

# Are You a Vital Christian

by Alan Redpath

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*A vital Christian is one who has the marks of the cross on their life, with faith that works, love that labours, and hope that endures.*

**Duration:** 55:50

**Scripture:** Isaiah 19:4, Isaiah 19:17, Matthew 6:33, Acts 17:1, Romans 7:18, 1 Thessalonians 1:6-7

**Topics:** "Reality In Christian Life"

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## Description

In this sermon, Dr. Helen Redpath focuses on the importance of being a vital Christian. She begins by emphasizing the need to give all glory to God and to exalt Him above our own plans and desires. She highlights the presence of self in all of us, which seeks recognition and resents criticism. Dr. Redpath shares a personal testimony about her experience in Somali and the influence of communism there. She concludes by challenging the audience to examine their own commitment to serving the living and true God.

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## Transcript

This message by Dr. Alan Redpath was given at Belgrave Heights Convention 1967. His scripture reading is from 1 Thessalonians 1-7, and the title of the message, Are you a vital Christian? For thy servant here, speak just now some message to meet my need, which thou only dost know. Speak now through thy holy word, and make me see some wonderful truth thou hast to show to me.

For Jesus' sake, Amen. The first epistle of Paul to the Thessalonians, and the first chapter, is the chapter upon which we want to center our thoughts this morning for a short time, and particularly verse 7. 1 Thessalonians 1 and verse 7, Ye were examples to all that believe in Macedonia and Achaia. In these tremendous days in which you and I live, days in which the world is so full of tension and trouble and strife, the spiritual climate in the last twenty years has taken a dramatic change.

Indifference to the gospel has been replaced in many areas by open defiance and hostility. We are here of a post-Christian era. The world is sick to death of nominal Christianity.

It has looked so often in our direction, and has found nothing vital or real to challenge or to hold it. In such a day as this, only one kind of Christianity can survive, and that is the Christianity of the New Testament, which is vital and dynamic. The social gospel, which was preached for many years, has been exploded.

And people who preach it have now directed all the feverish energy that they possess to direct their end toward what is called church unity, a unity which is not based on any desire for fellowship, but rather based on a fear of total elimination. And so in this tremendously dynamic climate in which we live, one thing and one thing only is going to stand the test, and that is vital Christianity. And our question this morning is, what does that phrase mean? Or, to make it more personal and more real to us, are you, am I, a vital Christian? Are you, am I, the kind of person upon whom God can count to stand against all the tide that confronts us at this time? To answer that question, am I, are you, a vital Christian? We look at this chapter in 1 Thessalonians.

What is to be the principle, the character of the man who is a vital Christian, who can lift up his voice, and who by life and by lip can declare to this twentieth century world that in Jesus Christ he has the answer? Paul tells us that this Thessalonian church was a model church. They became examples to all that believed in Macedonia and Achaia. The Christians in this church were a pattern for all believers.

You remember the story of the founding of the Thessalonian church. It's told us in the seventeenth chapter of the Acts of the Apostles. It wasn't founded in comfortable circumstances or in peaceful times.

As a matter of fact, the outcome of Paul's visit to Thessalonica was that the whole city was turned into an uproar. The disciples were accused there of turning the world upside down. In Thessalonica were certain, to use the quaint language of the King James Version, certain lewd fellows of the baser sort, translated in a more modern version as worthless loafers.

Plenty of them around today. And in that situation and that climate, Paul was forced to fly for his life. Yet that little company of Christians who received the word of God in much affliction and with joy in the Holy Spirit became patterns to all the believers for hundreds of miles around.

It wasn't necessary for Paul to utter one word to commend them. Everywhere he went, their faith to God was known. And from them had sounded out like a trumpet call, the word of the Lord.

And all that amidst violent opposition. Yes, not only did they survive, but the whole country was profoundly impressed. Such was and such is always the effect of vital Christianity.

Amidst the fire of persecution, with the whole city in an uproar, and the world turned upside down because of it. Not only does it survive, but it blazes abroad the reality of its convictions. And it's a pattern for all to follow.

My dear friend, I believe that the world desperately needs to have a big dose of that today. And I trust that this continent may yet, in this generation, have a taste of that kind of Christianity. Now, just to look at this chapter a bit more closely, what was the strength of this vital Christianity? What was it that enabled them, not only to survive, but to conquer in the climate in Thessalonica? The text, in relation to its context, leaves us in no doubt.

They were examples to all who believe. What does that word example really mean? I take you back to another New Testament picture, to which Mr. Duncan referred in his message last evening. On the first Easter day, the day when our Lord Jesus rose triumphant from the dead, in the evening of that day, inside closed doors were gathered ten disciples.

Thomas was not with them. They were afraid, desperately afraid. Their Lord had been crucified.

Strange rumors were floating around that he was risen and alive. And suddenly, he stood in the midst of them and said, Peace be unto you. Oh, there could be no mistake that it was he, for he showed them his hands and his side.

He went away again. Thomas arrived. Thomas, they said, we've seen the Lord.

And he replied, Except I shall see in his hands the print of the nails, and put my finger in the print of the nails, and thrust my hands into his side, I will not believe. You remember that a week later, the Lord Jesus came into the room again, and Thomas was there, and he showed him his hands and his side, and said to him, Thomas, don't be faithless, but believe him. Thrust your hands into my side.

Look at the print of the nail. I don't believe Thomas ever did thrust his hand into his side, but I do know that he fell at his feet and said, My Lord, and my God. The print of the nail, the same word which is translated, print of the nail, is in our text, 1 Thessalonians 1, 7, translated, example.

They became example. What the print of the nails was to Thomas, these Christians in Thessalonica were to the world. Those nail prints convinced Thomas of the fact that Jesus was alive again.

They spoke to him of all the love of Calvary's crop. There were evidences of the blood that had been shed and flowed for the cleansing of his sin and the saving of his soul. They declared to him the victory of Jesus over the tomb.

They brought him in absolute surrender to the Master's feet, and they were an inspiration of all his future self. What the nails were to Thomas, the Christians in Thessalonica were to the world, evidences of a living Christ, witnesses of the love of Jesus, testimonies to his power to save from sin, living trophies to his victory over death. They had upon them the print of the nail.

What these Christians had that made them vital were the marks of the cross. They were branded. They were men who bore upon their lives the marks of Calvary.

That's a vital Christian. Forgive me using a clumsy expression, but a vital Christian is an eschatological phenomena, a projection from heaven into time, a foretaste of glory, something that brings the Lord very near, a savour about his life of the cross and of the empty tomb, a vital Christian. Of the marks of the cross upon your life, you know these words of Amy Carmichael's, Hast thou no scar, no hidden scar on foot or side or hand? I hear thee sung as mighty in the land.

I hear them hail thee, bright ascendant star. Hast thou no scar, no wound, no scar? Yet as the master shall the servant be, and pierced are the feet that follow me, but thine are whole. Can he have followed far who has no wound, no scar? The print of the nail.

But what are the evidences of the print of the nail? Paul commended these Christians at Thessalonica, you notice, for three things in verse 3. He spoke of their work of faith, their labour of love, and their patience of hope. And he illustrates what he means by these qualities in verse 9. For he says that you turned to God from idols to serve the living and true God and to wait for his Son from heaven. You see, they had the print of the nails upon them, the mark of reality, because they had a faith that worked.

They turned to God from idol. They had a love that laboured. They served the living and true God.

They had a hope that endured. They waited for his Son from heaven. That's vital Christianity.

How empty and hollow is all our faith unless we have a faith that works, a love that labours, and a hope that endures. Beloved, I want to press upon your heart this morning this question, are you a vital Christian? Does your faith work? Does your love labour? Does your hope endure? Does your faith work? Have you turned from idols to God? Be careful before you answer that question. It's wonderful to hear in these days of whole tribes turning to serve the Lord from idols.

It's happening in Indonesia. It's happening in parts of Africa. It's happening in South America.

Truly. But I want to say to you, and I bear testament to this, it's much harder for me to turn from the idol in my heart to serve the living and true God. Every one of us here this morning has a throne in their life.

Either Jesus is upon it or I'm upon it. And it's desperately hard in Christian living for the self which occupied that throne really to come off it once and for all. When David was in great trouble, surrounded by enemies, people whose tongues were sharper than swords, David cried to God, be thou exalted, O Lord, above the heavens and above the earth.

He knew the answer to his problem. It was not get me out of a jam, get me out of a trouble, get me out of a problem. But Lord, it doesn't matter what happens to me, but Lord, do be thou exalted in this situation.

It's good for us to be reminded today again that our reason for being here on the earth is not primarily to win souls for Christ, but it's to bring glory to God. If a man lives only for the glory of God, souls and blessing are the byproduct of that. But is that my cry? Be thou exalted, O God.

There are some people, some Christian people, well-meaning I'm sure, who haven't learned to wait in Jerusalem until they've been imbued with power from on high. And you've come out with some great project and some mighty plan, you know, circulated a company of praying people and said, will you please pray for my project? But it's my project and it's my plan. Oh, we'll give God 95% of the glory, but we want 5%.

Well, if things get really desperate, we're prepared to lower the commission, make it 3%. But how few really are prepared to take none of the glory and give all to him. My plan, my project.

Be thou exalted, Lord, above my plan. Be thou exalted, Lord, above myself, at my expense. There's a self in us all that wants to be recognized, that hates to appear in a bad light, that always wants to be consulted in situations, that never likes to get out of business, that resents very much the criticism of other people, especially a friend.

And when others hold us in poor light, in any situation, we long to vindicate ourself. Lord, be thou exalted at my expense. And there's a self in all of us which says, somehow, really, I don't think I'm as bad as all that.

There's something surely good in me. May I be allowed, just at this point, to intrude a word of testimony to you. I was due to be in Belgrave Heights three years ago.

I had my passport and visas, and I was all ready to come. But in September of that year, the Lord said no, and he laid me on my back. I had a cerebral hemorrhage, and in 20 minutes, I'd lost my speech.

I couldn't walk, and I was reduced to childhood. Every one of my inner defenses came down. Spiritually, the Bible and prayer meant nothing to me.

Mentally, I couldn't think. Physically, I couldn't walk. And I lay like that, absolutely helpless.

And I thought to myself, is this the end? Is this the end of ministry? The end of all my work? All my serving? And as time went by, it seemed to me that the devil came and attacked me as I have never been attacked before. Tempted me with thoughts of which I am desperately ashamed. To impurity.

Temptations that long since I thought had finished in my life, came back and hit me with renewed force and with renewed power. And I had no strength to fight them. Temptation to a foul temper.

And my wife and daughter suffered from having a husband and a father who had reverted to type. And after a few months, I got desperate. And I said, Lord, I can't stand this anymore.

If I'm to end my life like a cabbage, take me to heaven. Get me right out of it. I can't take it anymore of this.

I can't stand it. Please remove me from the scene. And then it seemed to me, Oh, I've never had any vision.

Never had any revelation. But it seemed to me in my weakness that Jesus came very near. And said to me in effect, you've got this all wrong.

This is not Satan attacking you. It's me. And I put you through all this to show you that that's the kind of man that you really are.

And always will be. But for the grace of God. And a verse in scripture from which I have preached at least 50 times began to live in a new way.

You find it in Romans 7 and verse 18. It's this. I know that in me that is in my flesh dwelleth no good thing.

I've preached on it many a time. But now I know. I know from heart experience from suffering, from illness, from weakness, I know that the only good thing about me is Jesus.

It took the Lord a long time to bring me to that place where I forsook all confidence in myself and looked after him. And from that day and that moment when I saw that as a new reality his touch of healing began to be upon me. Until I stand before you this morning just a miracle of God's saving and healing and delivering power.

I believe in divine healing. Somebody wrote to me when I was desperately ill and said if you'd only got enough faith you could be well, you could be fit in a day if you'd only believe God. That was very comforting I must say.

I'll let my wife answer that. I want to say to you I wouldn't have missed for all the world I wouldn't exchange the experience of those three years that have just passed into history for anything that the world could give me. The experience of going deep down to the valley, of seeing again the corruption of my heart, the potential of evil, the self the wretched self that is in me and realizing afresh that from sinking sands he lifted me.

With tender hands he lifted me. From shades of night to planes of light oh praise his name who lifted me. Faith that works.

My time has gone. Just to give you the picture that you may think it over yourself if you have faith that works has it turned you from idols to God? Are your eyes upon Jesus? No longer looking from anything good within you but way, way off to a crucified risen Lord? Are your eyes ever upon him? Well then does your love labor? You serving the living and the true God. In February of this year I was in Somalia speaking to thirty missionaries of the S.I.M. That's all I've got there.

Desperately hot, over a hundred degrees, down by the ocean in Mogadishu, outside the window there was going up a cultural building, a great big tall cultural building, and written down the side of it was, Long live the friendship between Red China and Somalia. And on that building, climbing round it like flies and working, working as I've never seen men like before before, were two Chinese to every Somali worker. China has infiltrated Somalia with five thousand trained technicians, and they labor from seven o'clock in the morning to seven at night, with only a brief interlude for lunch.

And I thought of them, sweating it out because they believe that in communism there's a final answer. And inside that room were thirty precious missionaries of the S.I.M. who loved the Lord and who labored for him. Night and day, seven days a week, never a day off.

Do you like change of clothes, nice dresses? Do you like to take your wife out to a restaurant? Do you like a day off? Well those thirty people don't know anything about that, but I know who's on the winning side. It isn't communism, it's them! Because they're vital Christians with the marks of the cross, and they have a love that labors. How do you spell love, was a question that was once asked to General Booth? You know what his answer was? S-A-C-R-I-F-I-C-E.

Sacrifice. And does your hope endure, waiting for his son from heaven? I heard of a minister who went away for a six-month missionary tour. When he came back, his elders and deacons decided they would give him a dinner of welcome at the airport.

They took his wife, who had been alone at home all the time. They went out to meet him. And when they got to the airport, the planes were all late, and they looked at the various schedules and timetables, and they thought he might be on this one, on that one, on that airline, and that.

Eventually they found that he was coming in on a certain plane. It took them a long time to find the right timetable and everything. By that time they'd lost his wife.

She'd disappeared. And they went down to the plane, to the spot where the plane was to come in, and what do you think they saw? When they got to the aeroplane, the minister's wife was in the arms of her husband. She hadn't been concerned about timetables.

She'd been concerned about him. We shall see his lovely face. One bright golden morning.

...meeting in Brisbane. She's speaking on Egypt. ...word. And they shall become a base kingdom, and it shall be the basest of all the kingdoms of the earth.

Neither shall it exalt itself any more above the nations. And here we have it. King Farouk, his father came to the throne first, King Fuad, and very shortly after that, King Farouk.

Maybe you know the history of King Farouk. His queen Farida was a lovely person, and she was a very, very faithful patient of Dr. Campion. And when she was crowned queen of Egypt, she wrote the most lovely letter to the doctor.

And she said, Dr. Campion, I assure you, I should never have been queen of Egypt if I hadn't fallen into your hands as a patient when I was ten years old. She had a pronathic jaw, which the doctor straightened. And of all lovely women that I've ever seen, I think she was one of the most beautiful.

And so she was chosen to be the bride of this decadent young man, King Farouk, who, I might tell you, had a testimony in his life for God. And you'll say, how? Well, don't forget, God has strange methods. And he put into the palace, when Farouk was a young prince, with Father King Fuad and Queen Nuzla, engaged a marvellous British governess, Miss Pound, who was greatly loved by us.

And she came to the palace as tutor, as teacher, and private confidential companion to Queen Nuzla, and to teach the four young princesses, King Fuad's daughters. And then, of course, young Prince Farouk was a lot about the palace, and under her influence. And the queen, Queen Nuzla, gave her complete control.

She said, you can teach Miss Pound, you can teach the children, just whatever you like. And so I can assure you, that faithful servant of God, a more magnificent looking woman I have seldom seen than she. A prince, queenly looking woman.

And she taught them faithfully, the stories of, from God's word, of the Lord. Now, if you look in the 13th verse of the next chapter, the 13th chapter, you'll find it says, Thus saith the Lord God, I will also destroy the idols, and I will cause their images to be, to cease out of Nob, and there shall be no more a prince in the land of Egypt. There shall be no more a prince in the land of Egypt.

It was to be the basest of all the kingdoms, and there was to be no more a prince. When our precious queen Farida married Farouk, she had daughter after daughter, and no prince. So King Farouk divorced her.

And a happier day for any woman I could never imagine than for Farida that day, when King Farouk went to the mosque, and a man has only got to go to the mosque, and raise his hand, and three times say, I divorce you, I divorce you, I divorce you, and out goes the wife, with all her possessions, he takes all her possessions and all her dowry, and out she goes, a free woman. Well now, here we have Egypt's condition. It became a king, and it says, we look now to Jeremiah, the forty-fifth chapter, and the twenty-fourth verse.

Now I think I would like to go yes, I think so, in the forty-third chapter of Jeremiah. Now Jeremiah was living in Jerusalem, and there were really two captivities of the Jewish people in their history. One was under Nebuchadnezzar, when he came over from Babylon, the city which we love so much, and have dug so much of the treasures of Babylon, had that privilege over the years, Dr. Shelley and Dr. Campbell and myself, and he, as you know, the great king, came over to Jerusalem, and he took the treasures from the temple, and he proceeded back with all these slaves, and amongst them without all these prisoners, all these captives, amongst whom was Daniel.

But this one, Jeremiah, he was left behind. And in process of time, king Shishak of Egypt went up from Egypt to Jerusalem, from directions, Nebuchadnezzar from the great river Euphrates across, to Jerusalem, and this man from Egypt across to Jerusalem, Egypt across to Jerusalem. And he again took the people captive, and he took the treasures out of the temple, gold treasures, and he put into the temple treasures made of iron, not iron, brass, and took the priceless stuff down to Egypt.

And if you notice in the first verse of the 43rd chapter, on the top of Schofield Bible it says, and Jeremiah was carried into Tefes, into Egypt. He was carried there, taken there by the power of God, carried as it were, for the purposes of the Lord. And he was taken, he went up the Nile to within three miles of the great Daswandam, to the island, Elephantine Island.

In Luxor, there's the great temple of Carnac. And engraved and huge, twice the height of this wall, there's a picture of King Shishak silhouetted. And here he's driving in great team, captive Jews, tied together.

And here's King Shishak driving his captive, the captive children of Israel, that he'd taken from Jerusalem into Egypt. Now amongst that crowd there was this precious man, Jeremiah. And you know, there's no circumstance I would tell you, and I've had a great deal of experience in my life, that God can take you into that he means you to be there.

Why? To be a blessing for those amongst whom you are put and a glory to his name. And Jeremiah was certainly that. And then Jeremiah began to this, this.

And then if you notice, Jeremiah in the 46th chapter, you look across, the 17th verse, when he's prophesying and now Jeremiah, wonder how faithful he was in his prophecies. And he prophesied and he said, they did cry there, Pharaoh, king of Egypt, is but a noise. And he hath passed, the time appointed.

And isn't that exactly the picture of Egypt today? King Nasser, who has taken the place of King Farouk, King Farouk having died, as you know. But he was not king when he died. He was king, but he had been banished.

Nasser, and he is but a noise. How marvellous. The word of God says, and he is, the king, is but a noise.

And you know, it also says here in the word, that those, I think it's in Isaiah, the 19th chapter. In Isaiah the 19th chapter, it says in the 17th verse, no, no, the 4th verse of the 19th chapter of Isaiah. And the Egyptians will I give over into the hand of a cruel lord.

And a king of fierce countenance shall rule over them, thus saith the lord, the lord of hosts. And then he speaks, I will turn the rivers away, and the brooks of defence shall be emptied and dried up, and the reeds and the flags shall wither. And the paper reeds, by the brooks and by the mouth of the brooks, everything sewn by the brooks shall wither and be driven away, and be no more.

And the fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they shall spread nets upon the waters, they which shall languish. Now, I was speaking to Mr. Spall the other day, when we heard of the great crack in the Aswan Dam, which Russia is building. And Russia has, we in Jerusalem in 1948, when the British marched out, and I was of course there myself, and we heard the tramp, tramp, tramp of the last British soldier leaving, and my friend Miss Shams here, she was also there, and we heard the last tramp, tramp of the British soldiers marching.

And my mother and father said, well, my brother, this is the beginning of tremendous things, and how true. And this, the Jews, the old Pharisaical Jews with their curly wigs, who read the scriptures, and they're saying to these young modern Jews who have no past with the scriptures, with the prophets, they say, read your prophets! It's all, the prophets have prophesied all this. And the young Jews, just, atheistical, they just stick the fingers at them.

And they were tremendously elated in this 48th, in the year of 1948, about this, the British finishing with the mandate, the Jews taking over a certain amount that they did take over. And the old Pharisaical Jews used to say, just you watch. There's going to be a time of Jacob's trouble.

And it's coming from the north. Look, keep your eyes on the north. That's Russia, of course, God and Mako.

Keep your eyes, it's coming down this way. I remember my father and I were out for a walk on the Bethlehem Road one afternoon and we met a terrific crowd of young men coming back from the football match on Sabbath afternoon. And there was an old Rabbi, an old Rabbi Kuk, we met.

And father said, well, he said, Rabbi, my friend, what do you think about this? The Rabbi said, this is young Judah. These are the young Israelites. Where are we going from here? They said.

Truly forgetting the God of their fathers. And they kept on saying, watch the north. Now the interesting thing is, Christian friends, that the king hasn't come through the north, he's come around the back, and he's coming through Egypt.

Egypt is in complete control by Russia. Complete control. She has mortgaged her cotton crop for years and years to come, and that is the life of Egypt's cotton, as you know, on the banks of the Nile.

But what I want to say to you is this. How wonderful is the word of God. Every single prophecy is coming true.

And the great prophecy of the Lord's near return is coming very shortly, too. You can almost hear the sound of his chariot wheels. And I will just say this to you, that in 1919, in the 1914-18 war, my husband was a surgeon in Egypt.

And he was doing all the jaw cases from Gallipoli and all around, even all around that frontier, Mesopotamia and so on. And he became tremendous friends with Sir Murdoch MacDonald, who was the chief engineer or the administrator of the public works in Egypt, because Egypt was entirely taken over by the British, as I have explained to you, under Lord Cromer first, and then so on, and Lord Allenby, who was also a patient of Dr. Campion. But this man, Sir Murdoch MacDonald, was the head of the public works.

And the Aswan Dam was built by Sir William Wilcox, who was an outstanding believer, and so wonderfully did he execute this business, because he had the great architect as his assistant, the Lord himself, this piece of the building of the Aswan Dam, that Sir Murdoch MacDonald considered it possible to heighten it, because of the wonderful foundations that this magnificent man had made in its first construction. And he did. And when Dr. Campion and I were married in 1916, this precious man, Sir Murdoch MacDonald, was sitting in the front seat where Mr. Suffolk was sitting at our wedding, and then he said, now you two young people, I will lend you my house on the Aswan Dam for a month.

The surgeon general gave a month's leave to the doctor, and we had a week in Luxor, and we had over three weeks living on the dam. And when the sluice gates, they would open, certain sluice gates, I have pictures of them, it wasn't worth showing them to you because they're too small, certain sluice gates are opened every day, with so many open, you know, in rotation. And so many million tons a minute come through the water.

And so it was a marvellous sight. And one day, Dr. Campion was walking along the top of the dam with Sir Murdoch MacDonald, and he, knowing the scriptures, and knowing this verse, he said to Sir Murdoch, Sir Murdoch, would it be possible to alter the course of the Nile? We were thinking of this chapter we've just read, about the cruel Lord rising over Egypt and drying up, you know. Not forgetting the reeds we used for the papyrus, for the writing tablets, you know, in those days.

Devastation complete. And Sir Murdoch said, Dr. Campion, Captain Campion, he said, I could do it in a week. He said, up towards Wadi Halfa, with dynamite I could turn the course of the Nile.

And Mrs. Hall said the other day, he said, do you notice that when we heard about, all of us heard of that serious crack in the Aswan Dam, and they sent a German marvelous man to fix it, you remember? And I said to Mrs. Hall, well what if it burst? And Mrs. Hall reminded me of this chapter which we've just read. It's not going to burst. Because Egypt would be, as I said to Mrs. Hall, would be completely washed away.

Egypt would be completely annihilated. But, and so it's not improbable, we have it here, that that's just what's going to happen, when this cruel lord arises over Egypt. And he'll dry up the waters of the Nile.

And you know what a precious river that is. Three o'clock, half past three this morning, thinking about this meeting, was it very precious to us all, this test in the name of Christ. And I had a letter from General Foss' wife, about a fortnight ago, General Foss, who was brought to Christ by my people in Jerusalem a few years before Dr. Hewlings Jackson was there.

And he was taken to glory by the sickness. And she wrote me, and she said, I'd like to come to see you in Australia. I could have invited her to come.

But she said, you know, I should miss not having Frank with me. Because, she said, his communion with you all was so sweet. And I think I should miss him even more when I'm with you without him.

But she said, I will meet you on the way up. Now, friend, did you ever think of that? I never thought of that before, Mrs. Foss. I've often said to people, well, we'll meet in the glory land.

You know, we're never likely to meet here upon this earth again, isn't that right? But listen, we'll meet in the glory land, didn't we say that? But this saint of God, General Foss, wife, said to me, I'll meet you on the way up. I thought that was very lovely, wasn't it, Mrs. Shakespeare? I thought that was beautiful. Now listen, think of the people, I just was thinking this morning, of the people who've drunk of the waters of the Nile, this river we're talking about, and that stand up at the top there.

Moses, Jeremiah, I used to think of them all. Like I'm written here. Those scattered from down.

Moses, Jeremiah, Joseph, in Egypt, because you get no drinking water unless you drink the waters of the Nile, because Egypt is the gift of the Nile. And who else do you think? The Lord Jesus himself. So that's it.

And now one more word to you before I go, and that's this. Dr. Shelley, in 1915, went to the Aswan, went up to Luxor and to the Aswan Dam for an excursion to see this marvellous piece of engineering and see the tombs of the kings. Tutankhamun, no Tutankhamun wasn't discovered at that time.

And he went up, and as he was going up, in the train, because there were no tourists in those days, because of the war, and there were very few anyway, before the war. And, as he was going up, a signal came through from the headquarters of the military in Cairo to say, that the train behind you, the Arabs

have besieged it in the desert between Asyut and Luxor, and they have murdered seven British officers, and put their bodies in the luggage bay. And instructions came to Dr. Shelley as the only officer in Aswan.

There were a number of other ranks, sergeants and corporals and privates and so on, but he was the chief officer, the most senior officer. Came to him and they said, Dr. Shelley, the order's where you now defend the dam. Because we don't know what's going to happen now.

You're to stay exactly where you are. And so I think it's very remarkable, isn't it, Mr. Darryl, that this should be the subject of such an event. Dr. Shelley, who created this under the Holy Spirit of God with you dear brothers, all of you, all of you, that he should have been on the Aswan Dam.

And he was there for one and a half months. And we, because we've got and he got to know the engineers, and he held Bible readings for them, and he preached the coming of the Lord on the Aswan Dam. So now I want just to close with this one thought.

Somebody said to us, to my husband and me, if you get up at about 2.30 in the morning, and it's a clear day, but it's always a clear day in Aswan. It only rains once every four years, and the heat's tremendous, about an average of 120 degrees. And they said if you get up on a clear night, at a certain point, you will see the Southern Cross.

The Southern Cross under which you dwell, under which we both have been born. So we got up, and to our amazement, just above the horizon, we saw the Southern Cross. And Roland said to me, and I said to Roland, and I said, listen Roland, I said, that's a marvelous thing.

We not only were born into this world, under the Southern Cross, to which we are actually looking in this land of the pharaohs, but I said we were born again under the cross of Calvary, where the Lord Jesus suffered for my sins, that I might have eternal life. Thank you very much indeed Mrs. Campion for that both interesting and inspiring talk. No good.

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