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A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

THE ELIM EVANGEL



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INQUIRING YOUTH
at Elim Missionary Exhibition at Southend-on-Sea.
Photo by *David V. Davenport*

SPECIAL MISSIONARY NUMBER

THE ELIM EVANGEL

EDITORIAL NOTES

By SAMUEL GORMAN, MISSIONARY SECRETARY

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: W. J. Hilliard (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, E. J. Phillips.

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CONTENTS

Editorial notes

The local church

Our missionaries and their ministry

Living epistles

Missionary enterprise in Jersey

Young people's missionary offerings

World missionary itinerary

The family altar and prayer and praise fellowship

"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).

ALTHOUGH it is not the intention of this article to compare and contrast Christianity with Communism it is worthy of note that a dedicated Communist is quoted as having stated: "The Gospel of Jesus Christ is much more powerful than our Marxist doctrine, yet we will beat you Christians. You give only a little time and hardly any money; we Communists keep only what is necessary of our salaries and give the rest for propoganda. We consecrate all of our free time. How can anyone believe the Gospel if you do not sacrifice to spread it?" Of course, there are vast numbers of Communists who would not agree with their comrade that the Gospel is more powerful than Marxist doctrine, for they already hold no brief for Christianity, being absolutely atheistic in their outlook. However, what he did state constitutes a challenge to all who embrace Christianity.

How true it is, and how pregnant with meaning, that if we believe the Lord Jesus is the only Saviour of men no sacrifice will be considered too great in order to bring the message of salvation to men and women. God Himself gave all. The intrepid pioneer David Livingstone said on one occasion, "God had only one Son and He made Him a missionary." Needless to say, this statement is amply supported elsewhere in the Word of God, for the Master came from the realms of light and love to the region of this world's darkness, superstition and fear "to seek and to save that which was lost." This is the grand work our missionaries are endeavouring to do in the lands overseas where they are privileged to serve. No matter how fundamental we are in doctrine and evangelical in outlook, we must recognise the need not only to evangelise at home, but also to help send the message of the Gospel to those in darkness on the mission fields of the world. The need to do this was never greater than it is today because of the rise of nationalism and the spread of Communism and Islam. In view of this it is imperative that we endeavour to increase our missionary-evangelistic momentum. We must increase the financial aid to our missionaries in order to have 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 well-qualified missionaries. Let us determine that in this gigantic task we will not fail.

It has long been acknowledged, and rightly so, that a growing missionary interest is undoubtedly a sign of healthy spiritual development in any Christian organisation. Dr. Oswald Smith, of the People's Church, Toronto, has said: "Missionaries must come first in our thinking. That is why we contribute 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 'speed-up methods' that God is using to

(Continued on page 564)

THE LOCAL CHURCH

By S. A. RENSHAW, MSOLWA

"I, THE UNDERSIGNED, Rev. A. D. Bull, representing the Elim Missionary Society in Tanganyika, do hand over to the local church the following property, namely the church building and pastor's house, built on native authority land adjacent to Elim Mission, Msolwa."

The document was signed and the local church began to stand, maybe weakly, maybe with doubts, but it began to stand. Under the leadership of Pastor Joseph, the council of elders had received the church and shown their willingness to "begin to stand." In the words of our constitution, "the work of the Elim Missionary Society . . . is the establishing of self-supporting and self-propagating churches," and that day we saw the birth of one.

For the missionaries this was not the beginning, but rather the result worked for by each one of us. Pastor Bull first came in and started the work which eventually led to the opening of the mission and dispensary here at Msolwa. It continued under the hand of Pastor Gull and his wife during the time Mr. and Mrs. Bull were on furlough. The work went on until Pastor Bull's return to the field. Then, ably assisted by Pastor Thomas, who was in charge of the Bible school to train local workers, more evangelism was done to extend the sphere of influence of the testimony here at Msolwa. Shortly after Bible school finished, the Thomas family went to pioneer the work at Kondoia and Haneti and we took their place at Msolwa.

It was my task to do the actual building of the church and pastor's house. Permission to build on the plot was readily given when the local officials heard that it was for the "local church." But the biggest problem had yet to be overcome, the nature of the soil in the area where we are. It is black cotton soil and I'm sure it is one of the worst, if not the worst, to build on. When dry it needs a pickaxe to make any impression on it, but when wet it becomes a sticky morass in which men, machines and animals

get helplessly stuck. After much prayer and thought we decided that as light a building as we could build would be less likely to sink and cause trouble. Burnt bricks and cement blocks were too heavy, so we decided on a timber-framed building covered with corrugated iron. Instead of foundations we built a series of concrete "feet" for the building to stand on.

With the concrete feet completed, we started on what turned out to be a long and dirty task—treat-



Pastor Bull hands the key of the church to Pastor Joseph.

ing the timber against white ants! Gallons of creosote were applied and re-applied to the 1,000ft. of timber, for white ants in a building of this design would act like a cancerous growth. Day by day the pile of frames twelve feet by nine feet grew larger, and when at last finished was joined by the pile of trusses, each unit complete and drilled ready to be bolted together like an oversize construction toy.

The day came when we "built" our church. With some extra willing hands by dinner-time we had all but the back wall in place! It didn't take long to finish the roof and get the corrugated iron on, but that was as far as we got. We had a floor forty-eight feet by twenty-four feet to lay. It was the dry season and we had very little water, and besides, no one knows what would happen to a floor that size when even small floors in our houses are badly cracked due to the nature of the soil. Once again

PAUSE AND PONDER

You have given no gift to God if you have not given yourself.

God guided and we decided to make the floor in sections too. We needed 300 slabs, each two feet square, but still there was no water. Time was slipping by and we wanted to hold our meetings in the church for Christmas, even if we couldn't open it officially by then. As the weeks passed I hauled gravel from a river bed some way behind the mission in the Land-Rover, but still no rain. Our water tanks were low, but God was able, so we decided to start making the slabs on a Monday and before the week was out the rain came, not a lot, but enough. Three weeks later I trowelled the last slab off, and we had only to wait for them to dry before we laid them. There was still much work to be done, but the meetings were held in the church at Christmas, when we had a blessed time of fellowship with the Christians from the out-stations. After Christmas was over, we continued. Doors were made, floors were finished, the pulpit was made, and all the things that change a building into a church.

And so back to Easter Sunday. We had started that morning just after 7 o'clock with a baptismal service. What a scene of rejoicing as ten converts passed through the water! Before we entered the church for the main meeting, Pastor Bull presented Pastor Joseph with the key and he opened the church, welcoming us all in. Torrential rain had not done much to diminish the crowds and soon the praises rang out from full hearts: "There is a fountain filled with blood, drawn from Emmanuel's veins." More singing and praising and the anointed preaching of Pastor Paulo, from Kikilo, brought us to where we began. In front of the crowded church, with the elders standing beside him, Pastor Bull read out the document assigning the property to the local church, and it was signed and witnessed.

But what now? The heavy rains are on us now, so we watch the building to see if our methods will



Exterior of the new church at Msolwa.

be successful. But what about the spiritual church? As I said at the beginning, the church has begun to stand, maybe weakly, maybe with doubts, but it has begun to stand. The testing time lies ahead and the local church needs your prayers daily as it seeks to become established. We covet your prayers for Pastor Joseph and the Christians that he leads, that they all might grow "unto the measure of the stature of the fulness of Christ."

EDITORIAL NOTES *(continued)*

evangelise the world." This constitutes a tremendous challenge to our churches, and we feel sure that while enjoying our privileges and the spiritual heritage of our forefathers our members and friends will not forget their obligation and responsibility towards the people our missionaries are endeavouring to reach and bring into the kingdom of God.

Not only are our missionaries endeavouring to win the nationals to Christ, they are putting into operation indigenous church methods. The national spirit is becoming very manifest the world over, and it is imperative that, wherever possible, national churches should be led by national pastors and evangelists. It has been most heartening to note that since missionaries were compelled to leave parts of the Congo, where they had trained national workers, the work has gone on irrespective of their enforced withdrawal from the mission stations. What a comfort this must be to them. The indigenous method is proving to be a practicable and profitable way of spreading the Gospel, and on the various stations missionaries are taking advantage of it.

Let us remember very definitely in prayer the nationals, many of whom in the future may be subjected to severe opposition and persecution, that they may be sustained, strengthened and enabled to witness a good confession of faith.



The congregation enters the church after the opening ceremony.

OUR MISSIONARIES AND THEIR MINISTRY

By MARJORIE GORMAN

ON THE DESK in the office of the Missionary Secretary lies a large diary, and from August to December it contains entries concerning the movements of several of our missionaries. We pick it up and examine it more closely, obtaining information which greatly interests us and which we feel will interest our readers.

August 8th: Sailing date for Pastor and Mrs. M. Thomas and child. What memories this brief note arouses in our minds. Dynamic missionary messages from this fine young man, thrilling film showings, happy fellowship with both him and his dear wife, and from both of them willing and hearty co-operation in any service asked of them by the Missionary Secretary. Now they are to leave us and our hearts are sad at the thought. Our readers will remember that it was planned for our brother and sister to return to Haneti and establish an Elim mission station there, but owing to certain changes this door has been closed, but simultaneously another has opened. Pastor and Mrs. Shellard (Mrs. Shellard was formerly Miss Jewyl Thomas, daughter of Elim's previous Missionary Secretary) were independent Pentecostal missionaries in Tanganyika, but they are shortly returning to England and have handed their work to the Elim Missionary Society. It is in Tanga and comprises a small but good work with a hall for meetings and a dwelling house. Pastor and Mrs. Thomas are going there and plan to establish a Bible school and clinic. From this splendidly situated centre they will fan out into vast outlying areas, assisted by their own trained native workers. By the time this article is in print our brother and sister will have left these shores; let us not forget to pray for them as they take up this new venture for God.

August 20th: Probable arrival of Pastor and Mrs. T. Johnston and Ruth. Here is a happy announcement reminding us of the home-coming of our dear Brother Johnston and family, though no doubt their return to England is fraught with sadness for them as they will not be returning to Kenya. Mr. and Mrs. Johnston have been honorary Elim missionaries for sixteen years, but our brother's term of service with the Kenya government, owing to changes in admini-

stration, has now come to an end. How we look forward to meeting once again these very dear friends who have given such wonderful, sacrificial and unstinting service to the Elim Missionary Society.

September 26th: Miss S. Beardwell sails. This cryptic entry reminds us that our dear sister will shortly be returning to India for a third term of service—what a record! How sorry we are to say goodbye to her, for to have known Miss Beardwell has been to love her. Willingly and untiringly she has preached all over the country during her furlough, and everywhere congregations have been challenged and impressed by her clear and convincing presentation of the needs of India. Her excellent pictures have portrayed the work of her station in a new and interesting way. Our love and prayers go with our sister as she leaves us for continued service in far-off fields.

October 10th: Miss O. Jarvis sails from India. Here is an entry that gives us great pleasure and we look forward to welcoming our dear sister home after her first term of service. We trust she will have a safe and pleasant journey.

December 1st: Pastor and Mrs. Renshaw arrive by air.

December 13th: Miss C. Picken arrives by air. How good it will be to meet these dear ones again: Pastor and Mrs. Renshaw, from Tanganyika, and Miss Picken, from Southern Rhodesia, but before they arrive our next issue of the *Missionary Evangel* will be out, so we will say more about them then.

December 24th: Miss A. Stephenson sails. Christmas Eve and Miss Stephenson will be bidding farewell to home and loved ones to answer God's call to work for Him in a far-off land. Let us remember her particularly in our prayers as she prepares for this new step in her life. Our sister will be joining Miss F. Grossen at Tzaneen, South Africa, where we trust she will be used mightily by God.

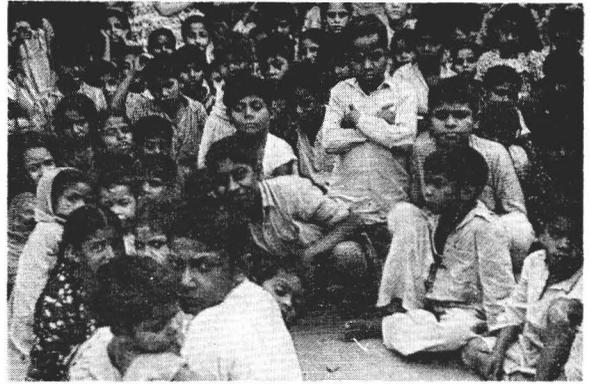
So between now and the end of the year ten Elim missionaries will be on the move, but whether coming or going we pray that they will be very conscious of God's abiding presence.

Now for a word concerning our missionaries who

are in the midst of their furloughs. Miss M. Gwynne, teacher-missionary, home from Southern Rhodesia, who is winning everyone's heart, is immersed in a big preaching programme. She is in great demand and everywhere is thrilling people with her story of the work among the young folk at Inyanga. Her film is intensely interesting and no one should miss the opportunity of seeing it if they get the chance, or of hearing our dear sister.

Pastor and Mrs. J. MacInnes, home from British Guiana, are both recuperating from illnesses and are now making steady progress back to health, for which we do thank God.

Throughout this article we have been able to repro-



Sunday school children at Dehri-on-Sone.



Progress is being made in erecting the new church at Dehri-on-Sone.

duce a number of pictures from our missionaries. One of great interest is that depicting a front view of the new church being built at Dehri-on-Sone, India. Miss C. Paint writes concerning this: "It has taken five months' hard work to build it to this level and nine years' savings. The very hot weather is now here and outdoor work is almost impossible. We are praying that by the time the rains come materials and money will be available to proceed with the job." How much more Miss Paint could write about this building project. Behind it lie years of prayer, frustration, disappointment, but our valiant lady missionaries are undaunted and determined to win through. Slowly they are seeing their dream of years taking shape, but still there is much to accomplish. How wonderful it would be if our readers would share this burden with them. They are still dreadfully hampered by lack of funds, and the smallest gift would be so gratefully received. A new township has sprung up near Dehri, due to work on the river, and a new cement factory has been set up only a few miles away. This means increased opportunities and possibilities for spreading the Gospel in that area, and the new church will be a great asset.

Word has also come from Pastor D. Lewis that he has been able to purchase a plot of land on which to build the first Christian church in Rihand. The site is just outside the main factory area and near to the main road. Mr. Lewis has been busy carting stone and timber, helping with the fencing of it in, and building sheds to store materials. The cost so far has been met from the church building fund, from collections received at the American colony meetings which Mr. Lewis conducts, and from the Sunday school. Actually the children have contributed £50. Pray that God's blessing will rest on this wonderful new undertaking.

Then we have photographs from Pretoria, South Africa. Pastor W. Francis writes telling of two recent Bantu spiritual conferences which were called, organised and financed entirely by the African leaders themselves. God blessed the meetings, which included an all-night service of witness, prayer and praise in a wonderful way. The pictures show some of the workers and people who attended, and we see our dear sister Mrs. Francis in one of them.

By the time this article is in print Pastor and Mrs. K. McGillivray will have arrived in England from



African co-workers at the Bantu conference.



Workers and delegates at the Bantu conference. Mrs. Francis is on the right of the photo.

Formosa, but in their last letter before leaving they enclosed a couple of photographs of Pastor Luke Chang. You will remember that Pastor Chang was the young man who, himself converted through the ministry of missionaries, had the unique experience of going for a period as a missionary to Korea. We have prayed for him, and it is very interesting to see these pictures.

Now for news from Pastor Tony Jones. It has been difficult to get letters through owing to the trouble in Georgetown, British Guiana, but at last we have heard that he is very happily settled down in his new work. Here is a quote from his letter: "This might sound strange to you, but I feel more at home here just now than I have felt anywhere in my life. I am aware that you and the Elim folk are praying and your prayers are making an impression on our services, especially on me." How thrilled we are to learn this; it surely proves that God was definitely leading when Mr. Jones offered to relieve Pastor and Mrs. MacInnes. Our brother goes on to say: "Our young people's meeting has gone up in the last two months from thirty to eighty, and is still

going strong though other meetings have suffered through the disturbances."

Our veteran missionary, Mrs. B. Christie, writes from Pilgrims Rest, South Africa, of a new Saturday evening meeting they have commenced at Bronners Hill. She says: "It is especially for children, but men and women attend (some of them on their way to and from beer drinks). Preachers are not allowed in the compound or to preach in the open air, so I believe it is the Lord's idea to have this meeting at the home of our only member who lives there. Our young people's group came to sing and some of the grown-ups were touched. We need your prayers for them—such dark but responsive sinners." We also have news from Mrs. C. Haws, Mrs. Christie's daughter, now an honorary missionary. She has been very busy distributing tracts and gospels and selling Bibles in a shop situated on a very busy street. Please pray for our sister in this very worthwhile service.



Chinese church in Pu San, Korea, with Pastor Luke Chang.

Before our thoughts leave South Africa here is a paragraph from a letter received from Pastor D. Norton. He writes: "Regarding the spiritual side of the work the tone is running very high; a real desire to see revival in our district is upon the hearts of the Christians. Last Sunday about 150 attended for our family gathering. The theme was revival, and what blessing was experienced! Will you please pray to this end when remembering Phalaborwa?" Yes, I'm sure we all will.

Pastor and Mrs. A. Renshaw, writing from Tanganyika, give us news of the work at Msolwa which I am sure will interest our readers: "Our first outstation is nearly completed now. Alan has gone today to put the corrugated iron on the roof. He spent two days last week making the trusses and the door

(Continued on page 571)



Pastor Luke Chang with Chinese students who were baptised on Easter Sunday.

LIVING EPISTLES

By A. NICOLSON, SOUTHERN RHODESIA

THE LETTER was from a teacher; the words used were lengthy and bore the hallmark of the dictionary or *Student's Companion* (the African student delights in the use of long words); as for the script, it was a piece of Picasso in the sphere of calligraphy. It was a brave attempt at the magnificent, but it took me ages to find out what the letter was all about. When I eventually did discover the purpose of the letter, I found that it could have been written in a few simple words.

In his second letter to the Corinthian church, Paul tells them that they are epistles both of himself and Christ and he reminds them that they are known and read of all men. We also need to be reminded of this fact and to consider seriously the nature or style of our spiritual handwriting. Are there so many blots and smudges on the pages of life that men find it hard to read our message clearly? It may be that our epistle is so full of pious curls and twists that our lives are almost illegible.

Today, in Southern Rhodesia, the pace in the educational race is very fast and the demand for post-primary education is presenting a problem just as acute as that for primary education two or three years ago. However, and this is important, there are many in the reserves who are unable to read or write, and for them the Bible is a closed book. Steeped in heathen rites and tribal customs, they do not attend church services and only when they come to the mission hospital do they hear the Word of truth. In such instances, how important it is that those who are Christians should so live Christ that others may be able to read clearly the message of redeeming love and grace in their lives. I want to pass on to you some of those "living epistles" in order that you may read and help to preserve them in the strong binding of your prayers.

When I think of Rinos, I recall the words of the psalmist in the 85th Psalm: "I had rather be a doorkeeper in the house of my God." As we read this "living epistle" we discover that the hand is

young; it is the hand of a schoolboy. There is a special significance about this "living epistle" as it is the first to be written among the people of this reserve. The epistle is begun amid difficult surroundings. There is just the first softened light of a new dawn as the Gospel is brought to this people for the first time. All around there is the darkness of sin and the mantle of fear is wrapped tightly around each enslaved soul. One would expect the writing of this young epistle to be rather shaky and even indistinct, but no, the strokes are firm and this first epistle, for all its youthfulness, keeps to the "Divine lines" in simple faith. Sunday by Sunday this young servant of the Lord keeps guard at the door of God's house and latecomers among the scholars are faithfully recorded. Attempts are made to blot the pages of this "living epistle" as older boys threaten to beat Rinos, but the writing continues, firm and clear.

We read on until we come to an important paragraph of this epistle. Rinos has reached standard six in his school life. It has been a struggle and now he stands at the gateway to further education. The



Rinos, with Aunty Sunny at Chimsasa.

pen of life is poised for the next line. The whole issue is committed to the Lord and the young Christian waits for the result. What joy! What praise to God! The poised pen comes down with a beautiful stroke on the parchment of life as God answers prayer. In the following two years the lines are almost the same as God guides His young servant through the trying years of teacher training. Out in the lonely and heathen area of Chimsasa the letter is being continued. There we must leave it. Take the pages I have given and carefully fold them in your heart; then bind them with intercession.

I have often wondered, as I have watched the glow from the village fires, what takes place within the kraals as daylight flees and gives way to the mysterious presence of the night. Time and time again, as I have listened to the throb of drums and the ribald laughter, I have sent up a silent prayer for some faithful Christian, or perhaps two or three of them, living in that kraal. How often, in the glow of that firelight, spiritual courage has been displayed, or a troubled soul has interceded on behalf of the lost. Much of our next epistle has been written under such circumstances. It begins with a chorus, one which tells us that there is no place in heaven for sinners, but that the believers will be there.

Down from the mountain there comes a woman to the hospital. The husband of this woman has given her a blow on the eye and at the hospital they find that nothing can be done to save it. Enesia, as this woman is called, cannot understand why she has to attend the meetings at the hospital. Then she hears the people singing that sinners cannot have a place in heaven. The Spirit of God begins a work in her heart and another "living epistle" is begun. Our first epistle was begun in youth, but now we watch as this epistle begins later in life. The blow that brought her to the hospital is the forerunner of many more as her husband begins to read the soul-convicting message of this "living epistle," which is being written before his very eyes.

The history of the Christian Church contains many "living epistles" which have been written upon the soft, precious vellum of a suffering child of God. As Satan seeks to destroy the pages of this beautiful epistle, now before us, the writing flows along the well-prepared material. At the close of Paul's letter to the Galatians, he writes: "From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus."

As Enesia comes to the hospital, her body bruised all over from the dreadful kicks of her heathen hus-



Enesia is in this group, second from Mrs. Nicolson.

band, we can, in all humility, apply the words of the apostle to her. How simple and unadorned is the formation of this "living epistle." When persecution is at its height Enesia prays for added grace to be given to her. There is no word of rebellion against her husband but a longing in her heart that he might be saved. Up to this point Satan has made no progress in his attempt to destroy this epistle, but he is by no means defeated. Enesia's husband contracts tuberculosis and he goes from witch-doctor to witch-doctor. Satan sees his opportunity and he is not slow to take it. Enesia is blamed for her husband's illness because she has offended the family spirits. Will this "living epistle" now be smudged, blotted or even destroyed? At times the prayers of Enesia reveal the extent of her trial, but still the message of grace flows from her life.

At last the husband comes to the hospital, but there is no sign of repentance and the end is near. When the sands of time have almost run out he sends for Enesia to be with him. It is to Enesia that he entrusts the money for the children's education but he clings to his heathen beliefs right to the very end. Neither time nor space permits me in this article to go into all the death rites of the Shona people, but it is enough to say that even in these the epistle has not been marred. Earlier on I referred to "precious vellum." Vellum is calf skin prepared for use in correspondence or other written matter. It is of high quality and I feel certain that I have not been mistaken in applying this term to Enesia's life. I commend this "living epistle" to your prayers that those out here who read it daily may find the heavenly Author.

Just one more, and that briefly. A father, worried over his child's illness, comes to the hospital. Once again the hospital services stir the heart and at first there is rebellion. It is the child who wants to repent, but the father is not ready. The evangelist challenges

the father and in turn is met with a challenge: "I will repent if the child gets better." However, God cannot be bargained with and another "living epistle" is begun in God's time while the child is still ill. A serious operation is required and father and son are taken to Umtali. Nothing is heard of them for six weeks. There are no buses at present and roads are a nightmare. Then one evening Baba Maglass comes back with his child. In the meeting that very night he gives a testimony: "I believed first of all because of the words I heard preached here, but now I believe because I have proved for myself that Jesus is alive." There follows a description of the return journey when, having reached Inyanga, he was faced with the next sixty miles and no buses. It is a testimony of "hallowed hitch-hiking" as God provided transport for this man and his child.



Break for paw-paw, a melon-like fruit.

Here then is an epistle well begun and Divine providence has given a bold character to the style of the first page, but, as I hear of the next three years, I feel that it was good the epistle had begun in such a blessed manner. From 1952 to 1954, this man and his family are attacked by illness. As he says himself, "We live at the hospital." It seems as though Satan will tear the "living epistle" to shreds. Night after night the family are kept awake by the beating of drums and the wild frenzy of devil orgies. The whole village is against him and the clearer the writing becomes the more determined are the efforts to obliterate this Christian testimony.

God is keeping an eye on this sorely tried epistle and at last there comes relief as Baba Maglass is moved to another area. Here, in less disturbing circumstances, the letter is being continued. The writing is still firm and clear but the character is more pronounced. Praise punctuates each line of daily living. Open the prayer file once more and place

between its strong binding this third and last epistle, but remember there are others being written and there are some which at the moment are blurred by failure and sin. These too I recommend to your prayers, that we may have in the days to come many "living epistles" which will be read and known of all men.

MISSIONARY ENTERPRISE IN JERSEY

The Jersey Elim Church certainly believes that a missionary-minded church is a God-blessed church. We commenced in 1953 by sending one or two parcels to the Elim foreign field and have continued increasing year by year. Last year a kind gentleman outside our assembly gave us twenty boys' and youths' new flannel suits valued at £100 and this year he has given us fifteen new suits valued at £80, all to be sent out to our missionaries. In 1962 we sent thirty 22lb. parcels to missionaries in different parts of the world and up to June of this year twenty more parcels have left our church, making a total of fifty parcels in eighteen months, for which we give thanks to God. During the visit of Pastor and Mrs. Mervyn Thomas, which was thoroughly enjoyed by all, our minister, Pastor Matts, presented Pastor Thomas with a cheque for £15 to buy a bicycle for his work in Tanganyika. We also thank God that the total amount received in our missionary boxes for the last quarter was the highest yet in the history of our church—£100.

It is impossible to outgive God. He is always faithful to those who trust and work for Him. He has mightily blessed us, by filling many with the Holy Spirit and also by adding new members to our church. Now the Lord has provided us with a piece of ground on which to build a church, and yet in spite of this big project our work for the mission field increases! Praise the Lord.

PHYLIS BAUDINS.

First Editor of "Elim Evangel" with Christ,

A link with the early days of the Elim movement has been broken with the passing, on July 16th, of Edward W. Hare, B.A., who was the first editor of the ELIM EVANGEL, having occupied this position from December 1919 until July 1922.

Mr. Hare was well known to some of the pioneers of the Pentecostal movement, but in recent years, owing to his frail health, he had been living very quietly in the West Country, although carrying on a very profitable ministry locally. He developed thrombosis on his return from a service on the Sunday previous to his passing. We extend to his sister, Miss K. Hare, our deepest sympathy in her loss.

OUR MISSIONARIES AND THEIR MINISTRY (continued)

and window frames; the local Christians have built the rest themselves. The church will be a smaller edition of the one here on the mission. The present session of the Bible school will be closing at the end of the week. We are holding a two-week course for the evangelists and church leaders at the end of July. Classes will be held all day with times for fellowship and prayer in between. We are praying that it will be a time of strengthening and great blessing for all those who attend. Some of our children have been kept away from Sunday school to work in the fields, but every week sees one or two new ones who have never been before. Yesterday, several of them signified a desire to give their hearts to the Lord. Alan takes a Bible class for the older boys and men and the interest shown is really encouraging." We do praise God for news of such blessing.

Our readers will remember that in the June News-

Young People's Missionary Offerings

The following missionary offerings from Elim Sunday schools, Pathfinders, Junior Crusaders, Cadets and Sunshine Corners have been received during the quarter ending July 23rd, 1963. We appreciate the generous giving of our young people.

	£	s.	d.		£	s.	d.
Sheffield	21	7	7	Ipswich	2	13	0
Delancey	18	3	6	Eldad, Guernsey			
Worcester (Pathfinders)	12	8	3	(Junior Crusaders)	2	13	0
Swingate, York	11	0	0	Ballysillan	2	12	6
Bradford	9	4	1	Loughboro S.S. 19/1,			
Larne	9	0	0	ship halfpennies			
Kingstanding (Pathfinders)	7	19	7	£1/11/6	2	10	7
Oxford (ship halfpennies)	7	0	0	Honicknowle	2	0	0
Exeter	6	17	6	Hastings	2	0	0
Stirchley	6	10	0	Carshalton	2	0	0
Wimbledon	6	0	0	Harrogate	1	13	6
Tedbury Crescent branch	6	0	0	Redbridge Youth for Christ Elim			
Selly Oak	5	6	0	Cadets	1	10	4
Southampton (two branches)	5	2	4	Bangor	1	10	0
Mansfield	5	0	0	Hull Mason Street Junior Church	1	6	8
Clapham	5	0	0	Letchworth	1	0	0
Portsmouth	4	10	7	Porth	1	0	0
Winson Green	3	13	0	Plaistow	1	0	0
Rugby (ship halfpennies)	3	10	0	Leyton	1	0	0
West Bromwich	3	5	0	Newhaven		15	0
Brecon Sunshine				Camberwell Girls' Guild		14	2
Corner £1/19/3, ship halfpennies				Grimsby		5	0
15/4	2	14	7	Kingston		3	10

letter we asked prayer for a young man patient in the hospital at Inyanga North, who had received a wonderful touch from the Lord after having been smitten with poliomyelitis. Miss L. Loosemore now writes to say that his progress is amazing. On May 31st, he took his first few steps without the aid of crutches and each day he walks a little distance on his own. We all praise God for so undertaking for this young man, and we rejoice too to hear of the salvation of several of the patients at the hospital. One of these dear ones went to be with the Lord shortly after she had repented of her sins.

Our final news is also from Inyanga North, and Miss J. Caudell gives us further happy news of the conversion of one of the boys in Miss Hurrell's class who gave his heart to the Lord at the close of a Bible study taken by Pastor A. Nicolson. Our sister also goes on to give us a little insight as to how they sometimes spend their Sunday afternoons: "The Sunday before last Brenda and I went to a village about four miles away over the mountain. The people were still in their fields so we could not hold a meeting, but we just wandered about talking to the women and children. We rejoiced to find one of our Christians sitting with his wife and children in the kraal, not working like all the others. This man, Baba Robson, says that he is the only Christian man in that area, but we praise God for his testimony and pray that he will be used to win many souls. We hope to hold a meeting there next Sunday, now that harvesting is finished." Perhaps our readers will pray in particular for this lonely disciple of the Master that he might indeed be a shining light for the Lord in that place. Reading through Miss Caudell's letter it seems that her closing words might well be used to complete this article, for surely they express the feelings of all our missionaries. Here they are: "I'm so thankful for all the joy and deep satisfaction that there is in serving our wonderful Saviour."

Now in progress . . .

BOURNEMOUTH CRUSADE
with Rev. Ron Jones and team

Nightly 7.30 Sundays 8.15
at the TOWN HALL
(St. Stephen's Road entrance)

N.B.—Sunday, 14th, 11 a.m., 3 p.m., 6.30 and 8.15 p.m.

The final day in the Town Hall

WORLD MISSIONARY ITINERARY

By G. H. THOMAS, MINISTER OF ELIM CHURCH, CATERHAM



AFRICA

ACCORDING to authorities, out of the 261,000,000 people in Africa, there are 28,000,000 Roman Catholics and 7,000,000 Protestants, the latter of every shade and colour. The total religious breakdown given by this one authority is: 89,000,000 Muslims (others say 100,000,000), 35,000,000 "Christians," 116,000,000 animists and 21,000,000 unidentifiable. Regardless of religious affiliation, the unsaved so vastly outnumber the born-again that the picture is tragic indeed. With only three per cent of the population Protestant, and only a portion of that number born-again, the task of evangelism is readily seen. Early in the morning, long before sun-up and long before the average Christian is even awake, the call goes out from the minaret, "It is better to pray than to sleep," and millions of Muslims begin a new day with prayer. The fastest growing religion in all Africa and undoubtedly with innumerable followers who have not fully declared themselves, Islam marches on.

Education is sweeping across Africa. In Algeria alone 1,000,000 (out of 11,250,000) are in school. Thirty thousand students study in France alone and in the universities of Dakar, Abidjan, Brazzaville and Tanarive 3,000 students are preparing for life work. May the Lord help the Church to be alert to these changing times and to take advantage of them for the Lord Jesus. (I.F.M.A.)

Ethiopia. Another radio broadcast to the Arab world has recently been started by the Radio Voice of the Gospel—the only church-owned station in the vast area stretching from West Africa to the Philippines. This is one of the most ambitious joint projects undertaken in modern times. Located in Addis Ababa, Ethiopia, owned by the Lutheran World Federation and operated in partnership with the Near East Christian Council, this powerful 100,000-watt station will transmit programmes in nineteen languages throughout Africa and South Asia as well as the Middle East.

Morocco. The North Africa Mission maintains an effective ministry to Moslems through a Bible bookstore in Rabat, Morocco. Recent reports indicate that some 10,000 persons are enrolled in Bible correspon-

dence courses. Students come to the book store for further instruction and for private discussions concerning the Gospel. Christian women meet weekly for an Arabic prayer meeting. This North African monarchy with its 12,000,000 people is wide open to the Gospel. The great need is for more workers to reach the masses of people.

THE FAR EAST

Japan. Someone has said that Japan has never known a real spiritual revival. And possibly this could be said for most of Asia. The forces of darkness appear to be gaining the upper hand in every area. Satanic influences appear to be spreading everywhere, deluding men and women, leading them into a religious fervour that produces only deeper night. Over it all broods the menacing threat of Communism, always so effective where false religions hold sway. One-third of all Asia, living in Red China, knows nothing but the awful drudgery, persecution, desperate material need and oppression of Communism. God help us to intercede fervently for these tragic people. The China Inland Mission has again reminded us to pray for our brothers and sisters in Christ, and, we would add, not only in China, but in other Communist areas of Asia. (I.F.M.A. News)

Thailand. China Inland Mission's Christian Witness Press had a booth at the Bangkok International Fair. Over 250,000 tracts were distributed, 700 folk signed up for the Bible correspondence courses, and about twelve folk indicated a desire to become Christians. The C.I.M. reminds us that in 1951 the Protestant body in Thailand numbered but 15,000 out of a population in excess of 20,000,000. Today some 30,000 are counted as Protestants and have made a clean break with the traditional Buddhism.

Korea. The Chinese Christian Mission says that before 1945 there were 1,500 Protestant churches in North Korea; today there are only 116 Protestant "buildings," and during the Korean war Communists killed 1,660 ministers, 125,000 Christians and 1,475,000 other North Koreans. "One evangelist was frozen to death in a tank of water during the winter because he tried to print the Bible."

China. A report comes from China written by

David Adeney, of I.V.C.F. He writes: "A number of Christians recently out of China bring news of a live witness despite great difficulties. Many Christians do not attend church because of the strong political atmosphere within the government-dominated churches. The Gospel is being preached, however, in other churches, and in spite of the inconvenience of mandatory attendance at special indoctrination meetings. Christians continue to attend. In one inland city, three churches which have not joined the church union of various denominations are full of worshippers. In a nearby country district the church had two baptismal services during the past year. God richly blessed the ministry of an old man who, despite threats, continues to preach.

"A great deal of Christian witness is maintained secretly at considerable risk. . . . Groups meet irregularly and in different homes. When discovered, leaders are often imprisoned and many have suffered. Well-educated Christians are working at starvation wages in factories. Because of their Christian faith they must be 'reformed through labour.' In spite of all the difficulties, the Word of God continues to bring new life to those who are disillusioned." The writer adds: "Dare we fail to pray for the bleeding church in China?"

LATIN AMERICA

From reports that come in from Latin America it would seem that Christian missions have an unprecedented opportunity. The ancient pagan religions are weakening. The Roman Church is losing authority as people awaken to the new day and realise they have been kept in darkness. Two forces now wrestle for the souls and minds of men: Communism and Christianity. Let us pray that Christ Himself will be the victor, and let us strengthen the hands and hearts of His true servants in that great continent.

Venezuela. Missionaries of the Orinoco River Mission ask prayer for radio programmes that they and other evangelicals prepare and broadcast throughout Venezuela. One favourite programme is to sing favourite hymns by request, and it brings a ready response.

One thousand Catholics a day become Protestants in South America.

This was revealed in the Roman magazine *La Settimana del Clero (Clergy Weekly)*. The statement read: "Protestant missions there develop faster than anywhere else. There are more Protestant cultural centres than Catholic churches, more candidates for the Protestant ministry than for the Catholic priesthood. In forty years the number of Protestants has

gone from 17,000 to 4,260,000; the number of their churches from 3,530 to 25,890."

"This magazine, closely connected to the Vatican, does not hide the concern in Roman circles created by this situation, and criticises the lack of means available to stop this Protestant dynamism in South America, thus threatening one of the world's strongholds of Roman Catholicism" (*La Bonne Nouvelle*, Moncton, N.B.).

EUROPE

Spain. It is perhaps a little too early to judge the import of a recent newspaper report that Spain is slowly lifting its ban on Protestants. Ten chapels have been reopened, and the British and Foreign Bible Society depot has been permitted to begin operations again. It is interesting that this permission was not granted until the Cardinal, the Primate of Spain, gave his approval to the Spanish Foreign Ministry.

France. Three-quarters of France's 46,000,000 people are young people and children (versus about one-half in most other countries). These nearly 35,000,000 young people and children are tender and ready for the Gospel. Pray the Lord of the harvest to send an army of workers to reach them for Christ. Paris, with its 5,000,000 people, has but 50,000 nominal Protestants, with possibly only a minute number of them being truly born again. It is thought that in all France not more than one-tenth of one per cent, or about 50,000 in total, could be considered born again. This is far less than in many countries in Africa.

Italy. The Back-to-the-Bible broadcast made it possible for missionaries Mr. and Mrs. Wiens, of the Gospel Missionary Union, to print 200,000 copies of a new attractive edition of the Gospel of John in Italian. "These are now going out all over Italy. The mayor of the city of Modena, where the Wiens reside, has kindly offered to help them in any way he possibly can if they get into trouble."

Please pray for the
**BANBURY REVIVAL AND
DIVINE HEALING CRUSADE**

conducted by

**Rev. A. S. F. Horne and party
in BANBURY TOWN HALL
September 16th to 28th**



THE FAMILY ALTAR

Scripture Union Portions. Notes by K. Harris
(Minister of Elim Church, Loughborough)

Monday, September 9th. Luke 10 : 1-16.

In Lk. 9 : 1-6 the emphasis is on **propagation**; here on **preparation** (v. 1), but the message and the mission are the same (9 : 2; 10 : 9). We, too, by witness have to prepare the way for the coming of the Lord!

V. 1: "Appointed." Appointments in the work of God must have Divine sanction (Acts 13 : 2). V. 2: The situation remains unchanged. Prayer will solve many problems, but oft-times it must have legs. V. 4: "Salute," etc.—the urgency of the task (Jas. 5 : 8). "Go not" (v. 7). "Forsaking the humbler hospitality of the first host for more luxurious quarters is a practice unworthy of the true evangelist" (Bacon). Vv. 13-15: Greater light means greater condemnation if it is rejected (cf. 12 : 47, 48). V. 16 reminds us of the intimate relationship that exists between the Lord and His people (Acts 9 : 1, 4).

Tuesday, September 10th. Luke 10 : 17-24.

Serving Jesus brings joy (v. 17). Try it! With v. 17 cf. Eph. 3 : 20. "I was beholding Satan when he fell as lightning from heaven" (v. 18 lit.). As the disciples exuberantly relate their victories Jesus' mind goes back to the time when Satan was cast out of heaven (Isa. 14 : 12); the seventy had authority over demons in the present because God had authority over the Prince of demons in the past. V. 20: The believer's real source of joy is his salvation. Paraphrase: "Don't keep on rejoicing in what you do for Me but in what I have done for you." "Written"—to enter in a register or enrol (cf. Rev. 20 : 15).

The meaning of vv. 21 and 22 is not that God is unwilling to reveal truth to the wise but that they are not prepared to receive it (1 Cor. 26-28). Vv. 23, 24 are a reference to the Messianic hope of Israel. To us they are a reminder to count our blessings.

Wednesday, September 11th. Luke 10 : 25-42.

With v. 25 cf. Mk. 10 : 17. The rabbi taught that it was possible to keep the whole law. (Note Rom. 3 : 20). The question was a catch one, but it was the lawyer who got caught, hence his attempt to justify himself (v. 29). A parable was generally told to illustrate one point only. (See vv. 29, 36.) Do not attempt to spiritualise the details of this parable but endeavour to practise the conclusion (vv. 33-37).

Vv. 38-42 illustrate Matt. 6 : 33. The moral is that Jesus desires the devotion of our hearts before the work of our hands. "Sat" (v. 39): the position and place of the disciple (cf. Acts 22 : 3). "One thing is needful" (v. 42). The duties and circumstances of life must not hinder us from spending time in the Lord's presence.

Thursday, September 12th. Luke 11 : 1-23.

"As John taught" (v. 1). Great men of God have always been great men of prayer. The Lord's prayer (vv. 2-4) is a **pattern**, not a parrot prayer; it shows us **how** to pray, not **what** to pray. God's glory must take precedence over our needs. Vv. 5-10: The way to prevail in prayer is to persist in it. The "some" of v. 15 are identified in Mk. 3 : 22. The exact meaning of Beelzebub is not known, "Lord of flies," "Lord of the lofty dwellings" and "Lord of dung" have been suggested, but it is an obvious reference to Satan

(v. 18). The substance of Christ's reply is that instead of viewing His miracles as Satanic (vv. 17, 18) they ought to have recognised that they indicated his defeat by the power of God (vv. 21, 22). Cf. v. 20 with Matt. 12 : 28. It was the Pharisees who were really Satan's servants (v. 23)!

Friday, September 13th. Luke 11 : 24-36.

Vv. 24-36 are a continuation of vv. 14-23 and are addressed to the crowd (vv. 27, 29). Vv. 23-25 refer back to v. 14. Unless Christ fills the life after a demon has been cast out, it will return with others (cf. Jn. 5 : 14). V. 28: Obedience to the Word of God is the condition of real blessing.

Vv. 29-36: Christ's answer to the request for a sign (v. 16). One sign **will** be given—His resurrection (v. 29, Matt. 12 : 40). Greater light results in greater condemnation if rejected (vv. 31, 32, cf. 10 : 12-15). Vv. 33-36 are strictly a parable. The candle represents Christ and His message and under the figure of the eye the reception of it together with the results is indicated. The people of Christ's generation had an "evil eye" and therefore the message left them in the dark—they failed to comprehend it.

Saturday, September 14th. Luke 11 : 37-54.

Vv. 37-41 indicate the peril of tradition and vv. 42-54 reveal its result—inconsistent conduct. Note the three woes pronounced against the Pharisees (vv. 42, 43, 44), and the three against the lawyers (vv. 46, 47, 52).

V. 37: We must speak the truth wherever we may be! Mk. 7 : 1-23 explains vv. 38-40. V. 41: "Such as ye have," i.e. possessions. Though these were gained dishonestly (ravens [v. 39]=robbery), the fact that they were given away by selfish Pharisees would indicate a changed heart and so a cleansed heart (cf. v. 39). V. 42: Mint and rue were herbs not strictly subject to the tithe (Deut. 12 : 17). "Lawyers" and "scribes" are synonymous terms—they were the expounders of the law (see Lk. 10 : 25; Mk. 12 : 28; and cf. v. 44). From vv. 53, 54 it appears that the truth of what Jesus said could not be denied.

Sunday, September 15th. Luke 12 : 1-12.

Vv. 1-12 record an afternoon sermon by Jesus; they are a continuation of vv. 37-54. The leaven of the Pharisees is their doctrine (v. 1, cf. Matt. 16 : 11, 12), the inconsistency of which He had just exposed. But the crowd must take heed of their own **doings** as well as the Pharisees' **doctrine** (vv. 2, 3).

Vv. 4-6: The subject of v. 5 is God (Jas. 4 : 12). Two farthings (Gr. assarion) equal approximately 1½d. in our currency. We are to fear God, not man, bearing in mind that He cares for us. Vv. 8, 9: A conversion without a confession is a dubious thing (Rom. 10 : 9). We can deny Him by our lives as well as with our lips. V. 10: The unpardonable sin. "Blaspheme"—to speak impiously (see Matt. 12 : 22-32). Acts 4 : 5-14 illustrates vv. 11, 12. The promise is of Divine help before **councils**, not **congregations**.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Give and get

Perhaps you have, like myself, heard from pulpit and public platform the speaker say "You can't beat God at giving." This is most assuredly true. I often hear of stories of answers to prayers and here is one I was told recently. A man told me that he found himself one weekend rather short of money. He had given generously to the work of God. He had responded to three appeals in a matter of hours and had given more than he could really afford. Realising that he would find it somewhat difficult to meet all his commitments until next pay day, he slipped down upon his knees and told his heavenly Father about it. To his great joy he met a friend he had not seen for a long time,

(Continued on next page)

COMING EVENTS

BANBURY. September 16-28. Banbury Town Hall. Revival and Divine healing crusade, conducted by A. S. F. Horne and party. Billy Graham films. September 16, "Oiltown, U.S.A."; 17, "Wiretapper"; 23, "Shadow of the Boomerang." 7.30 p.m.

BARNSELEY. Commencing September 28. Elim Church, Nelson Street, Barnsley Crusade, conducted by Evangelist E. J. Thomas. Also hear Alan Caple (recording artist) and Barnsley Crusade Choir. Sundays 11 a.m., 6.30 and 8 p.m. Weeknights (except Fridays) 7.15 p.m.

BIRMINGHAM. September 7. Elim Church, Graham Street (off Newhall Street). Great campaign-follow-up youth rally. Special speaker: Arthur Longley. Young ministers will be ordained by J. T. Bradley. United choirs; quartet; testimonies. 7 p.m.

BIRMINGHAM. September 8, 9. Elim Church, Alton Road, Selly Oak. Minister's third anniversary. Guest speaker: Edward Jarvis. Items from choir and local church. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 7.30 p.m.

BIRMINGHAM. September 8-12. Elim Church, Graham Street (off Newhall Street). Special follow-up meetings. Preacher: Arthur Longley. Special subject: "Christian life and witness." Sunday 11 a.m. and 6.30 p.m. Weeknights 7.30 p.m.

BOURNEMOUTH. Commencing September 1. The Town Hall, St. Stephen's Road entrance. Bournemouth Crusade, conducted by Ron Jones and team, including Neville West, Alan Caple, Mair Jones Perkins and David Woodfield. Nightly (except Saturday, 14th) 7.30 p.m. Sundays 8.15 p.m.

BURTON-ON-TRENT. September 21, 22. Elim Church, Moor Street. Visit of A. R. Boston (former minister). Convener: K. Smith. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

ELIM BIBLE COLLEGE. September 11. Elim Central Church, Clapham. Welcome service for 1963-4 session.

PRAYER AND PRAISE FELLOWSHIP

(continued)

and when they parted money was pressed into his hand. It was double the amount he had given to the cause of the Lord. That brother discovered you can't beat God at giving. This man's giving was not in order to gain more than he had given. He gave out of a sense of need in the Lord's work without a thought of any return, but God graciously met his need.

Does not the Bible record the saying of the Lord Jesus: "Give and it shall be given unto you, good measure, pressed down and running over, shall men give into your bosom"?

It's true you can't beat God at giving. Let us be generous Christians.

Prayer is requested for

Revival throughout Britain.

A woman with stomach trouble.

Thought for the week

The generous soul is always well watered.

LATE NEWS

Birmingham Town Hall full on Saturday night from top to bottom. Thirty walked to front for counselling. Spiritists, Roman Catholics and ex-convicts saved during opening days of campaign, Alex Tee.

Guest speaker: G. Canty (Leyton). Chairman: The Principal. Students from South Africa, New Zealand, Switzerland, U.S.A. and all parts of Great Britain will sing and testify. 7.30 p.m.

GREAT CORNARD. Sudbury. September 14-26. Great Cornard Village Hall. Salvation and Divine healing campaign, conducted by Bryan Jones, Alan Seaman, Mansel Chuter and Miss G. Garton. Sundays 11 a.m., 6.30 and 8 p.m. Weeknights (except Fridays) 7.30 p.m.

HULL. September 12. Styleline Restaurant, Jameson Street. United Pentecostal meeting with Hull Male Voice Praise Choir. Speaker: J. J. Morgan. September 15. City Temple, Hessle Road. Special speaker: J. J. Morgan. 6.30 p.m. September 21-26. Youth Week. Speaker: Mr. Kayes (Liverpool). Sunday 6.30 p.m. Weeknights 7.30 p.m.

KINGSTANDING. September 1-19. Elim Church, Warren Road. Evangelistic and Divine healing crusade, conducted by Malcolm Smith. Special prayer for the sick. Sundays 11 a.m. and 6.30 p.m. Weeknights (except Fridays) 7.30 p.m.

NORWICH. November 2 (provisional date). Opening of new church. Everyone warmly invited. Tea provided. 3.30 and 6.30 p.m.

WESTCLIFF-ON-SEA. September 7-9. Elim Church, Electric Avenue (corner of Fairfax Drive). Annual Convention. Speakers: Whitfield Foster and Arnold Brooks. Convener: George Backhouse. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 7.30 p.m.

WORCESTER. September 7-11. Elim Church, Lowesmoor. Annual convention and minister's fifth anniversary. Guest speaker: A. R. Boston (Scunthorpe). Convener: W. J. Maybin. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday to Wednesday 7.30 p.m.

PRESIDENTS ENGAGEMENTS

September 7, Warrington; 8, Wigan (a.m.), Ellesmere Port (p.m.); 9, Bolton; 10, Colne; 11, Blackburn; 12, Blackpool.

ITINERARIES

Miss Margaret Gwynne, on furlough from Southern Rhodesia, will visit the following churches: September 28, Motherwell; 29, Glasgow; 30, Paisley (rally); October 1, 2, Dundee; 3, Edinburgh.

K. McGillivray, on furlough from Formosa, will visit the following churches: September 7, Kingston; 10, Thornton Heath; 15, Clapham; 17, Brixton; 18, Croydon; 20, Camberwell; 22, Caterham; 23, Englefield Green; 24, Guildford; 26, Aldershot; 28, Wimbledon; 29, Wimbledon (11 a.m.), Coulsdon (6.30 p.m.).

John McInnes, on furlough from British Guiana, will visit the following churches: September 28, Greenock; 29, Clydebank; 30, Paisley (rally); October 1, Govan; 2, Motherwell; 3, Shotts; 4, Glenmairs; 5, 6, Coatbridge; 7, Kirkintilloch; 8, Alloa; 9, Leven; 10, Dundee; 11, Aberdeen; 12, Edinburgh (youth rally); 13, Glasgow; 14, Dumfries; 15, Whitehaven; 16, Carlisle.

THE LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

September 7, 8, Derby; 15, Edgware; 22, Maidstone prison and A.O.G.; October 6, 7, Birmingham; 12, Kingsway Hall, London; 13, Wormwood Scrubs prison; 18, Letchworth; 20, Broadmoor Hospital and Slough; 26, Odiham; 27, Slough.

ELIM CONFERENCE, 1964

It has now been decided to hold the Elim Conference at Skegness during May 25th to 29th, 1964. The Y.M.C.A. Holiday Centre has again been booked and we know our members will plan for an early holiday to join the house party.

Announcements will be made at a later date giving further particulars.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

CORNWALL, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis; putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.476

EASTBOURNE. The Elm Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.194

LONDON. "Elm Woodlands," set in four acres woodland-garden; comfortably furnished; liberal fare; full board or bed/breakfast. Individuals or parties welcomed. Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse 1111 3860.

MISCELLANEOUS

MOTOR INSURANCE. 15 per cent reduction ministers. Rebates: abstainers, Christian workers. Fifty per cent no-claims bonus. Church fire insurance 1/- £100. Church insurance specialists. Rogers, 389 London Road, Hadleigh, Essex. Phone Southend 557065. C.563

BIRTH

SMITH. On August 19th, to Rev. and Mrs. Kenneth Smith, of Elm Church, Burton-on-Trent, God's gift of a son, Mark.

WITH CHRIST

HULL. On August 3rd, Edwin William Hull, for many years a faithful member of Elm Church, Clapham. Funeral conducted by his brother-in-law, H. A. Court, assisted by A. Porter.

SOUTH OF ENGLAND PENTECOSTAL YOUTH RALLY

SATURDAY, SEPTEMBER 14th
Methodist Central Hall, St. Mary Street,
Southampton

3 p.m. and 6.30 p.m.

Guest speakers: E. CREW (Kenley)

TONY STONE (Hay-on-Wye)

1,200 seats!

Cups of tea between meetings

Songs and testimonies!

Sponsored by Southampton and District Pentecostal Fellowship

ELIM BIBLE COLLEGE, LONDON

WELCOME SERVICE

(1963-4 SESSION)

**ELIM CENTRAL CHURCH,
CLAPHAM**

WEDNESDAY, SEPTEMBER 11th

at 7.30 p.m.

Guest speaker:

REV. G. CANTY (Leyton)

Chairman:

THE PRINCIPAL

Students from South Africa, New Zealand,
Switzerland, U.S.A. and all parts of Great
Britain will sing and testify

A CORDIAL INVITATION TO ALL

THE MINISTRY

The quarterly magazine for ministers and
lay Christian workers

Published by the
**BRITISH PENTECOSTAL
FELLOWSHIP**

Editor: J. T. Bradley

Associate Editors: Aaron Linford and Hugh Mitchell

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