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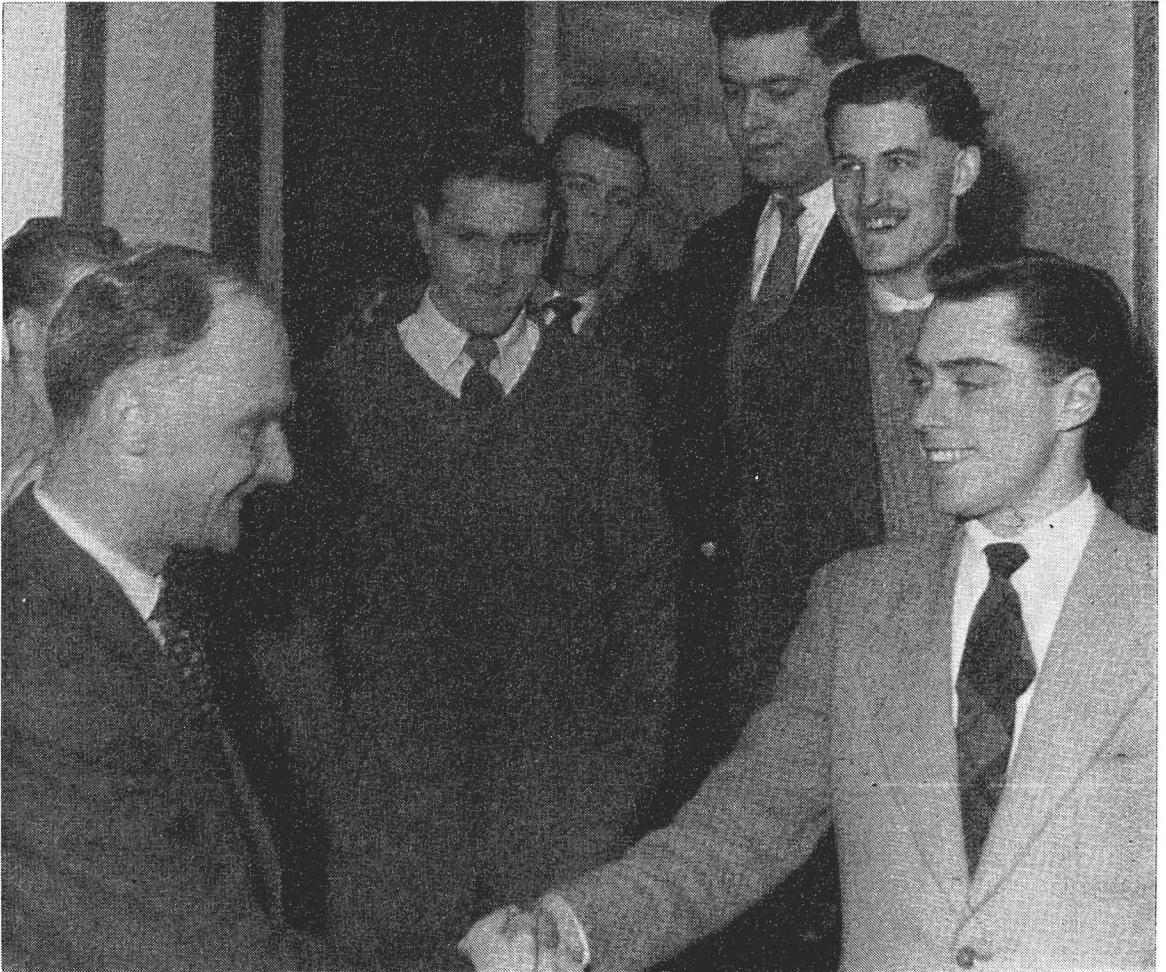
The **Elim Evangel**

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

VOL. XLII. No. 9

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MARCH 4th, 1961



*Principal and students say farewell to Elim missionary Frank Newey on the steps
of the Elim Bible College
(See page 134)*

SPECIAL MISSIONARY NUMBER

Editorial Notes By Samuel Gorman (Missionary Secretary)

SPLENDID ACHIEVEMENT

IT was in the October—December 1959 issue of the *Elim Missionary Evangel* that we wrote: "In this editorial we wish to strike a note of praise and thanksgiving to God for so wonderfully answering prayer concerning the finances of our Elim Missionary Society. It gives us great joy to report that the debt has been cleared and there are indications that our income will have equalled our expenditure at the end of our financial year this month (October)." Later we were able to announce that it did. It was because of this that we decided not to make any special appeals for increased giving during our financial year October 1959-60, but to trust the Lord, through the generous giving of the Elim family, to meet the need, even though we knew the expenditure was going to be very heavy.

How very happy and deeply appreciative we are to be able to announce that the income was equal to that of the previous year. Although the income from gifts fell short of the previous year's amount by a few hundred pounds, we praise God that this was compensated by two small legacies. What a splendid achievement this is, and we realise it has only been accomplished by the untiring efforts and the sacrificial giving of our ministers, members and friends. We therefore say a heartfelt "thank you" to all concerned. At the Elim conference at Llandudno in May we will be in a position to report fully on this, and no doubt the representatives will make known the details to our churches.

We would take this opportunity to emphasise that, to maintain our present missionaries on the field, reinforce their ranks with volunteers who are waiting and ready to go and bring others home on furlough, our sacrificial giving *must* continue. At present there are about six fully trained nurses (one of them a male nurse who is a B.Sc. and whose wife is also a qualified nurse) studying at the Elim Bible College. Some of these have already been accepted for work overseas and are waiting for the way to open up for them, and the others are hoping to be accepted as prospective missionary candidates. If they are to be sent to the various fields to which they feel called it will require a sum in the region of £1,200 to £1,500 for passages and equipment, in addition to an increased income to support them fully and maintain their work on the stations. It may be that under an urge from God and a deep sense of the urgent need some readers will feel disposed to help in a practical way, over and above their regular contributions.

The situation in certain territories overseas, long recognised as spheres of missionary enterprise and service, is growing increasingly difficult, and is indicative of the cessation of missionary work in the not too distant future. In view of this it is important and imperative that we increase, while there is time, our missionary momentum. We must increase the financial aid to our missionaries in order to help them effectively speed up and intensify their efforts to win and train nationals for the Master's service. For the same purpose we must also increase our income in order to equip and send forth more well-qualified missionaries. Let us determine that in this gigantic task we will not fail.

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 sacraments 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 Baptiser 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

Official Organ of the Elim Foursquare Gospel Alliance

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Are you a Chameleon?

By S. A. Renshaw (Tanganyika)

YOU ask what is a chameleon? It is an odd little inhabitant of Africa whose best-known faculty is its ability to change colour to fit in with its surroundings. Not so well known, perhaps, are its unusual feet. Although possessing five toes, the feet are so constructed that three toes on the one side are placed opposite to the other two, enabling it to cling to any support very firmly. The tongue is exceedingly long, almost twice the length of its body, and can be shot out rapidly and accurately. The eyes work independently of each other and are designed to enable the chameleon to see below, above, in front and behind. You are indignant? Me a chameleon? Wait till you read on, then judge.

Solomon exhorts us: "Let thine eyes look right on, and let thine eyelids look straight before thee" (Proverbs 4:25, 26). Seldom, if ever, are the eyes of a chameleon co-ordinated. While one fixes on an insect, the other gazes around. It would seem to have no one thing to fix its gaze upon wholeheartedly. Yes, it is always looking at the leaves, but only as a background to its prey.

IT LIVES IN A WORLD OF LEAVES

yet only sees a leaf when, for a brief moment, an insect draws its attention to it.

Are you a chameleon? You live in the world of God, you move in a circle of people whose topic of conversation and interest is God and His Word, yet only come to grips with God and His Word when this particular evangelist or pastor, preacher or teacher attracts your attention to it. Your eyes are wandering about seeing a trip overseas to be made, a position to be reached, a possession to be gained, an aim to be achieved. You follow other people, prominent or otherwise, and take their standards as yours until somebody comes along with a more appealing standard and you follow him. But how can we follow Solomon's words to look straight on, to fix our eyes on one thing? The chameleon's actions are motivated by what it has just seen. The hymnist puts it this way: "Turn your eyes upon Jesus . . . and the things of this world will grow strangely dim . . ." We are too fond of looking upon God through the medium of a great preacher or writer instead of looking at God for ourselves. While a man preaches his heart out to show us God, we are content to sit and listen to him; it saves us the trouble of looking ourselves. May our aim be that

of those who came to Philip: "We would see Jesus."

When the chameleon sees an opportunity to use its tongue it never lets it go past.

NO INSECT IS SAFE FROM ITS TONGUE

In this world there are people who fit this description completely. Worst of all, so-called Christians are among their ranks. Their idle chatter embraces everybody in connection with the assembly; from the minister and the various officers and workers of the church to the last member on the roll, no one is missed in the gossip-go-round. Read what Solomon says again: "These . . . things doth the Lord hate . . . a lying tongue . . . a false witness that speaketh lies, and he that soweth discord among brethren" (Proverbs 6:16, 17, 19). Be warned: "Whatsoever a man soweth, that shall he also reap." How often we hear "But my tongue ran away with me . . ."—and how true to Scripture this is, for James leaves us in no doubt as to the character of the tongue. But surely He who created the tongue can also control it if we are willing, for we are now new creatures in Christ. In our surrender to God's will our tongues should be included, and as sure as God will direct our paths He will control our tongues. Therefore let us use our tongues to preach the Word, being instant in season and out of season, and our daily prayer echo David's words: "Let the words of my mouth . . . be acceptable in Thy sight, O Lord." Remember, our peace of mind and relations with our fellow men tomorrow depend on our tongues today!

THE CHAMELEON'S FEET

are another oddity. With three toes pointing one way and two pointing the other, one cannot tell by them which way or where it is going. Its gait on level ground is hesitant and slow; every step is preceded by a pause and a swaying of the body. However, once something is found to cling on to it is confident and sure of foot. Which way are you going, or are you not sure? Without human support to cling on to, is your walk hesitant, waiting for a moment before going on? Do you feel insecure without someone to say "That's right, keep going," always clinging on to this one or that one who will offer advice and take you as a protégé? You are too apathetic to search God's Word for yourself, so you take others' views as your own,

saying "Oh, it must be right, for so-and-so says so." God's Word is for us, personally and directly, and it is for us to study it that we may show ourselves approved unto God. While we lean or cling to another's experience, another's learning, we are not studying for ourselves and do not possess a sure foundation. With God's Word hidden in our hearts we are secure, for heaven and earth may pass away, but God's Word will not pass away.

Now we come to the well-known

ABILITY OF THE CHAMELEON TO CHANGE ITS COLOUR

to fit in with its surroundings. What a picture nature gives us of the vicar of Bray! From the vivid green of the new season's growth to last season's leaves, faded brown by the sun, the chameleon moves and is lost in its background. You have moved into a church? How and why did you become a member of that particular church? Was it the one your mother and grandmother attended? You have just slipped into their place unnoticed. Is it because the people who attend there are a nice crowd and provide good social contacts for you and your children? "It is so easy to become one of them." Is it because the church building and programme appeal to your pride? "They all go there—it's the popular thing." Is it because their standards of right and wrong are not too far beyond your capabilities to live up to? "I'm as good as those there already." Any of these reasons might be all right if there was no God and no eternity. Becoming a church member does not mean you will merge chameleon-like into the background, become as the rest and gain a place with God in eternity. There is only one way to become a member of the "Church." Jesus said: "I am the way . . . no man cometh unto the Father but by Me."

The chameleon may be indistinguishable from that which surrounds it, but by nature it is a chameleon and always will be. You may fit into the church and

on the surface be the same as the next member, but if you have not accepted Jesus Christ as your Saviour by nature you are a sinner and always will be until you surrender to Christ. "But I am saved," you say. All right,

WHAT IS YOUR POSITION

in the church? Is it a stable position grounded on the Scriptures, or is it dependent on the views of the minister or deacons or the loudest prevailing voice of the time?

In this day and age of insecurity, doubt and unbelief, we need to make a stand for what we believe is true and measures up to God's standard. On every side, pulpits, periodicals, daily papers and radio programmes are being used as mouthpieces for man's ideas, learning and opinions and for the subtleties of the Devil. Too often we compromise and, like the chameleon, are swallowed up in the background. Too often we hide our light under the bushel when the crowd we are in are going opposite to what we know to be right and true. We go off at a tangent and argue over obscure points of teaching while neglecting the fundamental truths. We are won over by man's oratory instead of feeding on Christ, the Bread of life. Too often we agree with a watered-down version of the truth instead of "thus and thus saith the Lord." We prefer our cars to be flattered rather than our consciences pricked. Instead of preaching "one body, and one Spirit . . . one Lord, one faith, one baptism, one God and Father of all," we are still children "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Ephesians 4:4-6, 14).

Let us stand fast in the liberty wherewith Christ has made us free and be not entangled again with the yoke of bondage (Galatians 5:1).

Reader, in your life does C stand for Christian or for chameleon?

There will be

NO SUCCESS UNLESS YOU DO THIS

The Elim Easter meetings at Trafalgar Square and in the Royal Albert Hall are an integral part of the evangelistic programme of the Elim churches. Each part of the day's programme is planned to the last detail; we must be thorough in God's work. The publicity arrangements are prepared to the best of our financial resources. But all this will be of no avail unless you pray.

BEGIN NOW AND PRAY EACH DAY

We suggest you include these items in your prayer:

That all who come may be keenly aware of the presence of the Holy Spirit.

That those who have the direction of the rallies shall know the guidance of God in their decisions.

That many of those who receive printed or verbal invitations shall be in a responsive frame of mind.

For the evangelists, soloists, those who will testify, the choirs, instrumentalists and conveners.



FOLLOW THE SAINTS OF ALL NATIONS

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

(8) SHALUMBO

WHEREVER Shalumbo built a hut he left fruit trees." If nothing more had been written of Shalumbo's life, that would have been sufficient to fire our imagination and to challenge us to a life of useful activity. For that is not merely a statement of fact, but a poetic description of his life.

Particularly is this so after God had dealt with him during a special season of prayer and Bible study, which the missionaries had arranged because they were disturbed by the lack of sanctification in the lives of the native Christians.

Shalumbo had been converted some time before, partly through the prayers of three of his slaves. When these professed faith in Christ he was angry; but when Masele, the favourite of his three wives, believed, he was so furious that he thrashed her mercilessly. But, being amazed to find her still tender towards him and still diligent in caring for his needs, when she later witnessed to him about salvation and the suffering of the Lord Jesus on the Cross for his sins he not only listened, but yielded his life to the Saviour.

Shalumbo, or Kisoka as he was called before his conversion, had often declared that if he became a Christian he would be out and out. True to his word, he gathered his slaves together, preached the Gospel to them, urged them to accept the Lord as Saviour, set them free, and promised to give them all the assistance he could to return to their homeland, as he had been responsible for dragging them away. At the same time, he dismissed two of his wives, but promised to supply all their needs until they were otherwise provided for.

So his conversion was real enough, but there were still traces of the old Kisoka. Being a born leader, he wanted the prominent position. But after that season of prayer and Bible study when the missionaries expounded the Acts of the Apostles to show the standard of New Testament Christianity, which proved to be a time of great heart-searching and confession, there followed such an outpouring of God's blessing that over 100 received the baptism

in the Holy Spirit with signs following. Shalumbo was so moved by the power and blessing of God that his life was remarkably transformed. Now he was willing to be the door-keeper, to show the natives to their seats and to keep the children quiet. Because the other natives went barefoot, he laid aside his boots, complaining that they hurt him. When the missionary suggested that it might be a nail and offered to show him how to knock it down on the last he was forthright with his confession: "No! It is my heart that hurts, not my feet. When the others wear boots, then I will do so, but not until then. I will be all things to all men. I want by all means to save some."

His tactful manner in his personal witness won a way to many hearts. Shalumbo was such a contrast to the cruel, inhuman, brutal slave trader Kisoka. He had yielded to God, and God had made him into a new man—"a new creature in Christ Jesus." He was one of God's "holy ones."

God wants us to be childlike in our response to His leadings, and Shalumbo's life witnesses to the blessing we can be made to others when we sincerely desire to be led of the Spirit. He sought God's guidance in everything he did, and some of his experiences were most remarkable. One day he tracked down a thief who had stolen a pig, and the only clue he had was that in a dream he had seen a man with four pieces of firewood on his shoulder. On another occasion he was directed to a lost sheep that he was seeking by a dove flying up from the spot where the sheep was lying.

Shalumbo would teach us how to be practical in our religion. He would not only pray for the man who falls among thieves, but he would pour in the oil and wine. So when Mr. Salter was forsaken by his carriers because he had contracted blackwater fever, Shalumbo nursed him back to health, and continued with this indomitable pioneer as in his weakness he stumbled from village to village preaching the Gospel.

Shalumbo's practical mind shows us how we, too,

can fulfil our mission. As the weeks of the gardening season passed the missionaries' concern for Shalumbo's spiritual life deepened because he was giving so much more time to his garden than ever before. But when the harvest was over, and he had sold his surplus, to the great surprise and relief of the missionaries he came to ask their prayers for his new venture. Since receiving Christ as his Saviour his heart had been set on returning to the villages where he had spent his youth to proclaim the Gospel to them. So he had worked from early morning till late at night to make sufficient money to enable him to carry out his purpose. The Pauline spirit is in evidence here: rather than be hampered by lack of funds he would take to tent making. And God richly blessed the labour of his hands, which made possible the preaching of the Gospel in those villages that were so close to his heart—preaching that produced a harvest of souls.

This firebrand certainly kept his word that if ever he should become a Christian he would be out and out, for his zeal knew no limits. He was so intent on preaching the Gospel that he sometimes neglected his material needs. He was so weak on one occasion, after spending the whole night answering the questions of inquirers, that he narrowly escaped drowning when crossing a river. "The people were so interested," he said, "that we did not like to stop and ask for food." Of course, we do not advocate that people should deliberately ignore the needs of the body, for it is the temple of the Holy Spirit, but what advances we would make for the kingdom of God if we shared his passion for the Gospel and for souls.

"Shake off earth's sloth!

Go forth with staff in hand while yet 'tis day,
Set out with girded loins upon the way;
Up! linger not!

Fold not thy hands!

What has the pilgrim of the Cross and crown
To do with luxury or couch of down?
On, pilgrim, on!"

The secret of his usefulness to God, as indeed it must be with us, was his unfeigned humility, revealed in his last words to Mr. Burton, "I want to get smaller and smaller, and I desire to see Jesus bigger and bigger each day."

Without a doubt, if we share Shalumbo's faithfulness, zeal and humility, we too will plant fruit trees wherever we build a hut.

(The full story of Shalumbo's challenging life is found in *When God changes a Man*, by W. F. P. Burton).

OUR MISSION

It is with pleasure that once again we turn over the pile of current missionary letters to gather from them some interesting items of news that we know our readers so enjoy. However, first of all we are sure you would be interested to hear of the comings and goings of some of our missionaries.

On April 11th Miss Jean Caudell, of our Bournemouth church, an experienced teacher, leaves for Rhodesia, where she will be joining the teaching staff of Dr. R. C. Brien. For many years Miss Caudell has had a great missionary vision and an unmistakable call to work for God in Africa. We believe a real work of the Lord awaits her in Rhodesia and we wish her Godspeed. Then on February 3rd Pastor F. Newey, one of our young ordained ministers, left for India. Our prayers go with this dedicated



The bus from Inyanga attempts to cross the river Mwenje.

young man that God will use him in a mighty way in that needy land. On January 5th Miss M. Cooper, one of Elim's teacher-missionaries in Southern Rhodesia, was welcomed home, and Pastor and Mrs. A. Nicholson, also from Southern Rhodesia, hope to arrive home on Good Friday. It will be a great joy for all members of the great Elim family to see these dear ones at the Royal Albert Hall on Easter Monday.

Then finally, concerning the movements of our missionaries, we learn that Pastor and Mrs. A. Bull, with their young daughter, leave England on May 12th to return to their former sphere of service in Tanganyika, and Miss Vera McGillivray journeys back by air to Hong Kong on May 1st. It has been

ARIES AND THEIR MINISTRY

By Prayer Partner

a real inspiration to have these dear ones with us during the past year, and our prayers go with them as they return to their work for God in far-off lands.

Now for a few extracts from some of our missionaries' letters. From Southern Rhodesia Miss C. Picken, a teacher-missionary who formerly worked in the Congo, writes of progress in the Sunday school at Bande. "Numbers have risen from fifty-six to eighty and the children seem keen," she tells us, and continues: "Perhaps through them we might win some of the parents." Miss B. Hurrell, also a teacher in the same area, writes of the Christmas services. She says: "We had an enjoyable Christmas and were conscious of the Lord's presence with us. So many gathered at the church that some had to sit outside. Dr. Brien baptised about twenty-seven believers in the river afterwards, and we were rejoicing that these had left the old life to follow Christ."

From the Eastern Transvaal Mrs. Faith Haws writes to tell of the encouragement they receive from their personal work in the native hospitals, where often they have the joy of leading souls to the Master, and from far-away Tanganyika comes a letter from Pastor R. Gull. He has been reaching out with the Gospel to many outlying villages, where the people have shown great interest and begged for further visits.

And now from India there comes a letter from Miss E. Wriglesworth, who writes: "There is a great demand for Bibles and we can hardly procure them fast enough to meet the demand. Last week I had a contact with a splendid young man who is studying religions, and he has purchased a Bible to study the Christian religion." Here is something about which we can all pray, that as this young man reads God's Word it may bring light to his darkened mind.

As we go to press a letter has been handed to us written by Mrs. A. Nicholson to one of our Crusaders. It gives a very clear picture of the school work in Penhalonga which we believe will be interesting to our readers. Mrs. Nicholson writes: "My husband has the job of inspecting the thirteen Elim schools at Inyanga North and the six here at Penhalonga. The lower standards up to standard three are taken by Africans, the three higher classes by Africans or Europeans. The scholars sit the

government examination on completion of standard six. At Inyanga North the three top standards are taken by the Misses Hurrell, Gwynne and Picken. Miss Cooper, who is now on furlough, had standard six last year, when the Lord wonderfully answered prayer and gave 100 per cent pass in the government examination. Here at Penhalonga . . . our newest missionary to the field, Mr. P. Griffiths from Swansea, is taking standard six. All the teaching in the higher standards is done in English. A good number of these scholars have accepted the Lord and there really are wonderful opportunities of winning these young people for the Master. Many who have repented come from very difficult homes, where witchcraft, beer drinking and all that goes with these things hold sway. Remember our young people in



A group of believers at Yuan Shan, Formosa.

prayer; we long to see many, many more of them giving themselves completely to the Master's service. We have four women's meetings each week at the different outstations at Penhalonga, Bible class, Sunday schools, open-airs, church services, women's class, teachers' prayer meeting, and of course the everyday work of the mission station."

Our readers will remember that last year Pastor and Mrs. S. Renshaw left Southern Rhodesia to join Pastor A. Tate in Tanganyika. Since being there Mr. Renshaw has had a considerable amount of fever and greatly needs our prayers. May we together as prayer partners unceasingly pray for our missionaries and their devoted and sacrificial ministry.

RUTH belonged to the Wahaya tribe. With her family she worshipped Emizimu (ancestral spirits), and Abachwezi (the spirits of deceased chiefs). Most important of all was Wamala the moon god, an historical chief of Uganda, East Africa.

From the first day of her life Ruth had been subjected to the witch-doctor's medications. It is a wonder she survived the fantastic treatment; medicines to protect against such minor disturbances as hiccough; medicine to make sure her legs grew straight; and, vitally important, expensive medicine to ascertain that the upper jaw teeth would *not* be cut first. If this calamity should happen it would be a very bad omen, liable to bring disease or death to the child's father, and the child would immediately be removed from its parents' home. Many babies are slowly poisoned in this way by well-meaning relatives.

At the age of thirteen years Ruth was engaged, and after the payment of three cows, one goat, household pots, wire to wind around the limbs and beads for her neck

THE WEDDING WAS ARRANGED

Led by her grandmother and uncle, Ruth set out for the ceremony, but after going a few paces refused to go a step farther. A gift was brought, and Ruth allowed herself to be enticed a few steps farther before determinedly refusing to advance again until the next gift arrived. Each halt proved equally successful until gran (never too old to learn) also went on strike. Had she not reared the bride? Was she not therefore considered worthy of far better gifts than the bride? She was, and, clutching her reward, she ordered the bride to proceed. All this was really just a good-humoured custom, though it perhaps originated from the time when young people were always forced to marry the elderly. This still exists in one resultantly small tribe.

After marriage, life for Ruth lost most of its freedom, for she was enclosed in her mother-in-law's house for nine months. Every Muhaya has to obey the clan's rules (there are about 150 clans in the tribe), and Ruth had now become a half-member of her husband's clan, so had to obey all his clan rules as well as those of her own. Her food must never be prepared in the same vessel as her husband's, and she must eat separately from his lordship! Sheep and certain types of fish were forbidden to her, and she must never eat the edible grasshoppers that she caught, for they were for her husband. However, if she visited her parents and grass-

THE MO

hoppers were on the menu she might partake of them if invited to do so.

Later the happy news that Ruth was to have a baby had to be made known first of all to her mother-in-law, whose duty it was to give all necessary advice. Ruth learned that she must never walk under a stick supporting a heavy bunch of bananas, and certainly never eat twin bananas (two bananas joined lengthways). All food, even water, had to be chewed. She must not sit on a bed, and must always endeavour to wake up before her husband, so that by her being the first to gaze upon that parent the baby would resemble its father. Ruth had one privilege; she was allowed, even encouraged, to work all the time! Offerings to tree spirits were made, and the witch-doctor's medicine was highly paid for. All should have been well, but it was not. So many drugs were given to "assist" her that the baby died, and Ruth nearly lost her life also. It was decided that she had not obeyed all the clan rules, so Ruth was beaten.

The next "happy" event-to-be saw an apprehensive Ruth and very determined in-laws. As before, everything was done to ensure that she did not insult the chief by having twins, as this would have warranted a fine. The witch-doctor decreed that stronger, greater quantities of medicine were required for this stubborn case—correspondingly more expensive, of course. Ruth was now denied meat and eggs as well as grasshoppers, but all to no avail; a still-born infant and another beating was the result. Worse still, her husband took a second wife.

Continually taunted and miserable, it did not occur to Ruth even then to doubt the superstitious rituals of the witch-doctor and tribe. She had somehow annoyed the ancestral spirits, and they did not think her worthy to carry on the line of descendants - of this she was certain.

Some time after this I met the distressed wife for the first time. The family had recently moved near the mission, and Ruth was ill. Apart from the fact that another "not so happy" event was expected,

By Doq
(on furlough)

ON GOD!

Ruth was suffering from kidney trouble and another serious disease. Numerous small cuts had been made by the local witch-doctor to let out evil! I inquired if the witch-doctor had ever been of assistance to her. Fearful of offending him by saying no, and thinking she might annoy me by answering yes, Ruth remained silent, but her unhappiness was obvious to me although I did not know her story then.

I TOLD HER OF GOD'S LOVE

for her, and comforted her with the fact that I felt I could help her if she would diligently do all I advised, which included a definite promise (before Christian witnesses to make it seem more binding) that she would not seek medicine from any except the mission or government hospitals. She faithfully attended for injections, and as her health improved became brighter, but still lacking a real hope for a successful outcome in spite of the fact that other patients told her that the injections enabled them to have living children for the first time.

In the ward, the fateful day having arrived, I called the teacher's wife, and together we prayed for the mother. The teacher's wife had a premature baby that had survived in spite of the lack of an oxygen tent or special facilities. Together we encouraged Ruth, and for the first time I felt she began to trust. When her son was born, he was small but healthy. She looked at him almost unbelievably for a second, and then with a look of sheer joy she said, "Oh great one, you must name him"! After we had thanked God for the little one's safe arrival (a privilege I find European mothers appreciate as well as the Africans) I told Ruth that I felt she owed something to God, for He had brought me to Africa to help her. Although her husband would not allow her to attend services, I felt certain he would be very pleased if she came to the sewing classes, and during the worship period there I suggested that we could seek the blessing of my powerful God for her tiny son. No further persuasion was necessary.

y E. Bull
m Tanganyika)

Her status in her home had increased, but her life was made a continual battle by the inflamed jealousy of the younger wife. Even the husband began to realise the drawbacks of life when each of the wives insisted that it was the other's turn to prepare his meal, and finally neither would do so!

When Ruth's second son was born,

RUTH WAS "BORN AGAIN"

herself. She yielded to Christ's call to follow Him, and bravely told her husband of her decision. He did not say as much as she expected, and as he was now a constant visitor to the dispensary she began to hope there might be the beginning of conviction in his mind. Although this was so, the only result was for him to bridle every time he heard the Gospel. It took the illness and recovery of his elder son to soften his opposition. Eventual yielding finally led to promotion. God honours those who honour Him. Today, Daudi is a railway station-master, and Ruth (now his only wife) sometimes feels she perhaps has too many children, although I am certain she would not part with any of her boisterous five sons!

It is unusual for an African wife in our area to accept Christ as her Saviour before her husband does, as she is so much under the control of husband, relatives and in-laws, but Ruth was more than average in intelligence and, apart from our Elim schoolgirls, was the only African woman who could read and write in Kinonko at that time. She became a real help to me in the sewing class and accompanied me for miles (trailing her children) to the open-air meetings. She was also of assistance in disclosing some of the perplexing customs of the people. For instance, I had noticed a reluctance on the part of mothers to disclose how many children they had. This, Ruth said, was because they thought it exposed the children to danger, for if the Devil knew how many children they had he would take one! "Do you believe that?" I asked quickly. With a confident smile she replied: "No memsahib. I have two children, God is all-powerful." After that I got the information I wanted for case histories by inquiring the names of the children, if any. I came to the conclusion that the Devil could not count, for I sometimes was told "My son is at school, my daughter with my mother and I have the baby with me," or "I have two sons and three daughters." As long as the total was not quoted no danger was involved it seemed!

One evening, entirely alone and seated in the

lounge writing to a faithful prayer warrior in Oxford, I was suddenly surprised to hear terrible shrieks and loud yells from the nearest village, and wondered if it was due to leopard, elephant, or a far worse than usual beer battle. Almost at once

THE DRUMS BEGAN TO BEAT

An answering drumming accompanied by screams came from first one, then another of the villages farther away. The din was terrific, greater than that usual to announce a death. The whole bush population sounded as though it had gone mad and civil war had broken out, and when I heard an excited pounding on the door I did not know what to expect.

“Is it true memsahib ? Is it true ? ”

It was my Mohammedan house-boy, greatly agitated.

“Is what true ? ” I inquired.

My calmness helped him to quieten, for he replied in a more everyday tone: “They [excluding himself!] say that Satan has captured the moon spirit.”

Then I understood. Wamala the moon god was

evidently worshipped by the locals, but, praise God, no longer by Ruth and her husband. For the next few minutes, and indeed days, I tried to explain to the bush dwellers the moon’s eclipse, for that was what had caused their fear! How many really accepted my explanation I do not know, but the house-boy must have done so, for I noticed an even more condescending attitude towards the “less initiated” than hitherto !

Many Christians who have already gone to be with the Master must have felt regret if they had done little or nothing for Him on earth, but Ruth sets her face towards her Saviour and uses the talents she has. She could have made small children and later domestic problems an excuse, but she did not. To us also remains the opportunity of making our lives count for God, of taking others with us as we walk towards Him. Africa has its Ruths, and even its faithful Pauls, but they need our prayer backing as never before. Oh for a tremendous influx of the love of God that breaks down the barriers between black and white and between God and mankind.

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C.436



WORLD MISSIONARY ITINERARY

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



AFRICA

YET another country in Africa has achieved independence, to become the largest African state. **Nigeria**, with nearly 35,000,000 people, has become autonomous in the commonwealth of nations.

It is interesting to note the contrast between Nigeria and the Congo. One is orderly, the other chaotic. One was on the verge of anarchy, the other peaceful and strong.

Not a small part of the influence for good must be credited to the Christian missionaries. During an address at the sixty-ninth anniversary of the United African Church, the Federal Nigerian Minister of Information, Mr. Benson, praised the role of the Christian churches in the development of Nigeria.

In his message, Mr. Benson emphasised that the role of the churches and missions would become increasingly important as Nigeria moved ahead.

Rev. Dr. J. T. Ayorinde, chairman of the Nigerian Broadcasting Corporation, addressing a congregation of 20,000 on Lagos racecourse at a great Protestant open-air service of thanksgiving and dedication to mark Nigeria's independence, said: "We must be more than African Christians: we must be Christian Africans. We must evangelise every nook and corner, proclaiming the good news that Jesus is Lord and Saviour of mankind."

The service, which was also heard by millions of radio listeners, was in itself a unique witness to the strength and power of the Protestant Church at the most important moment in the history of this predominantly Muslim land.

Earlier, from the same racecourse, millions of Nigerians had heard tributes to Christian missions in speeches made at the "handing over" ceremony on independence day.

FAR EAST

Okinawa. The Far East Broadcasting Co. at its station KSBU is broadcasting the Gospel into China with an estimated radiation of about 1,000,000 watts of transmitting power. There is a possibility that multitudes in China will be able to hear the Gospel over this radio station.

Japan. The Central Japan Pioneer Mission, together with other missions and national workers totalling 137, is seeking to reach nearly two and a half million people in three provinces in the central section of Honshu island. The tragic thing is that here is an area open to the Gospel, where men and women can be reached, and yet a large percentage of the towns and villages, each one with from 9,000 to 14,000 people, are largely unreached by the Gospel. Also on the island of Kokkaido there are fifty towns with populations of over 10,000 and there is not a single witness in these fifty towns.

A city-wide crusade is being planned for Tokyo for May 6th to June 5th, 1961, by World Vision Incorporated, with the co-operation of Japanese Christian leaders and missionary personnel. For this daring missionary venture God has miraculously provided the city's largest auditorium, the 10,000-seat Meiji auditorium at world-famous Meiji Park.

By means of extensive television and radio broadcasts the crusade will reach potentially all of Japan's 91,000,000 people, bringing the good news of the Gospel of Jesus Christ to people in every walk of life. In this way students will hear the "good news." Tokyo is the student capital of the Orient. Some 300,610 students are enrolled in the city's 156 universities. Set on fire with the Gospel, these students could turn the nation upside down for Christ.

Shanghai. Many of the refugees who have fled from the China mainland to Hong Kong and Formosa are in great need, according to an observer who characterised the Hong Kong refugee situation as "one of the worst in the world." According to a report in *Missionary Mandate*, some 60,000 people in Hong Kong suffer from active tuberculosis, while ninety-five per cent of the population over fourteen is said to be infected by the disease. The influx of refugees has swollen the population to an average of 50,000 per square mile.

While these Chinese were living on the mainland of China it was often impossible for the missionaries to reach them with the Gospel. In Hong Kong and in other places where they have settled they have become quite receptive to the Christian message.

India. The country of Nepal was opened to medical missionary service in 1954. There are now over sixty missionaries representing some seven different boards from Britain, Europe, Canada and the United States. A third hospital is under construction. Nepalese evangelists are faithfully telling the Gospel story.

Kashmir. The province that has been the object of a long-standing dispute between India and Pakistan has very little Christian witness normally. The situation improves during the vacation season when a number of missionaries are in residence. Otherwise the Gospel witness is nearly at a standstill, with no new missionary activity permitted.

Pakistan. This needy country has a population of 86,000,000, most of whom are Muslim. There are approximately 1,194 Protestant churches and a total Christian community of about 275,000. The field is difficult, but workers and prayer are needed if this part of the Muslim world is to be evangelised.

LATIN AMERICA

Nicaragua. All the evangelical churches have joined in one determined effort to reach every soul in that country with the Gospel. It includes countless prayer meetings, classes to train personal workers, house-to-house visitation, evangelistic campaigns by special teams, and an effort to demonstrate to all the churches the joy of ever maintaining an evangelistic zeal. Co-operation in prayer will help greatly says the Central American Mission.

Tremendous things are happening in South America. The population has increased by 80,000,000 in the last twenty-five years, and within the next forty years is expected to reach 550,000,000. All who know are agreed that this is the day in which Latin America with its 200,000,000 people can be reached with the Gospel of the Lord Jesus Christ. Unprecedented opportunities face the Church in every republic. The Spirit of God is working mightily in many areas.

Ecuador. Patient perseverance is getting results among the primitive Auca Indians in the jungles of Ecuador. Rachel Saint, sister of one of the five martyrs, reports that three Aucas who had a part in killing the missionaries have prayed for forgiveness.

Miss Saint, who is living in the Auca village, says that two of the savages have shown much interest and are attending Gospel services. The third, who formerly opposed her move to the village, recently asked to hear some Gospel records. He then sat by the gramophone listening and repeating every word of the record. She pleads with Christians to keep praying for this tribe.

WOMEN'S COLUMN

By Gladys Gorton

A SPOILT LIFE

LIFE presents numerous illustrations of mysterious contradictions. A woman is handicapped from birth, but by sheer determination and will power she makes it and achieves an ambition which brings its full reward and gratification. A girl from an orphanage embarks on life's adventurous voyage and by constant study and steadfastness gains a high position of honour and trust. Many women buffeted in childhood by discordant, divided homes, whose parents were at loggerheads, separated or divorced, having a natural grace and charm which by experience has been nurtured and cultivated are able justly to occupy responsible positions, especially in the Christian realm. Such as these are worthy of our praise and admiration. There are those I know personally whose Christian lives are outstanding.

Contrariwise there are those who are born with "silver spoons in their mouths," who have everything—beauty, wealth, a splendid education, personality and position—but as life unfolds make havoc of their advantage and waste the privileges which are coveted by those who are less fortunate.

Turn to the Old Testament and for example read the life of Michal, King Saul's daughter—beautiful, loving, clever and courageous. David, the shepherd boy, newly introduced to the court of the king, instantly captures her heart. He is her hero. Quick to notice this, Saul uses her to be the stumbling block to David's promising career (1 Samuel 18:20, 21). The king's daughter will be given to David if he slays 100 Philistines. Saul naturally thinks that David will be slain in the attempt and is astonished and dismayed when he returns a glorious victor. And Michal becomes his wife. Again Saul schemes for the life of his son-in-law, but Michal cleverly deceives him by placing a large image (she was probably an idol worshipper) in David's bed, thus giving him ample time to escape from her father's sword. In the intervening years while David is a fugitive and a wanderer, Saul arranges for her to become the wife of Phalti, with whom she lives for some years, but David demands her back after he becomes king (2 Samuel 3:14). David and his mighty men bring back the ark of the covenant to Jerusalem, and Michal, looking from a window and seeing David dancing before the Lord, despises him in her heart. Upon his return she meets him and scornfully mocks him (2 Samuel 6:16-20). Resentment arising from false pride, and possibly through being taken from Phalti, fills her heart.

This woman remained childless, but according to some commentators she reared as her own the five sons of her sister Merab (2 Samuel 21:8). Michal had a privileged heritage, a promising beginning, but one has the impression that in later life she was bitter and hard, poor in spirit. She lived to see her father's tragic end and her adopted sons slain. As Saul rejected God, so did she. As the wife of David she had the golden opportunity of serving His God. This she despised.

Text. "What is *your* life . . ." (James 2:14).

Thought. "God holds us responsible not for what we *are*, but for what we *might be*."

SUNSHINE CORNER



TIMOTHY'S DREAM

IS it raining where you are? As I am writing now the rain is pouring down and it doesn't seem to want to stop. It is just the kind of day to stay indoors and read a book.

My story this week is about a boy called Timothy, who just loved books. He would curl up in a chair or stretch out on the carpet, and no matter what was going on around him Timothy would be lost in his book.

One day he had to stay away from school. He wasn't really ill, but as he had a bad cold his mummy thought it would be best for him to stay at home that day. Timothy sat in a big armchair in front of the fire with a pile of books near him. They all looked so exciting that he didn't really mind staying at home. He started to read and had turned over lots of pages when he began to feel nice and cosy and warm. Presently his head began to nod and his eyes began to feel heavy, and soon, with the book still open on his lap, Timothy was fast asleep and having a wonderful dream.

He dreamed he was in a huge room which was full of wonderful books. All the names on them were written in letters of glittering gold. "Oh," thought Timothy, "these look interesting!" He took one down from the shelf and found that it was called "The Book of Remembrance." He began to read and then exclaimed in surprise as he saw his own name and mummy's and daddy's too. "Why, it's all about us," he said. "I remember mummy saying that, and daddy telling us about that!" Timothy was getting really excited about his find when someone came up and spoke to him. "Look at this book," the stranger said, pointing to a book open on the table. Timothy looked, and there, in shining gold letters, was his own name! It was not only his name that he saw, but he was surprised also to see that the hand that pointed to the name had an ugly red scar across the back. "Yes, Timothy," said the One who pointed, "that is your name and this is the Book of Life. I'm ever so glad to have your name in My book."

Timothy knew then that it was Jesus who had pointed to his name, for he remembered that when he had asked Jesus to come into his life and be his Friend he had been told about the great Book of Life in which the names of all those who loved Jesus were written. He turned to say "thank you" to Jesus and suddenly found himself in the armchair by the fire again.

When daddy came home Timothy told him about the dream he had had and daddy was very pleased. His brother Paul was listening, and he said to Timothy: "Was my name there, Timmy?" Timothy didn't know, but daddy said to Paul: "If you have asked Jesus to come into your heart and want Him as your Friend and Saviour, your name will certainly be there!"

I wonder if your names are all in that wonderful book, sunbeams. I hope so, because then we'll all be together in heaven with Jesus one day.

Bye till next week, and God bless you all.

Lots of love.

AUNTY DOROTHY.

Young People's Missionary Offerings

THE following missionary offerings from Sunday schools, Sunshine Corners, Pathfinders, etc., have been received during the quarter ending January 31st, 1961. We appreciate this generous giving of our young people.

	£	s.	d.		£	s.	d.
Scunthorpe ...	40	0	0	Edinburgh ...	3	10	0
Dowlais ...	31	8	2	West Bromwich ...	3	10	0
Wimbledon ...	16	0	0	Weoley Castle			
Rochester ...	10	12	6	(Woodcut Hill)	3	0	0
Smethwick ...	10	0	0	Ilford ...	2	10	8
Vazon (C.I.) ...	10	0	0	Belfast (Alex-			
Vazon (Sunshine				andra Park)	2	7	6
Corner) ...	9	6	2	Carshalton ...	2	7	1
Ulster Temple				Brecon ...	2	2	4
(Pathfinders)	9	0	0	Hove ...	2	0	0
Leicester ...	8	15	0	Liverpool (Jubi-			
Greenock				lee Drive) ...	2	0	0
(Gibbs Hill)	7	11	6	Coulsdon ...	1	16	1
Abercynon ...	7	10	0	Hull (Mason			
Langley ...	7	0	0	Street) ...	1	10	7
Selly Oak				Barnsley (Path-			
(Alton Road)	7	0	0	finders) ...	1	9	3
Croydon ...	6	10	0	Aberystwyth			
Southampton	6	3	3	(Sunshine			
Ryde (I.O.W.)	5	10	0	Corner) ...	1	3	4
York (Swine-				Chesham ...	1	0	0
gate) ...	5	10	0	Oldham ...	1	0	0
Leyton (includ-				Chilwell ...	1	0	0
ing Sept.) ...	5	5	0	Knottingley ...	1	0	0
Selly Oak				Keysham ...	18	6	
(Stirchley) ...	5	0	0	Blackpool ...	15	9	
Weoley Castle	5	0	0	Ipswich ...	15	3	
Cardiff ...	5	0	0	Holyhead ...	15	0	
Catherham ...	5	0	0	Gloucester ...	15	0	
Caerphilly ...	5	0	0	Dundee ...	10	0	
Loughborough	4	14	2	Canning Town	10	0	
Delancey (C.I.)	4	10	0	Clacton ...	6	6	
Burton-on-Trent	4	10	0	Bradford ...	3	5	
Moneylane ...	3	15	0	Brixton ...	2	6	
Liverpool (U.							
Warwick St.)	3	13	3				



Girls' quartet at Yi Lan, Formosa.

Out March 25th

HOLIDAY NUMBER

Order your copy now



THE FAMILY ALTAR

Scripture Union Portions, Notes by H. Burton-Haynes
(Minister of Elim Church, Croydon)

Monday, March 6th. John 10 : 1-18.

"I am the good shepherd" (v. 11).

Here we have one of the great titles of God, The shepherd God of Israel of whom the psalmist said "Jehovah ra-ah" the Lord my shepherd is perfectly revealed in the Lord Jesus Christ. He is the good Shepherd. The Greek for good is agathos, but the word employed here is kalos, meaning beautiful, "I am the beautiful Shepherd." He does His shepherd work well, but He also does it graciously. Grace shone through His character, flowed from His lips, adorned every act He performed. May our goodness be beautified by the spirit of graciousness.

Tuesday, March 7th. John 10 : 19-30.

"There was a division . . . for these sayings" (v. 19).

The word of Christ divided men because His word is truth. It challenged every false value and attitude; it exposed religious hypocrisy and self-righteousness; it convicted the conscience of sin. On the other hand, His word brought light and hope to those who sat in darkness; it showed the way of salvation and God's remedy for sin; it unfolded the will of God in its application to life in all its varied relationships. We cannot hear His word and remain neutral. We must either accept or reject it. To accept His word is to be blessed indeed.

Wednesday, March 8th. John 10 : 31-42.

"John did no miracle; but all things that John spake of this man were true" (v. 41).

John was truly filled with the Spirit of God. Fearlessly he bore witness to the truth. Even in the presence of Herod the king he did not shrink from proclaiming the whole counsel of God. And yet, although so eminently a servant of God, no miracles of power accompanied his ministry. God bears witness with signs and wonders according to His own will. He may or may not bestow these gifts upon us, but the gift of the Holy Spirit is given primarily that we may be His witnesses. If we cannot work miracles we all can bear faithful witness to the truth. And in the final analysis it is the truth, not miracles, that sets men free.

Thursday, March 9th. John 11 : 1-16.

"He abode two days still in the same place" (v. 6).

On the surface it seemed rather heartless of Christ to remain where He was after receiving such an urgent request from Mary and Martha to come and heal their brother Lazarus. But if we carefully examine the facts it is quite apparent that Lazarus was dead by the time the messenger reached our Lord. To reveal His power and to further His Father's redemptive purpose the Master delayed His return to Bethany. His delays are not always to be interpreted as denials. He may deliberately absent Himself because a greater blessing will come through His absence than could possibly come through His presence. Remember He still thinks of us even in His denials and silences and absences.

Friday, March 10th. John 11 : 17-31.

"Then Martha . . . went and met Him; but Mary sat still in the house" (v. 20).

It is interesting to notice the contrast in our Lord's treatment of the sisters arising out of their different characters and dispositions. The great Physician does not deal with people in exactly the same way. Just as a skilful physician

diagnoses the trouble before he prescribes the remedy, so He adapts His treatment to the peculiar character of the person with whom He deals. To Martha with her sane, strong nature and masculine faith Jesus is direct in His instruction, for she is able to bear it. To Mary, broken and overwhelmed with grief, He silently imparts His loving sympathy. He knows how to deal with our need.

Saturday, March 11th. John 11 : 32-46.

"Jesus wept" (v. 35).

The tears coursing down His cheeks reveal the true humanity of Jesus. "If Jesus had been Deity sole and unmixed," says one commentator, "with nothing human about Him but His appearance, He might have moved calm, unruffled, triumphant through all this scene of grief and sorrow." But the Word became flesh! In His incarnation He laid hold of human nature on the side of His infirmities, so He was pierced to the heart by the sorrow of His friends. Like our blessed Lord we must feel sorrow before we can do anything to alleviate it.

Sunday, March 12th. John 11 : 47-57.

"They took counsel together for to put Him to death" (v. 53).

The raising of Lazarus was the crowning act of His supernatural ministry, but even this transcendent demonstration of Divine power failed to win over His opponents; in fact, it hardened their hearts to the degree of malicious rejection. They were determined to get rid of Him. It is a striking illustration of the deadly effects of prejudice. They called good evil, and light darkness, and the mighty power of God the work of Satan. Some believed on Him. Thus we can give Him either a throne or a cross. Let us enthrone Him in our hearts today.



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

God answers prayer

A few weeks ago I wrote of a woman who whispered a prayer when faced with what could have been death for her. I asked for those who read this column to send me any answers to prayer of a similar character, namely a short whispered prayer. It has been so good to receive some answers, and I am printing the first today.

"I had a similar answer to prayer to that of the woman in the story you gave. I was on my way to speak at a service in a village church. At a very lonely place there stood an evil-looking man on the edge of the pavement. He fixed his eyes upon me. At that time no one seemed to be about and I had to pass close to the man. I breathed a prayer and clutched my bag with my Bible in it close to me. Somehow I knew the Lord would take care of me. I walked safely by him. Truly the Lord answers a whispered prayer."

Mrs. M. Bailey, Tunworth.

We are so glad to read of this testimony to answered prayer. We are glad, too, of the numerous letters that come asking for prayer and the many letters of appreciation that we have as a result of this column of prayer and praise fellowship.

I wish all prayer warriors God's blessing in the great and wonderful work of praying for others.

Prayer is requested for

Revival throughout Britain.

The great meetings in London's Trafalgar Square and the Royal Albert Hall this coming Easter.

All Elim missionaries.

A Jehovah's Witness, that she may be saved and delivered from this false cult.

A mother who is having an amputation of a limb.

Mental patients in our hospitals.

Thought for the week

If God be for us . . .

COMING EVENTS

(Please pray for these services)

BARKING. Mar. 18-20. Elim Church, Ripple Road. Missionary weekend. Visit of Mr. F. B. Phillips. Sat. 7.30. Films; Sun. 11 and 6.30; 8 p.m. Film; Mon. 7.45. Films.

CANNING TOWN. Mar. 14, 15. Elim Hall. Bethell Avenue, E.16. Visit of the President, John Woodhead. 7.30.

DUBLIN. Eire. Mar. 5-17. Pioneer Evangelistic Campaign in the Protestant Hall, 5 Northumberland Road. Evangelist: A. O. Johnson (Portadown). Suns. 7 p.m. Weeknights except Sat.) 8 p.m.

DUDLEY. Elim Church, North Street. Silver Jubilee Services. Mar. 4-7. T. Lloyd (Llanelly): 11, 12, Idris Davies, Welsh Evangelist; 25-27, S. Gorman (Missionary Secretary). Sats. 7 p.m. Sun. 10.45. Weeknights 7.30.

HOLLAND PARK. Mar. 4. S.A. Corps, Norland Castle, Norland Road, Shepherds Bush, W.12. Youth Rally and pre-camp Meeting. 7 p.m.

HOVE. Mar. 4. Elim Church, Portland Road, Sussex Presbytery Rally. Business meeting 2.30; Rally 7 p.m. District Fellowship with the Field Superintendent, J. J. Morgan.

ISLINGTON. Mar. 11-13. Elim Church, Lennox Road, Finsbury Park, East London Revival Rally. Speaker: J. J. Way. Sat. 3 and 6.30; Sun. 11 and 6.30; Mon. 7.30.

KINGSTON-UPON-THAMES. Mar. 6-12. Elim Church, Thames Street. Gospel Campaign conducted by S. London Area Evangelistic Team. Sun. 6.30 p.m. Weeknights 7.30 p.m.

SPARKBROOK. Mar. 18-23. Elim Church, Golden Hill-lock Road, Birmingham. Annual Spring Convention. Services for the deepening of spiritual life. Speaker: S. Beresford. Convener: J. Osman. Supporting choirs each evening. Sat. 7 p.m. Weeknights 7.30 p.m.

LEYTON. Mar. 5. Elim Church, Vicarage Road (bus stop on Leyton High Road). Special visit of Rev. H. McGonigle (Ulster). 6.30 p.m.

SILVERDALE. Elim Church, Albert Street. Mar. 4, 5. Deacons' Weekend. Mar. 11. Special "Youth for Christ" Film.

SWINDON. Mar. 4. Elim Church, Osborne Street. Festival of Music with choir of 150 voices. Guest speaker: John Woodhead, well-known evangelist, this year's Elim President. We invite you to the Presbytery's greatest event. 3.30 and 6.30. Cups of tea provided.

WIMBLEDON. Mar. 4. Trinity Hall, adjoining Trinity Church, Broadway, Wimbeldon, S.W.19. South London Presbytery's Great Youth Rally. 7 p.m. Speaker: Charles Brookes, with the Southampton Choir. Items by youth. Full programme. Business meeting 3 p.m.

PRESIDENT'S TOUR

Mar. 20, 21, Merriott; 22, 23, Yeovil; 25, Weymouth; 26, 27, Springbourne; 28, 29, Winton; 30, 31, Wimborne; Apr. 1, Christchurch; 2, Salisbury.

LONDON CRUSADER CHOIR

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

Mar. 4. Surbiton; 11, 12, Derby; 19, Braintree; 26, Holloway Prison and Bermondsey.

ITINERARIES

Mr. A. D. Bull. Mar. 4, Coathbridge; 5, Glasgow; 6, Paisley; 7, Motherwell; 8, Alloa; 9, Aberdeen; 11, Dundee; 12, Edinburgh; 13, Shotts; 14, Harthill; 15, Dumfries; 16, Carlisle; 17, Whitehaven.

Miss M. Cooper. Mar. 18, Eastbourne; 19, Hastings; 20, Worthing; 21, Preston Park, Brighton; 23, Newhaven; 25, Hove; 26, Chichester.

Miss J. Caudell. Mar. 4, Scarborough; 5, Malton; 7, York; 8-10, Hull churches and Scunthorpe; 11, 12, Huddersfield; 13, Halifax; 14, Wrenthorpe; 15, Bradford; 16, Knottingley; 18, Rotherham; 19, Sheffield; 20, Beeston; 21, Loughborough; 22, Leicester; 23, Derby.

D. C. Lewis. 11, 12, Norwich; 13, Ipswich; 14, Clacton; 15, Ealing; 16, Letchworth; 18, Waltham Abbey; 19, Rochester; 21, Barking; 22, Chesham; 23, East Ham; 24, Rye Park; 25, Hayes; 26, Holland Park.

J. Smith. Mar. 4-12, Brecon; 13, Abercynon; 14, Bridgend; 15, 16, Porth; 17-19, Hereford.

Will you please pray for Elim's

Aberdeen Crusade

in the

MUSIC HALL (seating 1,750) and the
Y.M.C.A. (seating 600)
commencing **MARCH 26th**

Pray for many converts and genuine miracles of healing

Crusade leader:

REV. ALEXANDER TEE (Paisley)

BETHESDA ELIM CHURCH
Landscape Terrace, Belfast

March 11th—17th

Special visit of PASTOR G. STORMONT

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Convener:

Pastor T. W. Thomson (Irish Superintendent)

Monday, 13th, to Friday, 17th: Studies on the
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CLACTON-ON-SEA. Large flat, overlooking sea, near town; easy reach of church and station; 8½ guineas to 12½ guineas according to period required. 51 Church Road. C.471

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COLWYN BAY. Pastor and Mrs. Garratt offer homely accommodation; near sea, shops, etc. Reduced terms for pensioners from September. Write: 17 Erskine Road. C.481

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WEYMOUTH, where you can walk to "Elim" along promenade. The ideal place for a happy holiday. For details of accommodation write: Rev. D. J. Green, Elim Church, Belle Vue, s.a.e. C.477

BIRTHS

SCHOLES. On February 7th, to Daniel and Barbara Scholes (attached to Elim Church, Leyton), the precious gift of a son, Daniel.

MARRIAGES

DORLING—WOOD. On January 28th, at Elim Church, Finsbury Park, Martin Dorling to Eleanor Patterson Wood. Officiating minister: F. H. Coleman.

WYRILL—BRITTAIN. On December 31st, 1960, at Emmanuel Congregational Church, Dulwich, Maurice Wyrill to Marjorie Brittain. Officiating minister: Rev. W. M. E. Plowright, assisted by Revs. E. Allen and R. Crossley-Stott (Congregational). C.9

MISCELLANEOUS

ATTENTION abstainers! Motor insurance company insuring abstainers only offers amazingly low rates; up to fifty per cent N.C.B. Details from Temperance Brokers, Morris Hunter (E), 33 Victoria Avenue, Southend-on-Sea, Essex. C.403

CORNISH CAMP REUNION. Will all campers who are desirous of attending the Cornish Camp Reunion at the Elim Bible College, London, on Saturday, April 1st, please contact immediately Rev. F. A. Hodge, 31 Langhill Road, Peverell, Plymouth, Devon. C.13

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PLEASE PRAY FOR US

and visit us—if you can

C.4