Bank Holiday united rally, 3 and 6.30. Speakers: A. Harries (Hull) and N. West (Romford). Mr. West will paint a picture in oil colours during each service.

HEREFORD. Aug. 2-7. Elim Church, Clive Street (next to Ledbury Road). August Convention. Sun. 11 and 6.30; Mon. 11, 3 and 6.30 (sandwiches and tea available). Speakers: H. W. Greenway, I. Wynne Lewis. Mr. Raymond Rees (Cwmtych) will minister in word and song on Monday. Convener: D. E. Dean (Pastor). Note: All meetings in the church. C.895

HORNSEY. August 10. Elim Church, Duncombe Road. Visit of a party of the London Evangelistic Male Voice Choir. 6.30. C.914

PONTYPRIDD. Aug. 2-10. Elim Church, Thurston Road. Annual Convention. Sats. 7.15; Suns. 11, 2.30, 6 and 7.45; Tues. 3 and 6.30; Wed. 7.15; Thurs. 2.30 and 7.15. August Monday in Peniel Church, Town Centre, 3 and 6.30 (morning at 11 in Elim Church). Speakers: L. W. Green, W. G. Hathaway and F. James Slemming. Convener: T. W. Walker. Sat. 2nd, Items by Swansea Christian Male Voice Choir. We welcome your support. C.877

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August 10, Holloway prison; 24, Harold Hill; 31, Canterbury and Dover prisons; Sept. 7, Brixton; 14, Wormwood Scrubs prison and Barking; 21, Maidstone prison; 28, Worthing; Oct. 4, Festival of Praise, Friends Meeting House, London; 18 and 19, Portsmouth; Nov. 8 and 9, Leeds.

SUNNY BLUNDELL TOUR

August 9-14, Hove; 16-21, Langley Green; 23-28, Bolton; 30—September 4, Whitehaven.

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DEDICATION

Drake. On July 13th at Elim Church, Milstead Street, Brixton; Gillian Georgina, infant daughter of Mr. and Mrs. W. Drake. Dedicated by Bernard H. Norris. C.910

WITH CHRIST

Clark. On July 7th, suddenly, William Henry Clark, aged 79, of Bournemouth (late of Bath). "At home with the Lord." Officiating minister at funeral, S. Penney. C.909

Gosling. On July 2nd, Mr. J. W. Gosling, beloved founder-member of Elim Church, Ilford. For many years deacon and usher. Interred at Barkingside Cemetery. Officiating minister at funeral, T. H. Stevenson. C.913

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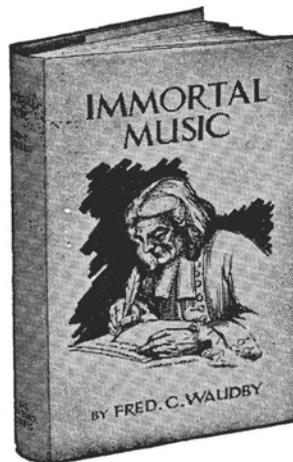
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