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The

Elim Evangel

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

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SPECIAL MISSIONARY NUMBER

CRIPPLED FANUELI

By Dorothy E. Bull (on furlough from Tanganyika)

HE crawled through the bush in a remote place in Tanganyika, East Africa. The sun beat mercilessly upon the bent figure. It was not yet into the hot season, but a thermometer if left out of doors would register 130 degrees Fahrenheit. Laboriously the grotesquely crippled man continued his journey along the uneven stony paths. His clothes were more than threadbare. A European would wonder how he managed to get into such a "shirt," as it was a mass of large holes; but an African would realise that the garment would so seldom be taken off that this difficulty would rarely be met!

Simba, or "lion," was the name of the helpless person. He was called this because, like that animal, his head was the first part of his body to emerge from the tall grass lining the narrow paths. His hands and knees were protected by sandals made from a worn tyre and fastened with straps. The muscles of Simba's lower limbs were atrophied.

Pausing a while, he watched as an army of "soldier" ants moved swiftly and orderly across the road. In the mode of travel employed by Simba, any attempt to bridge the insects would invite many sharp bites. Sometimes a dangerous snake caused the man to halt, and if such chose to attack, as on occasions they do, Simba had little chance of escape, for his speed would be easily outmatched; but God in His love protects. Why is Simba now crawling so determinedly on? He is intent on reaching the Elim outstation at Matuki. Here Pastor Bull and African evangelist Petro are to hold a service. On

arrival Simba is warmly greeted by everyone, and to his delight he finds that Mrs. Bull (who is also present) has brought him a gift of clothing. It was January 1954, and Simba had recently given his life over to the guidance and use of the Lord Jesus. New and pleasant were the peace and happiness Simba was experiencing. He who had been scorned by his fellow tribesmen because of his deformity now knew what a difference love makes. The help and kindness shown by the missionaries and those who had sent them to his land had finally led Simba to realise the immeasurable love of God.

Later Simba made this tiring journey daily, for he began to attend the school as well as the church. No longer a child, he was learning to read, for a desire to know more of God's Word burned in his grateful heart. Two years passed, and only illness ever kept him from the outstation. Often he could also be seen outside his meagre grass hut, poring painstakingly over St. John's Gospel. Others listened and learned as he slowly read aloud.

Now Simba has reached another special day, for he is to be baptised in water, a further testimony to the heathen around him. His mode of travel (for today anyway) is to be accelerated by a ride in the Land-Rover. The vehicle waits beside Simba's signpost! The latter reads "Elim convert No. 1. Maturi." This he had written (for he had also learned to write) as a testimony to the fact that he was the first in his village to seek salvation in Christ and join the mission. There is only one place with sufficient water in which to baptise Simba, and it is some distance away. Even this dries up during the season of drought, when thirst and hunger are experienced by all and both human beings and animals die in greater numbers than usual. The drastic lack of water is another hardship Simba bears uncomplainingly, for rarely would his relatives trouble to carry water for him unless paid to do so! During the baptismal service Simba was, of course, unable to stand in the water, so was supported by Pastor Bull and Petro. Following immersion in the muddy water, there was an unexpected pleasure for him as Pastor Bull presented him with a longed-for Bible. He treasured and read that most precious of all books, and made a bag of goat-skin with a long handle. This was hung around his neck to contain God's Word, and proved useful, especially as he



Africans in semi-Swazi dress holding Gospel literature.

crawled to church, his hands being required to motivate him.

The missionaries noted Fanueli's (for that is the name he chose at baptism) increasing kindness to his aged mother, a leper who was cast off by her husband when she contracted that dread disease. Later it seemed that Fanueli could do little to help her when her "home" collapsed, entirely due to the work of ants and age. He was incapable of rebuilding, and the sons of her husband's second wife ignored her plight. Fanueli prayed; he had learned to prove God, and his faith had increased accordingly. Before the difficulty reached the ears of the missionaries, God was answering in far-off Engand, where loving Christians had seen Fanueli in a film and desired to help this faithful follower of Christ.

A new shelter was finally made for the distressed and deserted woman, and Fanueli again proved God's loving reward for the diligent in prayer.

Fearlessly he has continued to witness for the Master, frequently also deputising for Pastor Petro, whose work necessitated him often being away from Maturi church. Fanueli could sit in front of the congregation even if he could not stand to preach! He denounced the superstition that had gripped his people for centuries: those little bits of wood, bone or roots smeared with the witch doctor's medicine, sometimes derived from a creeper, and the chicken (charged as part of the payment!). This was supposed to annihilate evil as the birds do corn! Firmly the people believed this, but he pointed out that it was powerless to help them. Had he not cast his own fetishes away as useless rubbish? The immobile gods of his ancestors had done nothing good for him, but had only added to the fears so prevalent in the wilds of Africa. Scripture followed scripture as he pointed out the vast improvement in his own happiness since Christ became the centre of his affection and work. He sought to win others for Christ and his life became respected even among the godless.

Testing came, and that from a fellow Christian! Fanueli was ill, and the nearest believer neglected him shamefully; so did his family, even the mother he helped and with whom he willingly divided his goods. He knew hunger again and became further emaciated. Finally, God moved the heart of one of his half-brothers to seek the missionaries' aid for the afflicted man. They hastened to his assistance. Weakly Fanueli stretched out welcoming hands as they drew near. As strength returned did he avenge himself on his neglectful mother? No, he stood the test! Learning to return good for evil, no easy lesson, he continued to help the bitter, demanding



Converts at Nelspruit ready for baptism.

woman, though never a word of thanks did he get.

Children unkindly mock his deformity and deliberately add to his difficulty in travelling, but slowly he is winning them also, but there are some who now respect him enough to do his slightest bidding willingly. Opposition to the Gospel is met with persistent determination, faith and prayer. The ridicule of adults fails to move the one who is sincerely and cheerfully rooted in Christ. The sacrifices he has made he correctly feels are a blessing in his life. No longer does he get drunk. Others consider him a fool for giving up beer-drinking, merrymaking and the immoral way of life common to his tribe. These revelries take place in the centre of his village, right outside Fanueli's home, so his faithfulness to God is constantly tested, but he overcomes temptation week by week. Do greater and more dangerous tests lie ahead of Fanueli and the missionaries? Perhaps even the signpost "Elim convert No. 1" will be used as "evidence" against him! Tanganyika will have a further measure of independence granted in September 1960, and widespread is the belief among Africans that the Europeans will leave, relinquishing all their property to them! In recent years tense political situations have arisen in Tanganyika, but God has answered prayer. The new governor there is a man of wisdom and, with the co-operation of the African leader, has guided the protectorate peacefully. Your prayer is *urgently* needed that the horrors of the Congo are not repeated in Tanganyika. The governor will continue to have power there until the young developing country can safely handle affairs entirely alone. Passions are easily inflamed and many seek an opportunity to loot and rape. Please remember Fanueli and the faithful ones like him, and help in the ways God enables you. Pray diligently, for you *can* make all the difference.

EDITORIAL NOTES

By **Samuel Gorman**
(*Missionary Secretary*)

AS this editorial is being written the situation in the Belgian Congo presents a tragic and threatening spectacle, for the news emanating from that strife-torn land reveals a worsening of the conditions there. The daily newspapers are carrying disturbing headlines indicative of civil war between the breakaway province of Katanga and the other provinces governed by Prime Minister Lumumba's government. There is also the danger of the United Nations troops becoming involved in view of Mr. Hammarskjöld's announcement that they would enter Katanga in a couple of days time. Mr. Tshombe, leader of the Katanga Province, has issued mobilisation orders and threatened to fight to the death. Dr. Bunche, assistant to Mr. Hammarskjöld, has hurried to consult with Mr. Tshombe. This is a time for clear, calm and unprejudiced thinking, and it is to be hoped that Dr. Bunche can prevent a clash of arms.

This is the time for Christians everywhere to pray that it may please God to overrule for His glory and the good of all concerned, especially in view of the great blow struck at missionary enterprise as a result of recent events in that land of strife, sorrow and tragedy. At present it looks as if missionaries will not be able to return to recommence their invaluable work—work of the highest importance, that of seeking to win the Congolese for Christ. In a letter just received, Miss O. Garbutt, now in Southern Rhodesia, writes: "News from the Congo which we hear on the radio or read in the newspapers does not seem very good, and there does not seem to be much prospect of a very quick return, though if things did settle, and it was possible, I should certainly like to do so." No doubt her desire is common to the rest of the missionaries who have had to leave the Congo.

In view of the present situation there is a great need to increase missionary-evangelistic momentum, for perhaps, as never before, the message of the Gospel must be made known to all those Congolese who need the Lord's saving grace and transforming power in their lives. This is their greatest need and

is of prime importance. May we, reader, at this time of crisis pray that in a most remarkable and speedy manner the way will be opened up for the missionaries to return, and in this particular we think especially of those of the Congo Evangelistic Mission with whom our own dear missionaries have worked in such happy fellowship. Let us also remember very definitely in prayer the nationals, many of whom will be subjected to severe opposition and persecution, that they may be sustained, strengthened and enabled to witness a good confession of faith.

Cover Picture. This ornate gateway, in true oriental style, is the entrance to the palace at Hue, Indo-China.

VALEDICTORY SERVICE

FOR MISS ELSIE WRIGLESWORTH

On Saturday, July 30th, Miss Elsie Wriglesworth sailed from our shores to take up her third term of missionary work in India. She has gone as a representative of the Lord Jesus Christ and of the Elim family. On the previous Tuesday a group of this same family met at the Clapham Elim Church to wish our sister God-speed. Throughout the meeting we were very conscious of the touch of God. Mr. F. B. Phillips, who is a personal friend of many of our missionaries, led us in prayer. As Pastor J. J. Morgan read 2 Corinthians 4 and we pondered the words of the great apostle, one thought involuntarily of our sister. So much that was true of Paul is equally true of her as she carries on the great work in which he was a fearless trail-blazer. She indeed has gone to a people "in whom the god of this world hath blinded the minds of them which believe not." With Paul she could also say, "For all things are for your sakes . . . to the glory of God."

Pastor S. Gorman, our Missionary Secretary, told us a little of the fine work of our sister, and then introduced her as our speaker.

Our hearts were stirred as Miss Wriglesworth shared with us something of her burden for that field. She used a helpful illustration in comparing our Christian fellowship with a bundle of sticks. When home on furlough, she told us, she felt on the outside of the bundle; very much in the public eye. When on the field it was like being jostled to the centre, out of sight. In this position, however, such a one was surrounded by the love and support of all the other members. May this lovely thought be a reality as our sister goes out of our sight, that she shall know our support in prayer and interest.

We listened with rapt attention as our sister related incidents of people whom she had contacted and helped. Some had been delivered from awful habits which resulted from ignorance and superstition. Some were radiant, living testimonies to the power and grace of God. Others were still dying in fear and sin.

Earnestly we joined in prayer for our sister that God's anointing may empower her through all the days ahead, whatever they may bring forth. Our closing hymn was our sister's choice. To the triumphant, martial chords of "O Canada" the congregation joined to proclaim once again the Master's command to the whole church to seek the lost.

M. J. THOMAS.

PS. Miss Wriglesworth wishes to thank all who entertained her during her itineraries.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: J. Woodhead (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips.

Editor: Aubrey Hathaway, B.A.

WOMEN'S COLUMN

By Gladys Gorton

A STRANGE DREAM

DO you dream a lot? Some people do, I know. I don't often, but the other night I had a strange dream. It concerned the people of my day and generation when revival fires were burning. The churches were packed and the atmosphere was full of expectation and charged with dynamic power. In my dream I relived all this again and was instantly transported from one church to another. Everywhere the same; people in unity, full of the joy of the Lord and experiencing great blessing. The scene changed, I saw those same churches emptying and emptied. "What was the reason?" I asked. It unfolded before me: two families quarrelled with each other and the church was divided. Another: a new pastor came who "fell from grace." This caused havoc and the membership dropped considerably. A third: many of the young folk married and moved away to other towns or new estates. And so it went on, only the few remained, the blessing dwindled, stagnation and "dry rot" set in until they were practically empty.

The scene changed. Again I went from church to church, and this time I saw a group here and another there praying, pleading, interceding; and the fire fell. Hallelujah! It was marvellous, miraculous! The old members were quickened, revived, inspired; joy lit up their faces, and love was manifested among them. Fresh people came streaming in. *It was revival!* Then I awoke. Alas, it was only a dream. But was it prophetic? God grant that very soon the day will come when once more multitudes will turn to the Lord, calling upon Him for salvation and mercy.

I never intended to write about my dream, but reading the following incident in the newspaper set my thoughts awandering. "Mrs. Isabella Todd died from tetanus a fortnight after cutting her finger. 'Anyone who cuts a finger in the garden should go to hospital for an anti-tetanus injection,' said the pathologist."

Only a cut finger, but the consequence was death. Tragic! Mrs. Todd evidently did not think it was worth bothering about. This is so in the church community; a little friction, that's all, but unless it is dealt with in the right way—drenched with grace, wisdom and love—the outcome can be calamitous. Jesus Christ is the Head of His body, the Church, and if He is in absolute control these cuts would be healed by His wonderful touch. "Keep the touch of God in your soul." Self ever seeks vindication, but self behind Him (*Himself*) will always bring glory to God. It must be Jesus *Himself*, always. 'I' lost in H-i-m, *Himself*. That is the secret for maintaining a revival atmosphere.

Thinking of our life in the church, it is the little things that have divided and spoiled the blessing. "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes" (Song of Solomon 2:15). "Great grace" was upon the believers after Pentecost (Acts 4:33), and this is sadly lacking today but greatly needed. Much would and could have been avoided and averted if we were dwelling in grace and love.

Thought. "Wilt Thou not revive us again: that Thy people may rejoice in Thee?" (Psalm 85:6). "O Lord, revive Thy work in the midst of the years . . . in wraith remember mercy" (Habakkuk 3:2).



Pastor Ken McGillivray deals with an enquirer at Yi Lan, Formosa.

Young People's Missionary Offerings

THE following missionary offerings from Sunday schools, Cadets, Pathfinders, etc., have been received during the quarter ended July 31st, 1960.

£ s. d.		£ s. d.	
Sheffield	102 12 2	Liverpool	2 15 5
Thornton Heath ...	59 0 0	Dewsbury	2 15 3
Leicester	24 0 0	Hull (Mason Street)	2 5 0
Swindon	20 0 0	West Brom-wich	2 5 0
Erdington	14 0 0	Banbury	2 5 0
Winson Green ...	11 17 0	Blackburn	2 0 0
Bradford	10 2 0	Hove	2 0 0
Greenock	10 0 0	Leyton	2 0 0
Selly Oak (Stirchley) ...	9 0 0	Bermondsey ...	1 12 0
Croydon	8 10 11	Oldham	1 5 4
Yeovil	7 2 8	Guildford	1 3 3
York (Swine-gate) ...	7 0 0	Ealing	1 0 0
Selly Oak	7 0 0	Islington (Cadets) ...	1 0 0
Leeds	7 0 0	Cheltenham ...	19 6
Aberystwyth ...	6 11 7	Holyhead	17 3
Burton-on-Trent ...	5 13 2	Waltham	
Langley	5 1 8	Huddersfield ...	5 0 0
Huddersfield ...	5 0 0	Vazon (C.I.) ...	5 0 0
Vazon (C.I.) ...	5 0 0	Ilford	4 19 9
Ilford	4 19 9	Portsmouth ...	4 4 6
Portsmouth ...	4 4 6	Loughborough ...	4 1 8
Loughborough ...	4 1 8	Delancey (C.I.) ...	4 0 0
Delancey (C.I.) ...	4 0 0	Edinburgh	3 14 3
Edinburgh	3 14 3	Glasgow	3 14 0
Glasgow	3 14 0	Greenock (Gibbs Hill) ...	3 12 7
Greenock (Gibbs Hill) ...	3 12 7	Rayleigh	3 0 0
Rayleigh	3 0 0	Harrogate	3 0 0
Harrogate	3 0 0		

PATHFINDERS

£ s. d.		£ s. d.	
Carshalton	4 10 10	Hull (City Temple)	1 6 1



WORLD MISSIONARY ITINERARY

By G. H. Thomas

(Minister of Elim Church, Rye Park)



AFRICA

BASED on replies to a questionnaire received from 104 Christian organisations working in Africa, it is evident that there are still large unevangelised territories in South-west Africa, Mozambique, and almost the entire area north of a line drawn from Liberia in West Africa to Somalia in the east, except for a wide coastal belt in West Africa. This area includes the sparsely populated Sahara (under two per square mile), where nomads are difficult to reach.

The Pioneer Survey Map also indicates areas like the Belgian Congo, where the indigenous church has been formed and missionaries are mainly training and advising.

In 1954 the Communists produced two pieces of literature for every man, woman and child in the world. In Africa they produced four pieces for each. Their avowed intention in 1956 was to turn out four pieces of literature for every person in the world (*The Fields*).



Dr. Brien dedicates Timothy Renshaw at Inyanga.

Fred C. Schwartz, M.D., of Australia, a Christian expert on the subject of Communism, says: "Communism is conquering the world. They now have 900,000,000 souls under their control. The greatest single contributing factor to this incredible advance has been literature distribution. The pen has preceded the sword.

"It is imperatively urgent that we deluge all mission fields with Christian literature. I know of no other project so desperately necessary, or one that will pay equal dividends in the winning of souls."

Ethiopia. The Lutheran World Federation has received authorisation to establish a radio station in Ethiopia, the first such independent station. Plans call for an eventual 50,000-watt transmitter capable of reaching all Africa, and western and south-western Asia.

Nigeria. The great Fulani tribe, scattered throughout West Africa, presents a challenge. Over 3,000,000 live in Nigeria (and supply most of the leaders in the north), over 2,000,000 live in the former French West African territories and nearly 500,000 live in the former French Cameroons. Very, very few missionaries or nationals are seeking these millions for Christ.

The Roman Catholics have some 600 schools in Northern Nigeria alone, and recently appointed a new archbishop. Prayer is requested for the Church of Jesus Christ in Nigeria. The authorities have been most gracious and have fully assured the people of complete religious freedom.

LATIN AMERICA

Evangelism is spreading throughout Latin America and many encouraging signs are visible, but a great need remains. More and more nationals are entering full-time into the work. Thus labouring hand in hand, and heart to heart, the national and the missionary seek to bring these 220,000,000 people to a saving knowledge of the Lord Jesus Christ.

A vital ministry of the Bolivian Indian Mission is the Spanish Bible Institute at Cochabamba, with twenty-three students at present enrolled. These are

keen young people earnestly seeking that training which will fit them for service.

The former Roman Catholic priest Adrian Gaceres, of the Bolivian Indian Mission, visited his home in Sucre and had the opportunity of talking to 300 people, including several priests, about their souls' need.

Indians make up only a portion of the 10,250,000 Peruvians, but many are hidden away in the vastness of the jungle along the innumerable rivers. Missionaries are searching out these tribes and seeking to reach them for the Lord Jesus Christ. The South America Indian Mission located a small group of Man-Shipibo Indians at the headquarters of the Utoquina River. Reduced, from being killed off by outsiders and by infanticide, to a mere twenty-five people, this Indian tribe must have seen countless thousands of its number ushered into the darkness of a Christless eternity.

EUROPE

The Fields—a publication of "Christian missions in many lands"—gives a thrilling account of the growth of assembly work in Italy. From 1833 to the present time the Lord has drawn many souls out of the darkness of Romanism and unbelief into the light and liberty of the sons of God. There are now about 200 assemblies in the whole of Italy, small enough among 50,000,000 inhabitants. More full-time workers are needed to join the present staff of fifteen full-time, ten part-time and six occasional workers.

The Spanish Bill of Rights, in Article Six, states: "Nobody shall be molested because of his religious beliefs or the private practice of his cult."

That in theory is the law of Spain, but not in practice. It is honoured in the breach, not in the observance, Protestants in fact are molested because of their belief and continually hindered in the practice of their religion. Here are a few of the things they may not do: be elected to any public office, national, provincial or municipal; reach the rank of officer in the Spanish armed forces; obtain employment in the nursing profession; go to Protestant schools, which are forbidden; or be married in a Protestant church. Protestant marriages are not recognised by law. All this despite the fact that Article Three of the Bill of Rights says that all Spaniards shall be equal before the law.

Word has been received that two closed churches have recently been opened in Spain. Despite thinking to the contrary, literature still plays a large part in bringing the Gospel to Spanish people. A gospel



Miss Loosemore and a young patient.

tract left on the table in a public library in Barcelona resulted in the conversion of a man who found it. Within a few weeks an edition of 10,000 copies of a little tract on the Ten Commandments was distributed by the Worldwide European Fellowship.

THE BIBLE IN MANY LANGUAGES

Some part of the Bible had been published in 1,151 languages and dialects up to the end of December 1959, according to an announcement made by the American Bible Society.

Languages in which the whole Bible has been published, 219; languages in which a complete Testament has been published, 271; languages in which at least a Gospel or some other whole book has been published, 661; total languages in which some part of the Bible has been published, 1,151.

The British and Foreign Bible Society, the American Bible Society, the National Bible Society of Scotland and the Bible Society of India and Ceylon have all contributed to the production of the Scriptures in these various languages and dialects.

Scriptures were reported for the first time in Aguacateco (Guatemala), Bilaan (Philippines), Comanche (United States), Tepeuxila Cuicatec (Mexico), Dusun (North Borneo), Guerrero Mixteco (Mexico), Kabui Naga (Manipur, India), Tenango Otomi (Mexico), Sierra Otomi (Mexico), Paiwan (Taiwan, Formosa), Riang (Assam, India), Tojolabal (Mexico), Bacha jon Tzeltal (Mexico).

I CAME to know the Lord as my Saviour on June 2nd, 1930. Up to that time I had lived with a Christian aunt, my father having been killed in the 1914-18 war. My mother died in 1918. With my aunt I had heard the way of God made very plain (in those far-off days she was attending the Elim Church at Lurgan). After my salvation I joined the Christian Endeavour in the local parish church. I would here pay tribute to the C.E., especially to the society I joined. It was there I learned to work and speak for the Master in a very evangelical atmosphere. I was attached to that Endeavour society until 1940. I remember in those days having a great hunger in my heart to serve the Lord overseas, and to indicate my desire I stood to my feet at a convention of the Faith Mission held at Bangor, Co. Down, when the appeal was given for those who would serve the Master on the mission field if the call should come.

God's ways are not our ways, and little did I think at that time that as a result of an accident I should be led to the place where God could place me in the field of His choice. It happened like this. I was travelling by car to my place of business at Omagh, Co. Tyrone, and the roads were very dangerous with frost and snow. While rounding a bend in the road the car skidded and overturned, and I was so severely injured that I was taken back to Lurgan/Portadown Hospital by ambulance, and as the result of my injuries had eleven stitches inserted in a wound in my head. Just before being taken into the operating theatre I reached to the bedside locker to get my Bible, and read these strange words: "This is the Lord's doing; it is marvellous in our eyes." Strange words no doubt, but words of truth.

As the result of that accident, with loss of blood and weakness, I developed a complete nervous breakdown. I tried the doctors, who no doubt did their best to bring relief, but to no avail. While reading God's Word I was directed to James 5:14, and wondered whom I could get to pray and anoint as the Word said. I was directed to the Elim church in my own town, where the late Fred Farlow was then pastor. After the Bible study the elders and pastor prayed and anointed me with oil and, glory to God, I was instantly healed.

After this miracle I was led to study God's Word more deeply, and saw that Christ had not only heal-

"The Lord"

(Psalm)

ing for the body, but power for the believer. I sought for the fulness of the Holy Spirit and, praise God, after three months seeking I experienced a like filling as those on the day of Pentecost. I was received into the fellowship of the local Elim church, where I had the great joy of serving, under its many godly pastors, as elder, Sunday school superintendent and missionary secretary, but that hunger for service on the mission field continued to grow. My wife and I prayed many hours to know the will of the Lord; sometimes we prayed till 2 a.m. and even till 4 a.m. so that we would be sure of doing the right thing.

After much prayer we applied to our own Elim Missionary Society to be accepted as full-time missionaries, and received a very gracious reply to the effect that missionary funds were very low, but if I should decide to apply for a government appointment overseas and work as an honorary missionary they would gladly furnish me with an Elim missionary credential (I might say that at that time I was in government service in Northern Ireland). Here was a challenge. I wanted to be accepted as a full-time missionary, but the door seemed closed. What was I to do? Blame the Elim Missionary Society and leave the assembly? Neither of these things ever entered my mind. We decided to do what we had done in the past—to pray, and even more fervently.

Praise His name, He heard and answered our prayers, and on December 31st, 1947, I said farewell to my dear wife and three dear children at the Belfast docks. I did not know then that I would not see them for fourteen months. Arriving at Mombasa, on the Indian Ocean, the weather was stiflingly hot. I was so homesick, and wondered if I had done the right thing. Oh how Satan tempted me, telling me

By T. Johnston

's Doing"

(18: 23)

what a fool I had been to leave the work I was engaged in at home—not that he had any interest in God's work. Travelling overnight by train, I arrived at Nairobi, and after reporting to the Government I was posted to a place called Mbagathi, to be in charge of new construction works in the building of a school for the Post and Telegraph Communications. "Now," I said, "where is God's plan for me here?" But He had a plan. With the help of an African interpreter I commenced a service the day after my arrival, and had also the joy of holding mid-week services, not only outside under the shade of the trees, but in my little room, which was packed night after night for the preaching of the Gospel and prayer. I give God the glory when I say that at that time many found Him as Saviour and Lord.

After fourteen months the construction works were finished. Mrs. Johnston and children were due to arrive in Kenya, and I wondered if my work at Mbagathi was to finish. I was notified that I was to leave the construction works and be posted to Nairobi to do quantities (I might say I am still in the same office since that time and doing the same work). The completed school was accepting African students from Uganda, Tanganyika, Zanzibar and Kenya. Here, I thought, was my opportunity to try to get into the school and preach the Gospel to these educated Africans, for many, no doubt, would be the future leaders of Kenya. I approached the principal, who gave me the necessary permission to hold services, and since that date until now we have gone each Sunday with the Gospel. We say to God's honour and glory that we have seen numbers of students truly born again. Many are scattered throughout Kenya and Uganda, and some of them who were saved as far back as 1951 we met recently.

. R. G. S. (Kenya)

They were still on fire for God and were soul-winners. Surely "this is the Lord's doing."

Almost seven years ago the Lord opened the way into another African boarding school, and each Sunday afternoon since then has found us preaching the Gospel at this place. Both at Mbagathi and Kabete we have had the joy of preaching to as many as 300 to 400 students in one service, their ages ranging from sixteen to twenty years. I can see the hand of God in calling me to be an honorary and not a full-time missionary, for being in government service doors of opportunity have opened to me which otherwise might not have opened.

During the Mau-Mau troubles permission was granted to visit prison camps and to speak to as many as 500 men at one time. I have also visited the condemned cells and there spoken to twenty men who were soon to leave this scene of time. I recall one Sunday when I spoke to one who in a fit of temper had killed his wife and three children and an African woman who had gone to their aid. I did not tell him of his past sins; I told him of my precious Saviour who loved him, and had the joy of hearing him call on that Saviour for forgiveness. What shall I say of the visits to the African hospital and of one night alone when Mrs. Johnston and I knelt at the bedsides of fifty badly wounded loyal Africans who were hacked by the Mau-Mau? One old man told us that he lost his wife and seven children in the previous night's fighting. Some of them had hands and feet missing, others had slashed necks, and one man pulled his shirt up to reveal a body criss-crossed with panga (long knife) marks.

Space will not permit me to tell of the Sunday school class commenced by my daughter Audrey (now at home) and still carried on by Ruth, and of Mrs. Johnston's African day-school work. The singing at this school was much enjoyed by Pastors Greenway and Bradley when they visited Kenya.

I have given the foregoing only so that my precious Lord may have all the glory, and to show, especially to the young who may be waiting on the Lord to know His will, that "His ways are not our ways," but if we truly surrender our lives to Him He will definitely give us the desires of our hearts. When He opens doors which seem at the moment to be fast shut, you will be able to say with me, "This is the Lord's doing; it is marvellous in our eyes."



By Gordon Wright, A.N.E.A.

(6) *KASE KASE*

BEING a Mohammedan, Bwana Kase Kase knew that should he surrender his life to the Lord Jesus he would incur the anger of his relatives and fellow tribesmen. Though he was well aware that his cousin who had made a stand for Christ had in consequence been attacked with a knife by a would-be murderer, he did not hesitate in confessing his faith in Christ by the burning of his witchcraft concoctions, which were supposed to dispel evil and give protection from the dangers of the road. He now trusts not in the witch doctor's bones, wood, roots and strange powders, but in the living God to protect him.

"The trusting heart to Jesus clings,
Nor any ill forbodes,
But at the Cross of Calvary sings,
Praise God for lifted loads!"

His burden of sin has gone, his bondage to heathen superstitions has ended, now he enjoys the liberty of the sons of God, and that emancipation has brought a responsibility that he willingly and gladly shoulders.

Not only has he cast off his former superstitions, but he fearlessly denounces witchcraft. He has taken his stand with Christ against sin and all that holds the human spirit in tyrannical bondage. He concurs with Paul: "Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light. . . . And have no fellowship with the unfruitful works of darkness, *but rather reprove them*". (Ephesians 5:8, 11). So he gives the missionary all the help he can to dispel the darkness of heathenism. He fights with the missionary for the lives of twins and babies born abnormally, who are believed to bring trouble to the whole community if allowed to live. He denounces the witch doctor's practice of cutting the body to release evil. When others were afraid to give evidence against a witch doctor who obtained poison from bush plants and administered it to his patients in the hope that the relatives would purchase his expensive antidote, he fearlessly stood

as a witness. Consequently, the poison was found among the witch doctor's medicines and in the organs of an exhumed body. Kase Kase knows that the Christian is expected not only to refrain from evil but to reprove evil, and by God's help and strength he intends to continue doing so.

He no longer ridicules other tribes, which is the custom of his people; for the love of God is being shed abroad in his heart by the Holy Ghost. That love is being manifested, too, in the giving of hospitality to Christians and non-Christians alike. He carries out the injunction of Paul: "Distributing to the necessity of saints; given to hospitality" (Romans 12:13). Many have been won for Christ by witnessing Christian love in action, particularly the recipients of that love. That Christianity is a life to be lived and not merely a set of doctrines to be believed should be borne in mind daily. The divine life within is expressed not only in singing, praying and attending services, but in daily acts of mercy, as our Lord emphasised in His parable on the good Samaritan.

Paul exhorted Timothy to endure hardness as a good soldier of Jesus Christ; and Kase Kase knows, as do all faithful followers of the Lord Jesus, that there are repercussions to one's fight against sin. When reviled by an overbearing plantation labour overseer, instead of retaliating with oaths as most do and as he might have done before conversion, he bore it meekly. Even when blamed for something done by this aggressive man himself he remained polite and gracious under such provocation and injustice. Despite ridicule and taunts he patiently expounds the way of salvation to all who will listen. In the face of arrogance he never dishonours his Lord by impatience. We all know that it is not easy to react as a Christian should under the various stresses and strains that one encounters from day to day; but Kase Kase knows that God's grace is sufficient, and that if he draws upon that grace he will not fail his Saviour.

Since becoming a Christian his desire is to serve

God and to help his fellow men. As a hospital dresser he assists our missionary, Mrs. D. Bull, in Msorwa in Tanganyika. Though he has been offered higher wages by others, he prefers to continue in the Lord's service. He is not in the fight against sin and disease for financial remuneration, nor for social and material advantages, but because he believes it to be God's will for him.

In this service of mercy Kase Kase so often goes the extra mile. He has denied himself sleep at night to bring drunkards injured in brawls to the Elim dispensary for treatment. At other times he has brought snake-bite victims for attention during his time off, with no thought or desire for additional remuneration. He gladly gives extra time to care for babies with enteritis, and willingly nurses small-pox cases. His thought is always for the care and comfort of the patient.

He preaches when requested before the dispensary

work commences, and talks to patients about the things of God while he dresses their wounds, gives injections or takes their temperature. He seizes every opportunity to sow the good seed of the Word of God.

Mrs. Bull writes of him: "He gives assistance cheerfully when hours are long, during day or night work." Kase Kase believes that "service with a smile" should characterise all the Lord's servants, that all service for the Lord should be done willingly and be motivated by love. He knows that the psalmist's exhortation "Serve the Lord with gladness" (Psalm 100:2) is not to be limited to the singing of psalms in the sanctuary, but that the spirit of the sanctuary should permeate every department of life.

So Kase Kase is yet another of the Lord's people whom we can follow inasmuch as he follows the Lord.

Independence Day at Kabunda Dianda, Congo

By C. Picken

WELL, Independence Day has come and gone.

It passed fairly quietly here. In the morning the Christians were wandering around, not knowing what to do with themselves. They seemed at a loose end, wanting to celebrate but not knowing how. It was obvious how those in the village were doing it, for the drums were going off and on calling them to a drinking session. In the afternoon we had a service, attended not only by our own people, but by those from surrounding villages who are staying in the compound until Monday. It was a fairly good meeting, with two speakers. Your chief delight, however, would have been the singing! Oh dear, oh dear, what a noise.

There were three native drums, two tambourines and about six people beating two pieces of iron together, all with syncopated rhythm. Then, in addition, all the congregation clapped lustily, and at intervals the women gave out shrieks, made by yelling and wobbling their fingers in front of their mouths. It is supposed to be their supreme act of worship, but there is nothing beautiful about it. The noise of the accompaniment is so loud that it is impossible to hear the words of the hymns.

Many of the hymns sung were their own native ones, but those in the book they had were sung backwards and forwards several times. The noise was so great that it was difficult to know which verse was

being sung, but if it was the wrong one nobody would know.

Their native hymns consist of a solo with a refrain sung by all which comes in after nearly every line. They go on for ages. When you stop singing you can feel the throb of the drums ringing in your ears.

On Friday we started a communion service at 8 a.m. which went on till 10 a.m. After a few minutes' break another meeting began, and this continued till 12.30 p.m. We then began again at 2 p.m. and had another at 5 p.m. This was originally supposed to be a gospel service and all were to try to bring someone from the village with them.

It was almost impossible to get in the unsaved; they were feeling the effects of their beer. They were either drunk or taken up with their native dancing.

An ordinary service was conducted and a special offering was taken for the poor. As it is dark at 6 p.m. a light was produced for the speaker, but the congregation was in complete darkness. This service came to an end at 7.30 p.m.

This convention has been in the hands of the natives. We are handing more and more over to them in preparation for the time when they will have to do without us.

Editor's note. Miss Picken and Miss Garbutt have since been evacuated from Congo and are working with our missionaries in Southern Rhodesia.



Well

What do you know?

Conducted by the
National Youth Director

SOME time ago we published in the *EYM Youth Challenge* a series of articles by the late Rev. John Dyke which were outlines of some of our doctrines. We then felt the need for Elim youth to be reminded of the importance of knowing what they professed to believe.

One of the most significant marks in today's pattern of behaviour is the growing lack of interest in pursuits which call for self-discipline. We would rather ride than walk, remain a spectator than become a player; we are becoming a nation of viewers in place of a nation of doers! We can bemoan these facts, but what of ourselves?

Someone once said that it is better for your digestion if you chew your food. It is certainly so in the case of spiritual food. As the population of television armchair critics grows, so does the congregation of sermon tasters, and the self-indulgent Christian asks "What next?"

This is an appeal to Elim youth to *search the Scriptures*, and we plan through this page to guide you on your way.

What do you know about your salvation; baptism in water; baptism in the Holy Spirit; what the Bible says about physical healing, sanctification, the second coming of Christ? It is not enough to

say "My pastor has taken a series on these subjects." The question is, "What do you know?" If you were asked for an explanation would you be capable of giving it? You may think that the possibility of your being asked such a question is too remote to consider. But is it so remote? If you are ready God can use you, but if not . . . There are scores of people around you waiting for this vital information, but how can the Holy Spirit confidently lead you to them unless you are able to help them?

From time to time we are going to sit in your position facing the questions of a workmate, such as "What's all this talking about healing? What do you mean?" and the scores of other questions. It would be a good thing if you sent us the questions you are sometimes asked, and we will tell you what we would say in reply. You can then judge for yourself whether or not it would have been any good. Send your questions to National Youth Director, 20 Clarence Avenue, London, S.W.4.

As a beginning we will sit in your seat facing someone who wants to know what it is to "be saved." Of course, we often throw that word "saved" around so freely that those uninitiated into the jargon of the evangelicals are completely confused. Saved is a relative term, and out of its context the expression may lead to confusion or ridicule.

The first stage is to point out our *need* for salvation, and here we have a long list of scriptures from which we may choose; for example John 3:3, we need a new life from outside ourselves; Romans 3:23, there is a condition of sin within ourselves; and Ecclesiastes 7:20, Isaiah 64:6, Jeremiah 17:9, Isaiah 53:6, to mention a further selection.

Having clearly pointed out our condition, we proceed to the question of what *we* can do about it. Here we set out our *inability* to save ourselves, for example James 2:10. The task is to keep the whole law of God as revealed to Moses, and this is impossible; and even if it were possible there



Welcome home for Miss Vera McGillivray on her return from Hong Kong.



Young people at Yi Lan, Formosa, enjoy a bicycle ride.

SUNSHINE CORNER



Hello, girls and boys, and welcome to Sunshine Corner!

Have you ever heard of Willie the whale? He was the biggest fish you ever saw and just grew and grew and grew until his mummy and daddy thought he was never going to stop. At first he didn't mind being big and it made him feel important, but when he knocked things over and the other fishes grumbled at him he got tired of being big and became very unhappy. One day when things had been really bad he decided to run away from home and never come back. Great big fishy, salty tears trickled down his face as he sobbed: "I'm just the big fish that gets in the way. Nobody loves me—nobody at all!"

Just then Willie heard a voice speaking to him. Not a fishy voice or one that came from the great strange land above the water, but a wonderful voice that was gentle and kind and said: "Willie, I love you and I want you! I want to make you a very famous fish."

"Me?" exclaimed Willie, drying his tears on a piece of seaweed.

"Yes," answered the kind voice, "you! I've an important job for you. I want you to swallow a prophet; he's been naughty and I have to teach him a lesson."

Willie swished his tail and could hardly wait to be off, but he had to wait for the right moment or else he would miss the ship. He reached the place and opened his mouth wide just as the sailors threw Jonah the prophet overboard. "There!" said Willie. "He's safely in my tummy! Now I must swim to the shore and put him out, and I hope he learns his lesson!"

From that time Willie was a busy and a happy fish, and he never tired of telling about the day when God spoke to him or of how good God is. Listening to God's voice makes us happy too.

Now I must say goodbye and God bless you all until next week.

Lots of love, from

AUNTY DOROTHY.

is the past sin to be accounted for (see Galatians 2:16, and we could continue with reference to Titus 3:5, John 14:6, no other mediator, and Proverbs 14:12).

What is to be done? Now we can explain that God provided *a way*, quoting 1 Peter 2:24 and 3:18. We then move on to 2 Corinthians 5:21, Romans 5:8 and John 10:9, and we must not forget John 3:16. The *invitation* is clearly given in such scriptures as Matthew 11:28 and John 6:37.

Jesus not only saves us from sin (here the word "saved" is related to what we are saved from), but He has promised us *strength* for the Christian life; refer to 2 Peter 2:9, 1 Corinthians 10:13 and 2 Corinthians 5:17 as a beginning.

The conclusion is vital. What are we to do to become Christians, to enjoy this salvation?

Acts 16:31—believe: have faith in God

Luke 13:3—repent: turn away from sin as we express our regret for past sin

1 Timothy 2:5—confess to Christ our wrong

Romans 10:9—confess to men that we believe Christ to be our Saviour.

And here is a prayer which can be used by the new convert who may never have prayed to God before: "Being convinced that I am a sinner, and knowing that Christ died for the ungodly, I now accept Jesus as my Saviour, and with His help I intend to confess Him before men."

Out of 300 delegates to the Council of Nicea in A.D. 325, 296 bore visible marks in their bodies of suffering for Christ.

And we call a little ridicule "persecution"!

Selected.



Trumpet quartet celebrating a national holiday in Formosa.



THE FAMILY ALTAR

Monday, September 5th. Psalm 5 : 1-12.

"In the morning will I direct my prayer unto Thee" (v. 3).

"In the morning!" This is the time for waiting upon God. No hour so precious or so pregnant with inspiration as the morning hour. The time for tuning in to heavenly things—for listening to the Divine voice. "In the morning!" When the air is fresh and before other things have claimed the heart's and mind's attention; ere the life has become entangled with that which dims the vision and dulls the spiritual senses. Giving God the first and the best of the day, and bringing all the thoughts and desires of the soul into alignment with the Divine will.

Tuesday, September 6th. Psalm 6 : 1-10.

"O Lord, how long?" (v. 3).

"How long?" Or, as Newberry's Bible gives it, "until when?" How frequently this cry is found in human hearts if not so frequently on human lips. When will the morning of deliverance dawn? How long ere the weight of the burden is lessened or lifted? The night seems so endless, and the darkness so dense. How long ere the harvest appears, and the time of ingathering comes? The sowing has been so arduous and so long. When may we have the joy of gathering the firstfruits of our labours? We have prayed so long and mingled our tears with our prayers. How long ere the answer to these cries reaches us? O Lord, how long?

Wednesday, September 7th. Psalm 7 : 1-17.

"My defence . . . God!" (v. 10).

The psalmist was encompassed by a host of enemies who sought his discomfiture and downfall. Harassed by those who made his destruction their aim, he turned in his distress to the Almighty and Omnipotent; he took refuge in the Divine Stronghold, and hid himself in the All-sufficient. When the enemy came upon him like a flood, he said: "My defence is in God the eternal." Blessed indeed is the soul that can make this its claim. Who can say that its shadow and covering is beneath the wings of the Everlasting Love? Who shall touch the soul thus engirt with God? Oh what force can penetrate such a refuge?

Thursday, September 8th. Psalm 8 : 1-9.

"O Lord, our Lord!" (v. 9).

The spirit of a great and noble possession pervades this word. "Our Lord!" It is instinct with a beautiful pride; a sense of acquisition. And may not we also employ this language of possession concerning Him who is the fairest of all, the Altogether Lovely? He is indeed our very own. He has given Himself for us in order that He may give Himself to us. Ours to know and enjoy and obey. Ours to follow wheresoever He leads. And ours the joy of having His image stamped upon our lives. That we may be like Him! Oh the unutterable blessedness of being thus closely and eternally identified with Him! "Our Lord!"

Friday, September 9th. Psalm 9 : 1-20.

"I will praise Thee, O Lord" (v. 1).

So praise is a matter of the will, and God expects me to exercise my will to this end, to magnify Him and extol His

holy name. Come, O my soul, and give all thy powers to this glorious ministry of praise! Let this be thy vocation through all the days, to glorify the name of Him whose grace hath redeemed thee. Let all men know of thy love for Christ; declare it wherever thou goest, that He is Lord of thy being—Sovereign of thine affections—Master of thy thoughts. I will praise Thee, O Lord, for Thou art worthy of all the adoration and worship of which this heart is capable.

Saturday, September 10th. Psalm 10 : 1-18.

"Why hidest Thou Thyself in times of trouble?" (v. 1).

Dark indeed are those moments when it seems as though God has hidden Himself from us and left us to the mercy of all that is against us. The soul is so occupied with its accumulating troubles that the vision of the All-glorious is hidden, and the heart imagines that it is forsaken of Him. Yet He is always there—at hand to bless and undertake for every emergency. Sometimes it is our fears that hide the smiling of His face; they cast a cloud upon our path, and deny us that which would make the way grow brighter as we journey towards the sunrise.

Sunday, September 11th. Psalm 11 : 1-7.

"In the Lord put I my trust" (v. 1).

Those who put their trust in the Lord shall not be confounded. He will guide the feet of the trustful and faithful, and lead them in a right path. This is the decision of a wise heart, the choice of one who has understanding. The Lord will safeguard the interests of those whose confidence is in Him. And so this day as we take step by step may our hearts be all the while looking to and leaning upon Him; our eyes be glued to our princely File Leader—the One who goes before to open up the way. When the storm rages this anchorage holds and the soul rides the turbulent waters, at rest and in victory.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman.

THE POWER OF PRAYER

What a weapon the Christian possesses in the power of prayer. Nothing is impossible to him. God has given to the one who prays great promises. Prayer can change any situation. Storms can be made into calm, turmoil into peace, sickness into health, poverty into prosperity. Oh, the tremendous power of prayer!

This weapon has been mighty in the hands of the believer down through the centuries. When the leaders of the early Church were threatened they went to prayer. They did not rely upon worldly wisdom, or political manipulations, but on God as they sought Him in prayer.

The power of prayer is just the same today. Millions are proving it. Satan, the great enemy of the Christian, fears the one who prays. He will do anything to hinder the praying believer. He will cause all kinds of distraction, weariness, discouragement, fear; anything to hinder prayer in the mighty name of Jesus.

Let us go on in this mighty work of prayer. Let nothing hinder this great work for God.

Prayer is requested

For all our Elim churches and pastors.

For a new outpouring of the Spirit upon Britain.

That God will raise up in our land an army of prayer warriors.

For a woman seriously ill and unsaved.

For a man dying with cancer who is unsaved.

That God will restore backsliders.

Thought for the week

Excel in prayer.

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. September 3. Elim Church, Graham Street. Presbytery youth rally and ordination service. Speaker: W. G. Hathaway.

BRADFORD. September 10, 11. Southend Hall, Leeds Road. North-West District Presbytery meeting. Speaker: J. Tetcher (Liverpool). Sat., business meeting 2.30, rally 7. Sun. 10.45 and 6.30.

EALING. September 6. Elim Church, Northfields Avenue. Farewell service for Miss R. Simms (S. Rhodesia), conducted by G. H. Thomas. 7.30. September 7. Missionary slides by Miss Jean Ayling. 7.30. September 11. Visit of Mrs. D. Bull (Tanganyika). 6.30.

EALING. September 17-19. Elim Church, Northfields Avenue. Church anniversary services. Special speaker, Pastor J. J. Way (Hove), Sat. 7, Sun. 11 and 6.30, Mon. 7.30. September 21. Sisterhood 21st anniversary service. Special speaker: Mrs. Burton-Haynes. 3. Tea provided.

HALIFAX. September 3. Elim Church, Hopwood Lane, Bond Street corner. Induction of new minister, W. J. Patterson. Convener: A. D. Hathaway. 7.

ILFORD. September 11, 12. Elim Church, Clements Road. Youth weekend. Speaker: J. Gardiner. Sun. 11 and 6.30, Mon. 7.30.

LEYTON. September 17-19. Elim Church, Vicarage Road. East London Revival Rally. Speaker: J. Hywel Davies (H.Q.) and Elim Bible College students. Sat. 3 and 6.30 (full tea free), Sun. 11 and 6.30, Mon. 7.30.

LINCOLN. Throughout September. Revival crusade conducted by Pastor J. G. Cooper and party. Each night at 7.30 (except Mon. and Fri.). Sat. 7 p.m. September 3. Salvation Army Citadel, High Street, Lincoln. North Midlands Missionary Rally. Speakers: Pastor A. D. Bull, Miss V. McGillivray. 3 and 6.30.

LONDON. September 14th. Elim Central Church, Clapham Crescent. Great welcome service for new students. Guest speaker: Rev. Einar Waemo (radio soloist, Stockholm), Chairman: the Principal. Fifty-voice student choir. 7.45.

PLYMOUTH. Elim Church, Notte Street. September 17-22. Joint Silver Jubilee celebrations. F. A. Hodge. Ken. Crocker, organist. Special speakers: John Woodhead (President), H. W. Greenway (Sec.-Gen.). Crusader trio from U.S.A.

SOUTH LONDON DISTRICT PRESBYTERY. September 3. Elim Central Church, Clapham Crescent. Presbytery rally. Speaker: F. Slemming (Kingston). Solos and testimonies. Opportunity for those seeking the baptism in the Holy Ghost. Business meeting 3, rally 7.

WESTCLIFF-ON-SEA. September 3-5. Elim Pentecostal Church, Electric Avenue (near Fairfax Drive). Annual Convention. Speakers: T. S. Parfitt (Maidstone) and E. Jarvis (Bath). Soloist: W. Plowright (Camberwell). Chairman: G. Backhouse. Sat. 3.30 and 7 (cups of tea provided), Sun. 11 and 6.30, Mon. rally at 7.30.

WORCESTER. September 10-14. Elim Church, Lowesmoor. Annual convention and minister's second anniversary. Sat. 7.30, Sun. 11 and 6.30. Mon. to Wed. 7.30. Speakers: Ron. Chapman and Len. Cowdery. Convener: William J. Maybin. September 24 and 25. Special missionary weekend conducted by Pastor and Mrs. Bull. Sat. 7.30, Sun. 11 and 6.30.

PRESIDENT'S TOUR

Devon and Cornwall Presbytery. September 10 and 11. Newquay; 12, Falmouth; 13, Paignton; 14, Torquay; 15, Exeter.

LONDON CRUSADER CHOIR

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

September 4, Maidstone prison; 11, Holloway prison and Englefield Green; 18, Epping prison and East Ham; 24, 25, Southampton; October 1, Kingsway Hall, London; 2, Wormwood Scrubs prison; 9, Croydon; 16, Hackney; 22, Ilford; 30, Broadmoor.

ITINERARIES

Miss R. Simms. September 4, Hove (farewell service); 6, Northfield Avenue, West Ealing (farewell service), 7.30.

A. D. Bull. September 3, Lincoln (Presbytery rally); 4, Rotherham; 5, Barnsley; 6, Sheffield; 7, Mansfield; 8, Derby; 10, Burton; 11, Ashbourne; 12, Long Eaton; 13, Nottingham; 14, Leicester; 15, Giltbrook; 17, Beeston; 18, Loughborough.

Commencing this Sunday, September 4th, at
8 p.m.

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BOARD-RESIDENCE, ETC.

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight minutes. Misses H. Broomfield and L. Howarth. C.357

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

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

Hastings. Comfortable. Bed/breakfast and high tea £3/15/- per week; bed/breakfast £2/16/- per week. Few minutes Elim Church and shops. Write: Mrs. Stuart Gumbrell, "Tolworth," 103 Manor Road. C.323

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

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

Paignton and Torbay Court. There is still time to book your holidays with us in Devon. Send your requirements today. Brochure by return, Ewart J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Telephone 57835. C.355

BIRTHS

Hodge. On August 15th, to Pastor and Mrs. Thomas T. Hodge, at their home in Birmingham; God's gracious gift of a daughter, Catherine Ann. A sister for Stephen.

Ledger. On July 22nd, to Mr. and Mrs. Ledger, Sheffield; God's gift of a daughter, Margaret Rose.

DEDICATION

Bird. On August 14th, at City Temple, Nottingham; Martyn Derek, son of Mr. and Mrs. D. Bird. Officiating minister: G. Harpin. C.373

WITH CHRIST

Jeffries. On August 15th, Miss Elizabeth Jeffries, faithful and beloved member of the Elim Church, Aberystwyth. Officiating ministers at funeral: A. Birchall and A. R. Boston.

Have you read—

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"Some books on the subject merely scratch the surface, so to speak, but this writer, with his usual thoroughness, leads you from pinnacle to pinnacle until you cannot help but feel how far short many believers in Divine healing come from a real understanding of the subject and from scaling the heights of truth in this connection. . . .

"The chapters dealing with the heart attitude of those seeking Divine healing are exceedingly helpful; in fact the main aspect of the book is the personal one, leading the reader into vital and intimate communion with Christ, which is after all the basis of all spiritual blessings. It is an invaluable book and you must get a copy for yourself."

W. G. Hathaway in *The Elim Evangel*.

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