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The ***Elim Evangel***

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

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CONSULTING A WITCH DOCTOR

SPECIAL MISSIONARY NUMBER

editorial . . .

MISSIONARIES STILL NEEDED

PUBLICITY has been given recently to the use of modern methods of reaching those still without the Gospel message. We heard of one village where finally a missionary penetrated, only to find that the inhabitants were building a church! Inquiry revealed that they had come to Christ through hearing the Gospel over the radio. We hear of the increasing use of tape recordings, Gospel films, gramophone records and other mechanical means of spreading the message of the Cross, and in this we rejoice, for we believe we should use every available means for reaching the lost for Christ.

However, we must not be unduly carried away with the prospects of missionary work by proxy. The method God most often uses, even in this scientific age, is the personal one. There never has been, and never will be, any real substitute for the missionary on the spot, dealing personally with the proclamation of the Word of God to benighted men and women.

Dr. Oswald Smith, of the People's Church, Toronto, has said: "Missionaries must come first in our thinking. That is why we are contributing towards the support of some 350 missionaries in foreign lands. We put missionaries first. After that we are interested in all the 'helps' and 'aids' that are being used today, the various 'speeding-up methods' that God is using to evangelise the world."

One striking example of this is the evangelism of the Auca tribe of Ecuador. Readers will remember the martyrdom of the five young missionaries who were seeking to evangelise this tribe. A recent book tells how Mrs. Elliott, widow of one of the martyrs, sought to continue the work her husband had begun. In spite of many other ways suggested to her, she felt she had to go and live among the Auca tribesmen. There was no other satisfactory way of reaching this savage tribe with the Gospel. So she took her young daughter and went to live among them—among the killers of her husband. Already God has set His seal on the work of this brave woman.

Surely the greatest argument for personal missionary work is that of our Saviour Himself. Though He had thousands of angels waiting to do His bidding, He laid aside His heavenly splendour, and Himself took the form of our frail humanity, and came into this sinful world to redeem us. He still calls us to follow in His steps.

While we need all the modern means at our hand to hasten the spread of the Gospel, these will not take the place of God's men and women, consecrated to His service, willing to leave all and go. Once again we quote from Dr. Oswald Smith: "Let me say without fear of contradiction that missionaries are going to be needed to the very end of the age . . . If one field closes we must send them to another, but we must keep sending them. As long as there are tribes that have not been evangelised missionaries will be needed."

So we must not let up in any way on our missionary programme, but rather press the battle to the gates, and go on working until Jesus comes.

THE ELIM CHURCH

Membership of an Elim church does not depend on any rites or knowledge of creeds, but upon a personal experience of salvation. All who have accepted Jesus Christ as Saviour and Lord and have been born again are eligible as members and can be received into fellowship by the minister at a church meeting. There are, however, certain doctrines to which Elim churches subscribe, and certain ordinances which are observed: breaking of bread and drinking of wine in memory of our Lord's death (Holy Communion); baptism by total immersion in water; anointing of the sick with oil for the healing of the body.

The Statement of Fundamental Truths accepts the veracity of the Bible as the inspired Word of God. Salvation is through the death and resurrection of our Lord Jesus Christ, who is also acknowledged as the Healer of the physical body and the Dispenser in the Holy Spirit, a present-day experience for all believers. We believe that the gifts of the Holy Spirit are for the Church today, and that those who are born of the Spirit should manifest the fruit of the Spirit. We also believe in the personal return of Jesus Christ to receive to Himself the Church and afterwards to set up His throne as King.

Standing uncompromisingly for the whole Bible as God's word to man, Elim contends for the faith, condemns extravagances, and promulgates the old-time Gospel in the old-time power.

THE ELIM EVANGEL

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The same Lord—rich unto all

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

"The same Lord over all is rich unto all that call upon Him" (Romans 10:12).

GOD has always had a world vision. He has always thought of the human race in its entirety; so, being His people, we should share His outlook. Our souls become impoverished when our horizon is bounded by our own church, our own denomination, our own country. God's grace is rich unto all. This becomes evident to us when we acquaint ourselves with the details of the conversion of people of different nationalities. He is liberal in grace and mercy to all, irrespective of the nation to which they belong, or the class into which they were born. He gives as much attention to the conversion of what we smugly call primitive peoples as to the developed nations. He loves all with equal intensity.

Rich unto all! I remember reading in the *Christian Herald* many years ago of two Mongol Tartar chiefs who had been engaged by a missionary to assist him in translating the Gospel into their language. When the task had been completed, which had necessitated careful and detailed study, the two chiefs sat in silence and in serious mood. The missionary broke the silence, seeking the reason for their attitude. With what delight he heard evidence of our text; for they testified to their having been converted to Christianity as a result of translating the Gospel.

"At home," they said, "we studied the sacred writings of the Chinese, and the more we read the more obscure they seemed; but the longer we read the Gospel, the more simple and intelligible it became, until at last it seemed as if Jesus was talking with us."

Rich unto all! An old African woman living in the forest of Busangu, away from the rest of the community, with no comforts, no earthly joys, living in a little frond shelter in which we would be ashamed to stable our animals, naked but for a dirty piece of sacking round her loins, the poor soul almost blind, her limbs terribly swollen with dropsy, had such an experience of the grace of God that the hardest heart must surely be deeply moved by it.

She told her story to the missionary with a voice so feeble that she was obliged to bend close to hear her. She said that a messenger clothed in white had come to her in her dreams and had told her of God's love, and of the story of the Cross, urging

her to give her heart to Him and to receive cleansing from her sin.

"But," she said, "I argued with Him and I refused to listen. The next night He came again; at first I refused Him, but then I believed and now my heart is white, I'm rejoicing—my heart is white!"

"Then," she continued, "He came again and said, 'Come, let us go,' and I'm going a long journey with Him, but, oh, my heart is white." How rich in mercy was our gracious Lord to this impoverished and needy woman!

Rich unto all! That is what Marshall Broomhall discovered when he searched the correspondence files of the China Inland Mission for information of the Bible's part in the evangelisation of China. The following is a sample of what he found. A Chinaman, finding the two Gospels he had purchased from a colporteur a year before, began to read them, and became so engrossed in them that he devoted all his spare time to reading and re-reading them, and as a result announced his intention to destroy his idols and to worship the true God, though he had no idea how to do so. However, every morning before breakfast he knelt on the doorstep and knocked his forehead three times on the ground before God saying, "God, I truly worship Thee, God. I truly worship Thee." After doing this for several months, he was led into a fuller understanding of the Christian faith by some believers in another town who had heard about him.

Rich unto all! That was the experience of an English business man who had been held a prisoner by the Japanese during the war. Though a regular churchgoer, he had had no experience of conversion; but God used his mother's favourite hymn, which had been sung during the service on his last Sunday in England, to his conversion in that far-away prison camp.

"In the worst moment of my life," he said, "with death and disease and inhumanity and terror all about me, there came to me on the first Sunday evening I was in that Japanese prison camp the memory of my last Sunday in the old country, and suddenly my hell was heaven, I can't explain it. I only know that there and then I made my decision for Christ because—well, because He became real

there and then. There was no argument, no preliminary. He just took possession of me, and I sang then the third verse of my mother's favourite hymn:

Jesus, my all in all Thou art,
My rest in toil, my ease in pain ;
The medicine of my broken heart ;
In war my peace ; in loss my gain ;
My smile beneath the tyrant's frown ;
In shame my glory and my crown.

"I came through that ordeal because I knew I was not alone, because He was so real and intimate and marvellous."

Rich unto all! Bob Pierce told over the radio of the riches of God's grace to an Indian named Mirandi. He was such a devotee of the goddess Kali, the goddess of blood and bloodshed, that the people stood in awe of him. It seemed to them that the goddess was personifying herself in him. While reciting his incantations, his heartbeat was quickened, his body was racked with convulsions, clots of blood appeared on his chest. He became famous for his soothsaying, and was feared by all—except the Christians—for miles around.

The worthlessness of the evil influence under which he laboured was tragically brought home to him as one by one his children died despite his incantations. His devotion to Kali turned to hatred. He longed for peace. In sheer desperation he went to the Christians, whom he had previously scorned, for help. The missionary visited Mirandi's home and prayed that he might have peace of heart through trusting in the Saviour. Mirandi waited all day and all night for something spectacular to happen, but there was no strange phenomenon. Suddenly, he realised that the blood spots had disappeared from his chest, and with such relief he became aware of peace in his heart, and he hurried out to the village to tell of the riches of God's grace and mercy.

Rich unto all! Tissot painted over 200 pictures depicting the earthly life of the Saviour. Though he went to great pains to be accurate in the setting of each scene and in the customs of the times, he never painted the face of Jesus so that He appeared distinctly Jewish. Surely the Lord would have had it thus. He desires to be associated with all. His vision is a world vision.

SEALENI TO CALVARY

By Donald L. Norton (Transvaal)

LOOKING across the bushveld from the mission here at Phalaborwa, the highest mountain in the district stands out, not necessarily because of its height but because of its peculiar shape and, to those who have heard, the place it holds in the history of the Makhushane people.

It was within sight of this mountain that George, a little African boy, was born. His father, knowing nothing but the heathen way of life, had three wives, George being the son of the third wife. Although the father went to work hundreds of miles away, he would make his way home to visit his wives and families, bringing with him money and provisions. It was on these occasions that George remembers the mountain, called Sealeni in the Pedi language, most vividly. Many were the times he had heard stories, good and bad, about the mountain, but these visits with his father were the incidents which remained longest in his memory, for father would call George and tell him to prepare for a visit to the mountain.

The first time this happened George wondered just what lay before him. Were the stories he had heard about human sacrifices true, and had the time come for him to be offered as a sacrifice? It had not rained for months now, crops were drying, the cattle were in need of food and people were suffer-

ing through lack of water. They wanted water, but why was he, who was only a boy, to go to the mountain? All these things filled his mind and fear began to take a hold upon him. What of the future?

All was set for the journey to the mountain, father, son and friends. It was not a long journey, but every step seemed to George a step nearer the unknown. Were the ancestral spirits angry? Were the tribal gods about to destroy the people? Something must be done, agreed George, but what of him?

At last the mountain was reached, and food containers were placed beneath the shade of the trees, away from the scorching heat of the sun. The men gathered themselves together, and George, still gripped by fear, was called to join them. With great ceremony they approached the mountain, fear sweeping across their faces. What would be the reaction of the spirits of the departed? George was watching everything closely, but to his horror he saw something which made his blood run cold—a big ceremonial killing knife in the hands of the leader. The lad's first thought was to run. But that would be useless; all he could do was to wait. Much was being done that he had seen before, stories he had heard were being portrayed before him, and soon would come the time for the offering of the sacri-

face. The solemn chanting of the men and the fear expressed on their faces made the scene all the more frightening to George.

Then it happened, and George was paralysed with fear, for with a blood-curdling scream a man had broken from the main gathering and was making straight for him—the lad felt faintness come over him. The next he knew was that the chanting had increased in volume and everyone was dancing around. To his amazement he was still all right, but what had happened? Then George saw it all, for there at the foot of the mountain stood the leader with the knife in one hand and holding a sheep with the other—the sacrifice was about to be made. Relief flooded George's mind and body; he was not to be sacrificed, but from where did the sheep come? George learned later that this sheep had been fastened in the bush not far from where he had been standing; it had been put there before they had arrived at the mountain. Worship at the mountain completed, the party began the homeward journey, but to George it was a vivid picture still, and a cold shudder went down his spine as he remembered that terrible scream. Would this bring rain? was the question foremost in his mind.

The memory lingered with George for many a year, but as he grew older doubt filled his mind about the value of such sacrifices and ancestral worship. It is true rain did come, but George realised it was not the result of the sacrifice. A strange yearning for something different filled his life. Was there any answer for him? Worship at Sealeni did not give that answer.

It was a few years later that George met a Pentecostal preacher; it was all by chance, at least that is what some would say, but God was working to bring about the salvation of this young man. The preacher began to tell of another mountain, a mount called Calvary, where a lamb had been sacrificed, the Lamb of God, not to bring rain but to bring salvation to a sin-stricken world, to set the heathen free from fear of ancestral spirits. Was this the answer to his longing? The preacher continued to tell of the love of God and the full and free salvation through Jesus Christ. The light of the Gospel shone into the dark heart of George—*this was the answer*. There and then George made his peace with God; he opened his heart and life to this Lamb who was slain for him, and the old life passed away and all things became new. Worship at Sealeni was gone for ever; it was to Calvary now that George delighted to go, not in fear and trembling, but with a love in his heart for his new-found Saviour and Lord.

What of George today? He is still in love with his Saviour, but now he is not content just to sit in church and listen, for he has good news to tell. Each Sunday he is out among his own people telling of this wonderful Saviour who has set him free.

What of his father? He, too, is a Christian now, no longer living with three wives. He lives alone, yet not alone, for he is conscious of the presence of his Saviour. His wives left him, the last one leaving because she could not live with a Christian—she was convicted too much of her sin.

There is another happy chapter in this story, for just two weeks before the writing of this account another preacher met a brother of George and told him the good news. Praise the Lord he too is now rejoicing in a new-found Saviour.

Many are still bound by the old heathen ways but George and others are telling the news which alone can set them free. Pray on dear friends, for time is growing short.

ANONYMOUS GIFTS

This is our opportunity of thanking kind friends who have given anonymously as follows:

Elim Missionary Society

Receipt No.			
0866	Bournemouth (Acts 20 : 35) ...	£6	0 0
0876	Ex-Clapham Crusader ...	1	0 0
0895	"In His Service," Maidenhead ...	8	0 0
0896	"Grateful Member," Aldershot ...	1	7 6
0908	"A Believer," Croydon ...	8	0 0
*0909	"Believer," Birmingham ...	1	0 0
*0913	EMS., Southampton ...	10	0 0
*0922	"Anon," Alloa ...	5	0 0
*0918	"Anon," Ingatestone ...	1	0 0
*0917	S.M.F., Leeds ...	5	0 0
*0916	"Two Elim Members," Guernsey ...	5	0 0
*0914	"Randalstown" ...	5	0 0
0929	Anon, Blackheath ...	1	0 0
0930	Anon, Bournemouth ...	10	0 0
* Towards erection of new building at Dehri-on-Sone, India.			

Campaigns

Receipt No.			
3646	Gratefulful ...	10	0 0
3648	Gratefulful ...	1	0 0

Work of Elim

Receipt No.			
3647	F.L. ...	12	0 0

Elim Youth Movement

Receipt No.			
7047	London ...	5	0 0

Home and Foreign Missions

Receipt No.			
3650	Debtor ...	2	0 0

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



WORLD MISSIONARY ITINERARY

By G. H. Thomas
(Minister of Elin Church, Rye Park)



AFRICA

Nigeria. The Evangelical Churches of West Africa now have 50,000 members with some 600 pastors and evangelists. The missionary force numbers sixty-seven indigenous missionaries serving throughout Nigeria and neighbouring areas. E.C.W.A. already has two Bible schools of its own and is planning more.

Congo. Missionaries of the Africa Inland Mission, including those of other missionary societies, still continue their work in certain areas of the Congo. They say the door is open and invite other missionaries to join them.

Miss M. Harman, of the Heart of Africa Mission (founded by C. T. Studd), says: "We rejoice that with very few exceptions indeed the Congo Christians are standing firm. It is a time of readjustment for them as well as for ourselves. We have learned to 'keep hands off' and remember that it is their country and their church. We rejoice that they have (in this mission) been taught to support their own teachers, schools and so on, though they still seem to think that they ought to be receiving outside money. Prayer is needed that they be more united, unselfish and generous to the schools."

FAR EAST

Japan. A new book store has been opened in Aomori (population 210,000) as a project of the local Japanese church. A small store was rented on the main street near one end of the city. The local Christians worked together in getting the building ready. A Christian cabinet-maker provided display tables and shelves. A Christian carpenter helped to re-decorate the store and install modern lighting. A sign painter provided a large, attractive sign for the front of the building. The operation was taken over completely by Christians in the local church. The pastor of the church agreed to live at the store and take charge during the mornings. The church organist took over in the afternoons, as well as handling the Bible correspondence course work. A Christian business man took over the book-keeping, and a committee of three took over the responsibility for complete management of the book store. Volunteers keep the store open during the evening hours in the summer.

Japan missions organise. A new evangelical group, the Japan Council of Evangelical Missions, has been organised by twenty-three mission groups in that country. Its purpose is to promote the widest possible co-operation among evangelicals on both mission and national church levels. Members of the board are representatives of the Conservative Baptists, Church of the Nazarene, World-wide Evangelisation Crusade, Christian and Missionary Alliance, Japan Evangelical Mission and the Scandinavian Evangelical Mission in Japan.

Indonesia. A recent Government survey indicates that ninety per cent of Indonesia's 91,000,000 people are Muslim, three and a half per cent Protestant, two per cent Hindu, one and a quarter per cent Roman Catholic, and the balance animists or others. God has done a mighty work in Indonesia, where we have the largest single group of converted Muslims in the world. Prayer is requested for more workers, remembering it is virtually impossible for a missionary to enter unless sponsored by an indigenous church. One great need is for literature in the Indonesian language.

Hong Kong. A sixteen-year-old project to translate the Bible into Chinese from documents in the original Aramaic, Hebrew, Greek and Latin will be finished this year in Hong Kong. The work on the translation was started in Peking in 1945, but since 1948 has been undertaken by Roman Catholic, Franciscan and Chinese scholars in Hong Kong. The new translation will occupy eight volumes and will contain doctrinal and historical commentaries and introductions to various books of the Bible.

Russia and China. In Russia and China, literally hundreds of publishing houses work full time supplying books written in Urdu, Japanese, Kurdish, Hindi, Indonesian, Thai, Bengali, Chinese, English, French, Cambodian . . . the list is as long and exotic as the spectrum of languages spoken in the modern world. No sizeable linguistic group is overlooked. These books are not crude tracts on Marxist-Leninist politics. Many of them are beautifully produced. Some are non-political. In Burma, for example, one can buy Communist translations of

Huckleberry Finn, an excellent technical book on *Regimen and Treatment of Pulmonary Tuberculosis Patients*, or an exquisitely bound copy of a luxury art book.

Baptists in Russia increase their number. Baptists in Kazakhstan area have doubled their membership during the past five years and under the very noses of the Party and Komsomol (young Communists) organisation. A magazine attributed success to the Baptists because they fight persistently for every man and lure into their sect not only older people but younger ones as well. It also noted that Moslem strength in the same area was also growing.

Jewish life in Russia. Jewish life in Russia is virtually at an end, according to the editor of an American Jewish newspaper who has just returned from a tour of that country. He found only one synagogue in even the largest Jewish centres and they were used almost exclusively by old people. Young Russian Jews will have nothing to do with the Jewish religious life apparently for fear of discrimination.

India. The Bible Society of India and Ceylon sent its Bible van into the Gwalior area for a ten-day tour. During that time four men, including two mission evangelists, sold about 3,000 copies of Gospels in which cards requesting the Hindi Light of Life correspondence course had been placed. Now the signed cards are being received in mail at the correspondence office in Jhansi almost every day.

Sales of Scriptures at a Hindu religious fair in the area were also good. Sixty students were enrolled in Bible correspondence courses.

LATIN AMERICA

Peru. More than 200 delegates, observers and visitors attended the second Latin American Evangelical Conference held early in August at Lima, Peru. All but two Latin American countries were represented. Among them, Brazil had the largest delegation of twenty, who spoke for a constituency of 5,000,000 Protestants. The purpose of the meeting was to survey present work in Latin America and to lay strategy for the future. The conference issued a strong affirmation of faith in the Bible and the relevance of its message to our day.

Colombia. The Bible Society has initiated a door-to-door Scripture distribution campaign which is to extend to cities and towns all over the country. In the city of Armenia the campaign was conducted with the co-operation of the Christian and Missionary Alliance Bible Institute. Three colporteurs from the Bible Society and students from the Bible Institute canvassed the city from door to door, sell-

ing Bibles, Testaments and Bible portions. During a five-day period they sold ninety-nine Bibles, 180 New Testaments and 8,157 portions.

The Christian and Missionary Alliance church at Neiva co-operated with the project and in two days the colporteurs and church members sold 10,000 portions of Scriptures, exhausting the supply which was immediately available.

Trinidad. Less than 1,000,000 people make up the island of Trinidad—30,000 Muslims, 200,000 Hindus, plus innumerable sects and cults. The Hindus are preparing to build a college to train priests. They are essentially the ruling class of Trinidad. Into this melting pot the West Indies Mission workers and others have gone with the message of the Gospel.

Mexico. The Wycliffe Bible Translators report the printing of the New Testament in Chol. Now God speaks to eager hearts and minds.

NORTH AMERICA

Pentecostals meet in Chicago. Chicago's famed Moody Church was the scene of the autumn convention of the Pentecostal Fellowship of North America from October 31 to November 2. The fellowship is made up of some 14,000 member churches from twelve different Pentecostal denominations. The theme of the convention was "Dynamics of Pentecost."

IMPROVE YOUR BIBLE KNOWLEDGE

BIBLE QUIZ No. 10 : MOSES

By Bryan Hopkins (Sowerby Bridge)

1. How long did Moses' mother hide him ?
2. What was the name of Moses' father-in-law and what was he ?
3. Where did Moses go after fleeing from Egypt ?
4. Moses had a brother and a sister ; what were their names and which one was smitten with leprosy for a time ?
5. There were ten plagues upon Egypt, but can you name them ?
6. Moses viewed the promised land from the top of a mountain ; which one ?
7. How old was Moses when he died ?
8. Moses tells us he made an ark to put the tablets of stone in. What wood was the ark made of, how many tablets of stone were there and what was on the tablets ?
9. Can you complete the text " And Moses said unto the people, Fear ye . . . , stand which He will shew to you today."

Answers to Quiz No 9

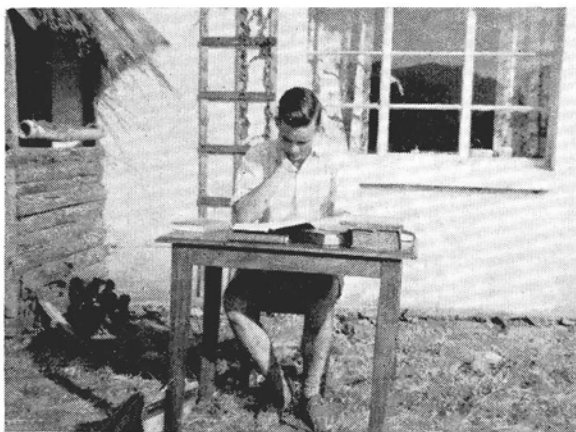
1. A new cart. 2. A new creature. 3. Every morning. 4. A new song. 5. All things new. 6. A new tomb. 7. New wine. 8. New covenant. Missing words: " Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up."

Language Study

by

PETER GRIFFITHS
(Southern Rhodesia)

I CAN still see my French teacher holding up my examination paper and exclaiming with a note of despair in his voice, "Eleven per cent Griffiths." I was not particularly perturbed as I was convinced that the sciences were my vocation and I was unable to see the use of French or any other foreign language to someone who was going to make his mark as an industrial chemist. English was good enough for me (much to the annoyance of my father who always wanted me to learn the language of heaven, Welsh), so why bother one's head with the gibberings of another people, especially when one has no flair for languages? When the French master walked out of the room from what was my last language lesson in the grammar school I heaved a great sigh of relief and promised myself that I would never again get my mind entangled and cluttered up with such an unnecessary thing as a foreign language.



Peter Griffiths studies Shona outside his house.

Seven years have elapsed since that time and I pen these words on a table on which are piled up a dictionary, a grammar book and a Bible in a foreign language. Yes, I am back at language study, and the worst of it is that the language God's calling has necessitated me learning is not an established straightforward European language like French or German, but a tonal language in which the cart is usually put before the horse and in which the mouth must be contorted into amazing shapes in order to produce the required sounds. If you are interested I would like to let you into some of the bewilderments, amusements and blessings of language study.

ITS BEWILDERMENTS

I had to face facts. I was no linguist, my mother always claimed that I was tone deaf, and I have grown up with the awful knowledge that I had never even learnt my very own language. So I knew that if I was going to get anywhere with this African language I would have to discipline myself rigidly and put my nose to the grindstone. I purchased a grammar book and Bible, and began. To my horror I found undreamt-of difficulties. First, it was over the differing dialects. For example the grammar book was in one dialect, my teacher spoke another, the people among whom I work spoke yet another dialect, and the Bible was an attempt to combine all the dialects. How I longed for the days when I struggled with French.

The next perplexity was the tonal aspect of the language, when and where to raise or lower the voice. "Shoko" means message or word, but with a slight raising of the final "o" it means monkey. So if you enter a village and say, "Today I have come with a good message," you may quite easily say, especially in nervousness, "Today I have come with a good monkey," and their eyes may turn with surprise to the fellow missionary or evangelist standing at your side.

Then there is the confusing way things are said. One day a student who was limping to school told me that he "had a leg." He meant that his leg was troubling him. If you want to buy oranges from an African you may say to him, "How much money does the fruit eat?"

There are at least three ways of saying, "I did not go," but to say this simple phrase you have to say literally, either:

(a) "I was sitting to go."



(b) "I have not to go."

(c) "I was not be having gone."

The hardships of language study are often lightened by

ITS HUMOUR

I had been refereeing a football match between our school and that of a Methodist mission. My feet had become hot and dusty, so I went to the river to bathe them. While standing barefoot on the bank, I noticed a little African boy staring with a look of fascination at my white feet, so I attempted to say, "Have you ever seen such white feet before?" He looked rather bewildered, and then it suddenly dawned on me that I had mixed up similar sounding adjectives and what I had actually asked was, "Have you seen such *holy* feet before?"

There is a very slight difference between the word for "monkey-nuts" and the word for "dizziness." One day in the hospital Miss Loosemore slipped up and asked a woman if she had monkey-nuts in her head!

The phrase "Ita zve" can mean either "Say it again" or "Do it again." One of the schoolboys accidentally bumped into Miss Hurrell and mumbled some words of apology. Miss Hurrell eager to learn the language used the useful phrase "Ita zve." The boy somewhat amazed but determined to be obedient to a schoolteacher, "Did it again!" and so no doubt Miss Hurrell is careful to use the more explicit statement "Mati?"—meaning, "What did you say?"

Together with all the hardship and humour of language study there are

ITS BLESSINGS

I was struck by the discovery a few weeks back that the word used to express the "will of God" is the same as that used to express "the love of God." So when you preach in this language and say, "Let us abide in the will of God" you are at the same time saying, "Let us abide in the love of God." When we are resting in God's will we are resting in His love.

Almost at the same time I made the discovery that the word for witness is identical to the word for harvest. I was reminded of the Scripture, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The truth came to me with added force that where there is no witness there is no harvest.



The universal language—signs.

And lastly, there is the humbling effect. It is not easy for a teacher from a civilised country to be laughed at by children of a backward nation as he stumbles and splutters over the easiest of phrases. My ignorance makes me depend on God. There can be no allusions to this philosopher and that authority in preaching; clever alliterations and pungent phrases do not count, for one has to depend on the power of God in a new way, and of necessity we must learn to say with Paul: "For I determined not to know any thing among you, save Jesus Christ, and Him crucified. . . . and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

Next time you pray for your missionaries, especially for us who are young, ask that God will continue to grant us patience, perseverance and progress in the arduous task of language study.



Miss Joan Caudell makes language study look easy.

OUR MIS AND THEIR

By Prayer

PERHAPS our readers will remember that last quarter's article in this series ended with the sound of bells. We were congratulating the Doctors Brien, our untiring and faithful medical missionaries in Inyanga North, S. Rhodesia, on their silver wedding anniversary. Now it is our pleasure to ring those bells again, for we have just heard that on Saturday, October 28th, our dear Brother and Sister Johnston had the great joy of celebrating their silver wedding anniversary. So once again members of the Missionary Council and the great Elim family join together in congratulating two more of our faithful missionaries on reaching this wonderful occasion in their lives, and wishing them, if the Lord tarries, many more years of devoted and happy companionship together.

We do rejoice with our friends that they have been able to celebrate this happy event with their loved ones in Ireland. Mr. Johnston, who, you will remember, is an honorary missionary, has just had about four months leave from his government post in Kenya and returns there on December 4th. When he and his wife left Africa, owing to the unsettled state of affairs there, it was uncertain whether they would be able to return. However, we thank God that they are going back and will be able to continue their excellent service for the Master. Our prayers and good wishes go with them.

Now for the latest news from Miss Vera McGillivray, Hong Kong. Many of our readers do not receive the monthly *Missionary News Letter*, and so for their sakes we will repeat some of the information that was published in November's issue regarding the manner in which God is undertaking for her and answering prayer. The Lutheran World Federation has come to her aid and is sponsoring the daily providing of milk and biscuits for three

to four thousand children, but the new regulation, about which we told you in our last article, still stands, that no religious instruction must be given to these children, at least not on government premises. Of course, there is still the possibility that in some way or another these children will be reached spiritually.

The promising young deacon, who, you will remember, our sister told us was mentally disturbed, and for whom she asked prayer, is much improved in health. More good news is that Miss McGillivray has been able to find a splendid young woman to take Miss Wong's place as helper, but her coming has caused some trouble in the church, so this matter still needs our prayers. Then too, our sister has been granted permission to hold Bible classes in one of the schools, so in spite of the many difficulties that faced her on her return to Hong Kong, God is proving that He is all powerful and that He will undertake and overrule in all things.

A long letter has arrived from Pastor R. Gull, Tanganyika. How we wish it was possible to print it in full and also reproduce the numerous wonderful little sketches with which it is illustrated. However, this is not possible, but we will quote a few extracts from his letter which will give our readers a good idea of the splendid work he and his co-workers are doing for the Master. "We have been so happy here to find open doors where it was reported that they were long sealed, and to find new places for service. As you know the area directly around us here is pretty solid Islam in influence now and the whole of the Bereko area is gone over to them. We have commenced an open-air meeting at Bereko on Friday market day. We had some hecklers until we let them ask questions that in their eyes were unanswerable. The Lord was precious in giving us just the right answer at the right time. We have many regulars at this meeting now and although we haven't registered any decisions we are pleased with the chance to preach and to have individual talks with various ones after the meeting. Mervyn Thomas and Alan Renshaw had begun working south of here among the Waasi tribe in



Pastor K. McGillivray ministered to these young campers in Formosa.

IONARIES MINISTRY

Partner

their valley country scattered with its large rocks and eroded hillsides. The people themselves are the hardest people left in the district according to the Catholics and Muslims, but somehow we seem to have made some converts and now have a Mwaasi evangelist. We reckon, therefore, that the area is rightfully ours and are doing regular trips down into the valleys and are finding a real interest on all sides. At Masange middle school we are enjoying remarkable blessing in that we are having the whole school to our Gospel filmstrip shows. A crowd of about 150 boys is a great challenge, particularly when you realise that these will be the cream of the new Tanganyika." From the above we see how our workers in Tanganyika are spreading out with the Gospel and we trust that there will be great results from small beginnings.

Now we have news from Pastor D. Norton, of Phalaborwa, Transvaal, and as we have not had much information about his work up to now you will no doubt be interested to read this long extract from his letter. This is what he writes:

"One year has passed since our arrival at Phalaborwa and a great deal has happened both on the mission and in the district.

"From the time we unpacked our belongings we knew we were in the will of our heavenly Father; immediately things started moving for it was necessary to install a new water pump and water pipeline to the mission. More than anything else water was required for building. The old house was finished, white ants and old age had done their worst, therefore a new house had to be started; this was made habitable last November, just before the rainy season began and what a relief when the rain did come, for everywhere in the old house was wet. We thank God for health and strength and willing helpers to fulfil this project.

"The new house was the beginning of the building programme; since then we have erected an office and a small clinic, both of which were absolutely necessary. The clinic had to be built because of the continuous stream of sick people coming to the mission; this medical work is proving to be a

real means of reaching many with the Gospel, many who would not visit the mission or a church otherwise. Now we are planning to have a building in which we can house the sick who are too ill to travel to the mission daily. The lack of funds is preventing this part of our building project, but as God supplies our need we will go ahead and have our building. So much for material building.

"Two months ago we started special compound meetings for the workers at two big mines in Phalaborwa area. We previously had held services on these compounds but our special services are intended to reach the non-churchgoer. How God has blessed, Every week we are seeing men come to the Saviour, leaving their old life and finding the new life in Christ; we are seeing men freed from the old habits of beer drinking and other bonds of the evil one. Praise God with us over sinners being converted. Our aim is to move farther into the district, but our little car is giving trouble and is not too reliable; pray with us that we shall soon have a more suitable vehicle for the great work of winning souls. The roads on which we travel, in many cases, are just tracks through the bush country; bridges are not often found, so all we can do is to drive through the river bed. We will leave you to use your imagination for this experience.

"In April God blessed us with the gift of another little son, Duncan James. The Africans are thrilled, our three sons are a real attraction to these people, and every time they see them they have to shake them by the hand. We have found our children a great blessing where we see so few white faces and our families are so far away."

It is certainly good to have all this news from our brother and to hear of God's blessing upon the work at Phalaborwa.



Morning group devotions at camp in Formosa.

A letter from Pastor K. McGillivray, Formosa, shows us a little of the varied work a missionary is called upon to do. He says: "We had a devastating typhoon in Taiwan nearly two weeks ago and it hit Yi Lan area worse than any other, leaving 200 dead and 18,000 homeless. I went over on a hurried visit to set in motion machinery that will care for these people in a measure. Being on the executive committee of the Church World Service, which handles more than 1,000,000 U.S. dollars worth of relief supplies, I was able to get nearly 500 tons of flour and quantities of clothing into the area within a few days after the storm. It was a wonderful opportunity for the churches to give a practical testimony to the love of Christ in this ministry and the effect was tremendous. I am going back for a couple of weeks at the end of the month and will be ministering in the five churches as well as in other places that are opening up in the area. God is blessing and there is much land to be possessed."

Finally, encouraging news is to hand from Miss O. Garbutt, Inyanga, S. Rhodesia, who writes of the conversion of a man who for a long time has rejected the call of the Master. She says: "A sick man, a heart case, yielded to the Lord a few weeks ago. He has been with us a long time, but always he had some excuse and would put off making a

decision. Then he had a really bad attack and this caused him to realise as never before his need of a Saviour. The crisis passed but he now seems very happy in the Lord and happy to attend all possible meetings." Then she goes on to tell of the conversion of a woman: "She came along saying she too wanted to repent and trust Christ as her Saviour."

At the time of going to press we have no recent news from India, but we know our missionaries there are faithfully labouring in the service of the Master.

THE CONGO MARTYRS

By C. B. Partridge

On the death of brothers Hodgson and Knauf; murdered in the Congo, November 1960.

They saw the rebels gather round,
Too late to flee, they stood their ground.
They counted not their own lives dear,
With trust in God, they knew no fear.

The Devil's weapons did their worst;
Hell's fearful fury on them burst.
Their bodies fell upon the land,
Their blood was mingled with the sand.

Beyond the looks of savage hate,
They saw wide open heaven's gate.
They saw the many mansions fair,
They saw the Lord stand waiting there.

Through mists of pain they saw but Him,
And prayed, "Forgive them for their sin";
And midst the agonies of death,
They praised Him with their latest breath.

Our wounded hearts will not be still;
We cry "O Lord, was this Thy will?
Why should Thy servants suffer so?
Why should the blood of good men flow?"

God answers with a loving smile;
" 'Tis only for a little while.
Their deaths are precious in My sight;
In glory now they walk in white."

Death broke their fetters: they are free.
Their spirits set at liberty.
Gone for ever is the strife,
And toil and fret of earthly life.

They gave their treasures, all their wealth;
The precious gift of life itself;
And as they laid their offering down,
They claimed the prize—the martyr's crown.

Satanic power will soon be bound,
The Church will hear the trumpet sound:
The martyr's prayer, "O Lord, how long?"
Will change to an immortal song.

So fret not at the martyr's call.
Let us be faithful, one and all.
We'll do the work that lies to hand,
And intercede for Congo-land.

Join us at . . .

Bracing Brighton next May

Evening rallies at the Dome and Corn Exchange packed with highlights of Elim ministry which will include

- ★ London Crusader Choir
- ★ South Coast Male Voice Choir
- ★ Elim Conference Choral Party
- ★ Elim Missionary Rally and Exhibition
- ★ Elim Youth Choir and Rally
- ★ Prayer sessions for Divine healing and the baptism in the Holy Spirit

House parties are now being planned—special parties for Elim youth are included

Conference dates: May 21st to 25th

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REV. J. J. WAY

34 Applesham Avenue, Hove 2, Sussex

SUNSHINE CORNER



THE CAKE THAT ANNE MADE

Hello Sunbeams.

Last week I went on a long journey. I had a very interesting time and I met lots of Sunbeams. While I was away I stayed with Anne's mummy and she had some very interesting things to tell me. I am sure you would like to hear about the time that Anne made a cake.

Margaret had come over to play with Anne while mummy was out. The boys were playing on their own and Margaret and Anne played together. Soon however, they got bored. "What shall we play?" they said to each other, but they could not think of an exciting game to play. Suddenly Anne had a wonderful idea. "I know" she said "let's make a cake."

"You mean a real one?" said Margaret.
 "Yes, a proper one with flour and eggs and fruit," answered Anne. So the two girls went into the kitchen together to make a cake.

"First of all we get some flour, then some eggs. I think six will do," Anne began.

"Oh, don't forget you put some butter in too," Margaret told her. "I have seen mummy do it."

They had a lovely time together, Anne mixed the butter in and Margaret helped break the eggs. They kept forgetting the fruit so Margaret had to go to the cupboard. She had cake mixture all over her hands and some went on a coat that was hung over the door. She rubbed hard to get the mark off but it seemed to get worse so she left it alone. They remembered to put some sugar in and Anne decided she had better light the oven. The mixture was very sticky but Anne thought that mummy always put some milk in so she added some and mixed it all up. They were wondering what to do about the cake tin when mummy came in and caught them.

Mummy was horrified. There was cake mixture on the floor, one of the eggs had fallen on the floor and was broken, there was cake mixture all over the doors. Two very sticky little girls had cake mixture on their faces and in their hair. Mummy was very cross indeed. She had to add lots more flour and try to save some of the mixture to put in the oven. When it was baked it looked very strange but it did not taste too bad, so when daddy was told about the girls' behaviour he was able to taste the cake and so he wasn't as cross as he might have been. Mummy made Anne promise that she would not do such a silly thing again.

I wonder if you have ever done anything like that Sunbeams? Do you know why the cake went wrong? Mummy explained to Anne that when she made a cake she had a recipe, to tell her how much flour and how much butter and how many eggs to use. Anne and Margaret did not wait to learn the proper way to make cakes and all they had was a sticky mess. That is just how our lives get if we don't read the Bible and follow the recipe that Jesus has made for our lives. I am sure Anne and Margaret won't make that mistake again. Let us make sure we do things the right way.

Goodbye now and God bless.

Lots of love,
 AUNT DOROTHY.

Young People's Missionary Offerings

THE following missionary offerings from Sunday schools, Sunshine Corners, Cadets and Pathfinders have been received during the quarter ending October 1961. We appreciate the generous giving of our young people.

	£	s.	d.		£	s.	d.
Dowlais ...	50	0	0	Edinburgh ...	3	0	0
Winton ...	35	0	0	Honicknowle... 3	0	0	
Worcester ...	27	3	10	Brecon ...	2	13	11
Sheffield ...	25	11	3	Oxford ...	2	10	7
Scunthorpe ...	25	0	0	Loughborough	2	5	2
Rotherham ...	22	0	0	Falmouth ...	2	0	0
Leeds ...	20	0	0	Lisburn ...	2	0	0
Thoruton Heath	16	10	0	Leyton ...	2	0	0
Portsmouth ...	16	8	8	Cheltenham ...	1	18	7
Caerphilly ...	16	0	0	Guildford ...	1	14	1
Clapham ...	15	0	0	Carshalton ...	1	12	10
Bradford ...	11	9	6	Hove ...	1	10	0
Winson Green	10	0	0	Hull, Masou St.			
Yeovil ...	8	12	9	(Junior church)	1	7	7
Erdington (Tel-				Croydon			
bury Crescent)	7	10	0	(Junior church)	1	7	7
Delancey ...	6	13	0	Cheltenham ...	1	5	4
Ilford ...	6	8	11	Chilwell ...	1	0	0
Croydon ...	6	0	6	Ealing ...	1	0	0
York (Swine-				Waltham Abbey	18	1	
gate) ...	6	0	0	Brecon (Sun-			
Smethwick ...	6	0	0	shine Corner)	16	1	
Vazon ...	5	10	0	Coulsdon ...	15	0	
York (Acomb)	5	5	0	Knottingley ...	14	6	
Huddersfield ...	5	0	0	Ipswich ...	14	5	
Bracknell ...	5	0	0	Hastings ...	13	2	
Burton-on-				Eastbourne			
Trent ...	4	13	9	(Cadets) ...	12	6	
Southampton...	4	5	11	Keynsham ...	12	1	
Worcester				Croydon			
(Pathfinders)	3	12	1	(Cadets) ...	10	0	
Mountain Ash	3	11	2	Dewsbury ...	4	0	

YOUTH CAMPS

Missionary offerings from the following camps were also received with grateful thanks.

	£	s.	d.		£	s.	d.
Bournemouth				London North			
Presbytery ...	9	2	7	Presbytery ...	2	10	3
North Midlands							
Presbytery ...	5	0	0				

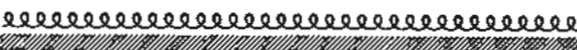
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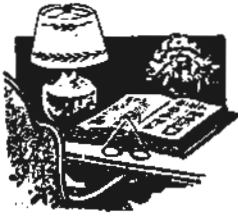
THE NEW EVANGEL

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The magazine that presents a balanced view of the Pentecostal message

First issue: JANUARY 6th, 1962





THE FAMILY ALTAR

Scripture Union Portions. Notes by R. R. Taylor
(Minister of Elm Church, Knottingley)

Monday, December 4th. Micah 6 : 1-16.

"He hath showed thee . . ." (v. 8).

"Shew us a sign from heaven," said the Pharisees and the Sadducees in their unbelief. "Lord, shew us the Father," said Philip in his perplexity. Micah tells us that God has shown us all that is necessary: that which is good. He has shown us all that is required of us. First, to do justly, to be honest, upright and straightforward in all our dealings. Second, to love mercy: to be kind to one another, tender-hearted, forgiving. Third, to walk humbly with God. "He will not walk with the proud nor the scornful." If we have been shown these things, happy are we if we do them.

Tuesday, December 5th. Micah 7 : 5-20.

"All their sins" (v. 19).

The language is of course figurative, but how wonderful to know that God, having once forgiven us our sins, wants to hear of them no more. Into the profundities of the ocean! Into the depths of the fathomless sea! We have known even believers who have been disturbed when they have thought of their past misdeeds. The truly repentant sinner need not be troubled. The sea of God's forgetfulness has swallowed up his iniquities, and above them swell all the waves of His mercy, so mighty and free. For the true Christian the darkness is past. His sin, "not in part but the whole," has been dealt with by God Himself through Jesus Christ, who gave Himself for us.

Wednesday, December 6th. 1 Thessalonians 1 : 1-10.

How blessed were these Thessalonian saints. They had the assurance that they were delivered from the coming wrath of God. They knew that God had raised Jesus from the dead. They had no doubts in their minds regarding the return of Christ, for they were waiting for God's Son from heaven. In the meantime what were they doing? They were serving the living and true God. Belief in the second advent does not mean inactivity. While we are watching and waiting we should certainly be worshipping and witnessing. Being made free from sin we are now the servants of God, having our fruit unto holiness, and the end everlasting life (Romans 6 : 22).

Thursday, December 7th. 1 Thessalonians 2 : 1-12.

After being publicly thrashed and then imprisoned at Philippi Paul might have been tempted to water down the message of Christ when he went to Thessalonica. These verses show that he resisted any such temptation. No deceit, uncleanness or guile. No pleasing of men. No flattering words or seeking earthly glory, yet without pride or arrogance. In the midst of contention Paul claimed to be as gentle as a nurse with her children. How easy it is to fall into the temptations that Paul avoided. Those who speak the word of God must not only be faithful to the message, but must speak the truth in love.

Friday, December 8th. 1 Thessalonians 2 : 13-20.

"We would . . . but Satan hindered" (v. 18).

It should be noted that Satan is constantly seeking to hinder and oppose the work of God. It was he who beguiled Eve by putting doubts into her mind regarding the truth of God's word. Men today cast doubts as to the existence of this personage. Modernist teaching has ruled him out altogether. Paul, the fundamentalist, knew that he was real.

No less today he is doing his utmost to cause confusion in the Church of Jesus Christ; sometimes as a roaring lion to terrify (1 Peter 5 : 8); sometimes as an angel of light to deceive (2 Corinthians 11 : 14). Thank God, we are not ignorant of his devices; nor are we at his mercy. We can be more than conquerors through Him who has loved us (Romans 8 : 37).

Saturday, December 9th. 1 Thessalonians 3 : 1-13.

"Your faith."

These two words are used five times in this short chapter. When the letter was written the Thessalonian church had been in existence for less than two years; hence the concern of Paul that the faith of the believers should not be disturbed. Although he was hindered from going to them he prayed for them night and day. Peter was told by Jesus that He had prayed for him that his faith should not fail. What a privilege for mature believers to pray for those young in the faith, and what an encouragement for them to know that they are being remembered before the Throne of Grace.

Sunday, December 10th. 1 Thessalonians 4 : 1-12.

"Called unto holiness" (v. 7).

The same Greek word (hagiasmos) that is translated sanctification in verse three is used here for holiness. A Christian is one whom God has set apart for His service. The mitre that Aaron wore bore the inscription "Holiness unto the Lord." Jesus, our great High Priest, was holy and undehiled. The priests of the New Testament, that is all believers (1 Peter 2 : 9), are called to tread this same "way of holiness" (Isaiah 35 : 8). Our uplifted hands are to be holy (1 Timothy 2 : 8). Our thoughts are to be holy (Philippians 4 : 8). In the Old Testament holy men of God spoke as they were moved by the Holy Ghost. God can, and does, use men and women today who obey the call to holiness and are empowered by His Spirit.



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman.

Seeing Jesus

There is a well-known hymn which commences with the words "Take time to be holy, speak oft with thy Lord." These words have not only been a blessing to many but they are good advice to all who would seek holiness. Speak oft with thy Lord is something all Christians should heed. To enter the place of prayer and seek the Lord is to become like Him. How often have we remarked when we have seen an old couple who have been married for many years, that they have grown like each other. I remember hearing the story of a young man who went often to see the face of a man carved in the rock of a mountain. It was said that one day the man would come and deliver them from an invader. Years passed; the young man went as often as possible to see the carved face in the rock wall, a promise in his heart that he would be a staunch supporter when the deliverer came. We can imagine the astonishment when one day the young man realised that he was the deliverer. He had looked and looked at the face carved in the rock until he had become like it.

Speak oft with thy Lord, see Him often in the secret place and you will become like Him.

Prayer is requested for

- An outpouring of the Holy Spirit upon Britain.
- Many in other denominations that they will seek a Pentecostal experience
- A family who desperately need accommodation.

Thought for the week

Faint not, neither grow weary in prayer.

COMING EVENTS

(Please pray for these services)

BARKING. December 9, Elim Church, Ripple Road. Building Fund Rally. Visit of students from college.

FINCHLEY. December 2. Elim Church, King Street. Presbytery Business Session. 2 p.m. Evangelistic Rally, 6.30 p.m. Speaker at both meetings: A. Biddle.

PALMERS GREEN. December 9 and 10. Elim Church, Russell Road (off Bowes Road). Church Anniversary. Saturday 7 p.m. Sunday 10.45 a.m. and 6.30 p.m. Speaker: A. Brooks.

PRESTON PARK. December 2. Elim Church, Balfour Road. District Presbytery Meeting 3 p.m. Evening Rally 7 p.m. Special speaker: A. Nicolson.

WIGAN. December 2-5. Elim Central Hall, Station Road (opposite Central Railway Station). Church Anniversary Services. Saturday, Lancashire and District Presbytery 7 p.m. Sunday, 11 a.m. and 6.30 p.m. Rally of Churches. Monday and Tuesday 7.15 p.m. Special speaker: O. G. Miles. Convener: H. W. Fardell.

LONDON CRUSADER CHOIR

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

December 3, Canterbury and Maidstone Prisons: 10, Holloway Prison and Ilford: 17, Brixton Prison and Watford: 24, Broadmoor: 31, Wormwood Scrubs Prison.

ITINERARIES

Miss M. Llewellyn. December 3, Smethwick: 4, West Bromwich: 5, Kingstanding: 6, Sely Oak: 7, Sparkbrook: 9, Yardley: 10, Dudley: 11, Blackheath: 12, Hadley: 14, Graham Street: 16, Kidderminster.

A. Nicolson. December 2, Preston Park (Presbytery Rally): 3, Worthing: 4, Clapham Sisterhood (afternoon), Eastbourne Men's Fellowship (evening).

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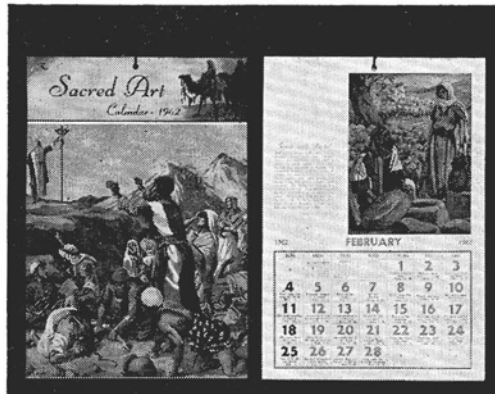
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