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The

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EDITORIAL NOTES

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

WHETHER it is the work of the churches at home or the missions abroad, the content of the Christian message is the same to all men and women. It is "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). The teaching of the New Testament most emphatically stresses this aspect of the Gospel message. Irrespective of class, creed, condition, culture and education, or whether they be civilised religionists or uncivilised idolators held in the grip of witchcraft and superstition, all need to have God made known to them through His Son in all His wonderful love and saving grace, and by the regenerating power of the Holy Spirit.

They are like the Athenians, who Paul said were in ignorance of God, for in the strictest and truest sense God was unknown to them. Almost everywhere he looked Paul saw idols, altars and temples to gods and goddesses. These occupied some of the most important places in the city. Pliny recorded that the magnificent statue of Minerva, which was twenty-six cubits high, towered above the Acropolis and could be seen from any part of the city. Pausanias declared: "The Athenians surpassed all states in the attention which they paid to the worship of gods." Think of it: God ignorantly worshipped in a great city of learning, culture and religion, ignorantly worshipped in the city of wise men like Socrates, Plato, Solon, Pericles, Demosthenes, Euripedes and Thucydides.

What a picture this is of many thousands of

religionists in our own land and millions in countries like India. They are sincere and devout in their religion, an attitude which is admirable and in many respects commendable, but they are without a saving knowledge of Jesus Christ. They fail to realise that morality, a form of religion and the performance of good deeds are not in themselves sufficient substitutes for salvation in and through the Lord Jesus.

It is this condition of things at home and abroad that must stir Christians, as Paul was stirred by what he saw in Athens and elsewhere, to an intensified and vigorous evangelism.

While no effort which has as its aim the betterment of the undeveloped countries is to be neglected, much less disparaged, it must be reiterated and re-emphasised that the ministry of missionaries is firstly, foremostly and pre-eminently to bring people to a vital and living faith in the Lord Jesus. This, then, is the gigantic task of all missionaries. This must be so, for the Gospel is the antidote to the challenge of witchcraft, Communism and all other agencies that seek to capture the minds, hearts and wholehearted allegiance of the nationals. To win them for Christ, and not merely to educate and grant them economic benefits and social betterment, is the great bulwark against idolatry, witchcraft and every form of evil that deceives, ensnares and blinds men and women to the true way of life through the Lord Jesus.

On one occasion Paul wrote: "A great door and effectual is opened unto me . . ." For many years in the countries where heathenish and idolatrous practices dominate the door has been wide open to Christian missionaries, and a grand work has been done for the Lord Jesus and the good of the people. However, if recent happenings in the Congo are a true indication of what may take place in other lands of missionary enterprise and influence, the door is slowly but surely closing. In view of this, now is the time for Christians in countries like our own to do everything possible by prayer and increased financial support to speed and extend the work and influence of missionaries among those they seek to win for Christ.

May we of the Elim family do all we can to assist our own beloved and faithful missionaries to carry on their grand work for the Master.

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THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

Editor: Aubrey Hathaway, B.A.

H A N D S

By Miss M. Paint (India)

THERE are many different kinds of hands. What beauty, joy and sorrow can be expressed through the hands of the musician and the artist! Theirs are the hands of sympathy and skill. Watch yielding clay in the hands of the potter as it is being moulded and fashioned into the vessel of his own designing. What about the gardener's hands as he strips, prunes and cuts that fruitfulness may appear in the garden? The farmer's hands wield the plough, driving straight furrows that the soil may be prepared for harvest. The knife held in the hands of a skilled surgeon wounds that healing may come. Treasures of darkness are obtained by the miner as he uses his pick-axe and shovel on the hidden treasure. Trains and steamers are steered by the hands of those trained to guide them safely into some desired haven.

The loving ministrations of a mother's hands—who can count them or value them sufficiently? It is written of the virtuous woman in Proverbs 31:13, 16, 19, 20: "She seeketh wool, and flax, and worketh willingly with her hands. . . . With the fruit of her hands she planteth a vineyard. . . . She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."

Alas, there are hands that are touching unclean things, hands that are hurting and injuring others, hands of thieves, drunkards and murderers, hands that are stained by sin. God says in Isaiah 1:15:



Miss Marion Paint.

"When ye spread forth your hands, I will hide Mine eyes from you . . . your hands are full of blood." The tell-tale stains, how they taunt, once the evil deed is done. Soap and water and all the spices of Arabia are useless for such hands. What about the dead hands, such as those of the idol-makers? "Their idols are silver and gold, the work of men's hands. They that make them are like unto them."

What kind of hands are ours? What are we doing with them? Are they unclean, dirty or stained, or are they clean and pure? Oh for clean, holy hands, full of the blessing of the Lord. "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart" (Psalm 24:3, 4).

Let us, however, look at the hands of Him who said "Behold My hands" (Luke 24:39).

As an infant His hands were wrapped in swaddling clothes. As a young lad and man in the carpenter's shop at Nazareth He must have spent much time making yokes and ploughs. Surely the oxen wearing the yokes made by His hands must have found them light and easy to wear. They surely brought no chafing, rubbing, friction or discomfort of any kind. His were the hands that saved Peter from a watery grave: "Beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth His hand, and caught him" (Matthew 14:30, 31). His hands can keep as well as save, for speaking of His sheep in John 10:28 Jesus said that no one could snatch them out of His hand. Again and again His hands were stretched out to heal lepers, the lame and the blind. He could make crooked backs straight and give life to paralysed limbs. Often on lonely mountain tops through the long night hours His hands were clasped in prayer as He interceded and prayed for a lost world.

His were the hands that twisted the cords and lifted the whip against all who were making His Father's house a den of thieves. An untamed colt under His hands was brought into perfect submission straight away. The children loved to have His hands laid on their heads in blessing. A few loaves and fishes placed in His hands were multiplied and blessed to thousands. Neither was He ashamed to take a towel in His hands and wash the feet of His disciples.

One dark night, however, those strong, saving,

keeping, praying, blessing and healing hands were bound by cords. The soldiers did the actual tying, but was it not Judas, Caiaphas, Annas, Pilate, you and I who tied those hands by our sin? Does the Christ of the bound hands stand in our midst today? Are we tying His hands afresh with the cords of unbelief, suspicion, cowardice, mistrust, fear, worry, anxiety, our own thoughts and opinions or narrow conceptions of His wonder-working power? Are we limiting the Holy One of Israel?

For our sakes Jesus surrendered Himself into the hands of His enemies, into the hands of those who hated truth and righteousness.

The palms of their hands were raised to strike Him in the face. Others used their hands to plait a crown of thorns, to scourge and strip Him, to deliver Him up to unjust judgment, yea, to crucifixion. Coarse, rough, cruel and brutal hands did their worst until He hung on a rough wooden cross, bound by the nails in His hands. After six hours of intense suffering He cried: "Father, into Thy hands I commend My spirit" (Luke 23:46).

Spiteful, mean and revengeful hands had been allowed to mar the beauty of His countenance, to rend, as it were, His flesh from top to bottom, but no hand human or satanic had been able to touch His beautiful Spirit. It was pure, victorious, courageous, sweet, forgiving and as loving as ever. How gladly He surrendered His spirit into the hands of His heavenly Father, for they were the hands of God, hands expressing infinite tenderness and love.

After His death, thoughtful, gentle hands took down His body from the Cross; they took out the nails from His hands and bound Him in linen clothes. Were His hands to be bound for ever? Nay, for His hands were the hands of God. On the third day He burst the bonds of the tomb and arose more than conqueror.

"BEHOLD MY HANDS"

Yes, they are the very same hands that saved Peter, healed the sick and performed untold miracles. The same, yet not the same, for now they are nail-pierced.

"I shall know Him, I shall know Him,
As redeemed by His side I shall stand.
I shall know Him, I shall know Him
By the print of the nails in His hands."

In those blessed, glorious hands our names are written: "Behold, I have graven thee upon the palms of My hands" (Isaiah 49:16). Can a woman forget her child when its picture is tattooed on the palms of her hands? Impossible, for the picture is ever with her night and day; yea, it is part of her very being.

Our Lord is now in the glory, fighting our battles on high. "He ever liveth to make intercession for them" (Hebrews 7:25). His hands are mighty and victorious and will never grow weary as did the hands of Moses. "When Moses held up his hand . . . Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun" (Exodus 17:11, 12).

"The Father loveth the Son, and hath given all things into His hand" (John 3:35). May thousands upon thousands yield themselves to those pierced hands, that one day we may be revealed in His hand as a crown of beauty: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isaiah 62:3).

HANDS 'OUTSTRETCHED

By David Murray

I dreamed I saw a forest
Of *upraised* hands
Assembled on that Easter morn
From many lands.

Helping hands outstretched far—
The poor to feed;
Anxious to be at the place
Where there is need.

Nervous hands that know no peace,
Trembling with fear,
Attempt to strike the shadow
That was not near.

Calloused hands, burnished with toil
In earth's vineyard;
Years of unremitting labour,
So proud and hard.

Skilled hands, firm as a rock;
God made them such.
Behold a surgeon's hands at work—
The master touch.

Courageous hands, unflinching;
They're always there,
In some noble, worthwhile cause
To do and dare.

Children's hands unsoiled by sin,
Untouched by guile,
Praise the coming of the spring
That lasts the while.

Nail-pierced hands, only a pair,
But, oh, so fine—
Hands that are miraculous
Outstretched to mine.



WORLD MISSIONARY ITINERARY

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



AFRICA

Nigeria. Christian foreign missionaries must not meddle in the political affairs of the Nigerian government, Prime Minister Alhaji Sir Ahmadu Bello has warned. He directed his remarks to the 1,200 missionaries in Northern Nigeria working in an area where sixty-three per cent of the population is Moslem.

Northern Rhodesia. The South Africa General Mission has begun a Bible school at Ndola for evening classes. An interesting note to this is the fact that a member of the African Congress, who was won to the Lord Jesus Christ during the Dr. Billy Graham campaign, is attending the class; and among the students is a grand-daughter of the great African missionary Robert Moffat.

South Africa. The S.A.G.M. magazine, *Our Africa*, recorded 500 professions of faith in Christ in four months, with a publication total of 30,000 a month. It is hoped that the magazine will be produced soon in some of the African languages. The work of the S.A.G.M., now in its seventy-first year, has been very productive. The congregations throughout all of its work now total 516, with about 25,000 believers.

FAR EAST

China. Did you know that one out of every four persons on earth is Chinese?

That there are 650,000,000 people in Communist China?



*Vatendi netball team, Inyanga North.
These girls are all believers.*

That there are 25,000,000 Chinese-speaking people outside of China?

That 10,000,000 "free Chinese" live in Formosa?

That there are many different dialects, but the written language is the same for all? Thus the Christian literature that gets into China can be understood wherever it goes in China.

Formosa. The Evangelical Alliance Mission workers are producing splendid radio programmes that can reach every place in the Orient. Their overseas radio division in Taipei now has 200 weekly releases aired over twenty-two stations in twelve cities.

Papua—New Guinea. Much of the mandated territory of Papua—New Guinea is unknown and unexplored. Its inhabitants are primitive, stone-age people, who worship the spirits which they believe inhabit the mountains, rivers, volcanoes and other phenomena of nature. Although there is a rapidly growing indigenous church in the coastal areas, much of the interior is still unevangelised because the government will not allow foreigners to enter unexplored and unpoliced regions.

Philippines. After twelve years of hatred and killing, two tribes in the Cotabato area of Mindanao recently made peace with each other, and have become friendly neighbours, because of a new church which stands on a mountain range between them.

The feud between the two tribes, called the Kinam and the Banli, claimed many lives. Many thought that nothing could ever reconcile them. After a church was erected in January of last year many Kinams left their wicked ways and professed to follow Christ and then sought the friendship of their enemies. They met together at a feast, and peace became a fact. The church is one of the Bilaan Mission churches of the United Church of Christ in the Philippines.

LATIN AMERICA

Nicaragua. During a three-week evangelistic campaign in Managua, Nicaragua, 7,000 evangelicals paraded through the streets of down-town Managua, joyfully singing "Nicaragua shall belong to Christ,"

(Continued on page 775)



FOLLOW THE SAINTS OF ALL NATIONS

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

(7) LING KING LI

LING King Li first heard the Gospel through the open-air preaching of an Assemblies of God missionary by the name of John Jones. He was so deeply affected by the message that, on hearing of a Bible school in connection with the mission, and desiring to study the Word of God, he immediately commenced preparing to enter as a student. As he was a married man this presented problems, but, having made contact with the Lord Jesus Christ, he wanted to learn as much about Him as he possibly could. Ling King Li was not satisfied with just being saved; he wanted to understand fully the Christian message, so he pursued his studies with enthusiasm and determination.

Determination in such a quest is so essential because the Devil will make every effort to damp our ardour, as Ling King Li discovered.

Circumstances became so complicated for him that when a rebellious student, who had enrolled at the school without first having had an experience of salvation, suggested returning home Ling King Li acquiesced. However, as he was about to leave the Lord told him that he was not to do so. He was obedient to the "still small voice," and refused to accompany the rebellious student. Instead, he wrote on a slip of paper: "Ling King Li, you positively cannot go home." This he placed in the band of his hat, and left it, as he thought, to make an impression on his mind—a touching incident that reveals the conflict in his mind: the struggle between the old and the new. God honoured his motive, and enabled him to carry out his decision to remain. After this victory he settled down to serious study.

As he read about the birth of Samuel to Hannah and Elkanah, and the birth of Isaac to Sarah and Abraham, his faith—the faith that "cometh by hearing, and hearing by the word of God" (Romans 10:17)—moved him to pray with expectancy for God to intervene on behalf of his wife and himself; for, though they had been married many years, they had no children, a grievous experience to the Chinese. Their confidence in God was rewarded

before they left the Bible school by God's gift of a daughter.

Later he studied the subject of the baptism in the Holy Spirit with signs following, and became hungry for that experience. Not long afterwards he spoke in other tongues as the Spirit gave utterance. What he learnt in the Word of God he desired to experience for himself, and God honoured his simple, sincere faith.

About this time God laid upon his heart the need of a people far from his home. As these did not speak Chinese it was necessary for him to learn their language. He studied diligently until he could speak it fluently.

It had always been clear to the missionaries in charge of the Bible school that Ling King Li would never make a preacher. In fact one of the missionaries, when she first saw him in the class, said to the Lord: "What can you do with that man?" He looked so scared and out of place. But the Lord had a great purpose in his training at the school, which was hidden from the missionaries at the time, and even from Ling King Li himself.

It is surprising what God can do with us when we are fully consecrated to Him. He gives us talents—opportunities—according to our ability. We cannot all be orators, but we can all be helpers.

"There's a work for Jesus
Ready at your hand,
'Tis a work the Master
Just for you has planned.
Haste to do His bidding,
Yield Him service true;
There's a work for Jesus
None but you can do."

God has no misfits. There is such a wide range of service in the kingdom that He can fit us in somewhere where our gifts can be used to advantage.

The people to whom the Lord called Ling King Li were nomads. Having much cattle, they remained in any area only while grazing was sufficient for their herds, so they were always on the move. Normal preaching methods would have been ineffective. They needed a preacher, but not one of

the conventional type who needs a church and a pulpit or a platform in the open air. They needed a man who could mingle with them as they tended their herds, and who would be ready to speak to them not at set times but when opportunity permitted.

Ling King Li was just such a man. When at the Bible school he seized every opportunity of doing personal work. Seeing people sitting at their gates, he would join them, tactfully introduce the Christian message, and give them tracts to read after he had left them.

Now among these nomadic people he witnessed with unflinching enthusiasm to the power of the Gospel of our Lord Jesus Christ, and the Lord blessed his ministry with conversions. He always gave out tracts after speaking to the people, believing that the Lord could speak through the printed page when the people were far beyond the hearing of his voice.

At the time of the invasion of the Communists he was severely tested. They objected to his speaking to the people about the Saviour, so when he persisted in doing so they bound him to a chair in

a little old shack and set police and soldiers to guard him, who prevented him from sleeping, thinking that by so doing he would go out of his mind, but the Lord saved him from such an ordeal.

The last that was heard of him was that he was continuing his faithful witnessing for the Master, but now his whereabouts is unknown.

There is much in this admirable character worthy of our emulation. We admire him for his desire to understand the Word of God, and to experience the blessings it promises; for his obedience to Divine promptings, which were so remarkable; for his diligence in service among a wandering people; for his patience in persecution. Let us, too, "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness" (Colossians 1:10, 11).

(The information in this article was sent to me by a friend in China. For safety reasons, place-names have been omitted and Ling King Li is a fictitious name).

WORLD MISSIONARY ITINERARY (cont.)

then congregated at the campaign grounds of the united evangelistic crusade for the final night of the three-week meetings.

At the close of the final meeting held in the athletic field of the Baptist High School, seventy-two people responded to the invitation of the evangelist, Spanish ex-priest Jose Maria Rico from Bolivia, bringing the total of decisions for Christ for the nation-wide campaign to some 1,900 in crusade meetings alone. Many others professed their faith in Christ in the churches in Nicaragua and during visitation campaigns that have formed part of the intensive drive to reach every corner of the country with the Gospel of Jesus Christ.

Colombia. Visas for new missionaries are being granted, so that overworked missionary staffs will have some relief. In spite of violent persecution, the Evangelical Union of South America reports over forty churches and more than 1,000 baptised believers in the department of Maddalene.

PRINTED MISSIONARIES

From the *Evangelical Literature Overseas Bulletin* comes this report: "Printed missionaries do not have to learn the language of the country to which they are sent; they do not speak with a foreign accent; they never get tired; they are able to work

twenty-four hours a day every week of the year; when they set forth the Word of God they are always anointed with the Holy Spirit, for He it is who inspired the holy Scriptures and has promised to make their truths known to the reader; they can enter where no missionary would be welcomed; they can remain to continue evangelising souls after the last missionary may have been sent home."

WORLD MISSIONS

The first Congress on World Missions is to be held from December 4th to 11th, 1960, at Moody Bible Institute. This promises to be one of the most significant gatherings of this new decade upon which we are embarked. New nations have arisen. New mission opportunities are presented. New missionary methods will have to be investigated.

CALLED HOME

Mrs. Charles E. Cowman, widow of the noted missionary who founded the Oriental Missionary Society, died in April 1960, at the age of ninety. Mrs. Cowman herself was noted for her devotional books, particularly *Streams in the Desert*, and for the biography of her husband. In 1949 Mr. and Mrs. Cowman founded World Gospel Crusades, which now has work in sixty-two nations of the world where fifty-two languages are spoken.

THE minds of many recall the superlative sacrifices that have been made in toil, suffering, sweat and tears by countless missionaries of all denominations and countries, and memory easily visualises the isolated little graves scattered throughout the world where loyal hearts have been laid to premature earthly rest because of devotion to the burning passion to bear the evangel of Christ to darkened territories. Vividly contrasting with these tender recollections are the more recent world events—the total engulfment of China by the Christless Communist ogre and the drawing down of the Bamboo Curtain. More recently still are the disconcerting transpirations throughout Africa, highlighted in the culminating debacle of the Congo—that calamitous caricature of complete confusion.

It was with these conflicting issues weighing upon his mind that John, with characteristic man-about-town outlook, said to his companion: "Why should we trouble about the heathen? He is better left to his own devices!"

Straight away the evangelical concern of the ardent Martin was roused and he replied: "But what about the poor man's soul in the light of eternity? We must needs make known to him of his sin and tell him of One who is able to save from judgment and everlasting loss."

With calculating forethought, clearly tainted with criticism, John challenged: "Surely the sinner is condemned not so much because of his faulty living, under very primitive conditions, but because of his rejection of Christ (John 3:18; Mark 16:16; John 16:9). This being the case, a just God would never condemn a man for not believing what he had never heard. He would surely be judged in the light of his conscience (Romans 2:14, 15), which is lit by the Lord in every human being (John 1:9). Thus by preaching to the heathen you really are putting them in the dangerous position of being able to reject Christ, so surely it is better to leave them in darkness along with their conscience or you will be bringing hell nearer to them."

"Such reasoning is very subtle," replied Martin, "and many have fallen into the enemy's trap by being persuaded along those lines, but have you ever thought about the state of their conscience? What if it is not active, sensitive or operative? By constantly living in sin and pursuing polluted practices the conscience can become so completely defiled that it fails to register properly and the pure becomes impure and the impure becomes pure (Titus 1:15). Ultimately the conscience can become so absolutely adversely affected that it is seared and fails to register at all (1 Timothy 4:1, 2), as has been mani-

festes so often by the way all restraint is cast off and people plunge into the

DEPTHS OF WICKEDNESS

debauchery and inhumanity. Presenting the Gospel to such people awakens their conscience and the blood of Jesus Christ purges it from its deadened state (Hebrews 9:14) and their spiritual life can thus become quickened."

"That's half the trouble with you ultra-religious folk," broke in the unconvinced John. "You always concentrate so much on the spiritual side and talk a lot about heaven, but you are so often of no earthly good. What social improvements have you brought to them? Why, you can see from recent events that they do not even know how to behave themselves."

"Now be fair," answered our missionary enthusiast. "Who laid the foundations for the education of all these nationals? While governments exploited

Why should we trouble

By R. B. Chapman (Member)

(A conversation between John, a rather casual companion, Martin, a keen evangelist)

the lands and profited from reaped revenues the missions were busy—invariably at their own expense—teaching these backward people to read and write and generally educating them and developing their intellect."

"More's the pity," grumbled the critic; "and now that you have educated them what is the result? They have gained a glimmer of knowledge and so they are clamouring for power, demanding equality and ousting their benefactors—biting the very hand that has fed them, if you like to put it that way."

"Yes," agreed the patient Martin, "I appreciate that one sees disappointing things which suggest a certain amount of ingratitude, but have you ever thought of how disappointed the Lord must be at times when He looks down and sees such indifference, criticism and lack of charity in so many for whom He did so much? Furthermore, remember that it is an irrevocable law that what we sow we reap, and others besides the missionaries have had

their influence upon these nations. There have been calculated exploitation by the white trader, shameful immorality by the lustful, God-dishonouring adventurer, and ruthless dealings by the hard-hearted opportunist from the so-called 'Christian' lands. These things are far more responsible for the demanding

RISE OF NATIONALISM

and its accompanying reprisals than the educational virtues of the mission schools."

"I agree there," put in a slightly sobered John. "The whites have not always been blameless in their conduct and I reckon we have asked for some of the more recent consequences. Apart from their school efforts, however, what of importance have the missionaries done?"

"It would take an awfully long time to go into it all in detail because they have really done so much," answered Martin. "Think of the enormous

gendered by heathen superstition, is no longer customary. We can think, too, of the revolting practice of the giving of child sacrifices in a wasted effort supposedly to appease the lifeless gods of heathenism, but at the sound of the sweet melody of the Gospel message this appalling custom disappears because all life takes on a new value.

"Countless are the vile and horrible happenings of heathen darkness which can no longer abide where the lamp of God's Word and the light of God's Son shed their glorious radiance."

"Ah," mused a softened and more contemplative John, "I reckon in our civilised communities we know but little of some of these shocking goings on and tend to take our present privileges for granted instead of appreciating them and desiring that others may share them too."

"Too true," emphasised the champion of the missionary cause. "So many people fail to recognise that the vast majority of our moral, social and cultural benefits are either directly or indirectly due to the outworking of Christian truth. What is more, these enormous blessings we enjoy add considerably to our responsibilities because we should love our neighbour as ourself and the privileges we enjoy we should wish others to have also. Never forget that God sent His Son, that first delightful Christmas, not because He loved the white man but because

HE LOVED THE WORLD

(John 3:16), and that includes every country, creed and colour in every century across the calendar of time. Jesus Christ's destiny was to bear away the sin of the whole world (John 1:29), not that of a small segment of favoured territory. Furthermore, always remember that Jesus Christ in His final commission on earth to His faithful followers commanded: 'Go ye into *all the world*, and preach the gospel to *every creature*' (Mark 16:15). Thus He abundantly made clear His heart's intention for *all* men, everywhere, to hear the great Gospel news, and upon every true follower of Christ lies the enormous and obligatory responsibility to see that this command is fulfilled faithfully to the utmost limit.

"We are living today in a very uncertain world; darkness covers an uneasy and fermenting international scene; like a huge hungry bear stretching out its encircling arms to crush to itself its quarry the grim shadow of the Communist colossus reaches forth to embrace the whole world and plunge it into the dismal gloom of impenetrable night. Have you ever thought, John, that darkness can only prevail because of the absence of light? Have you ever worked out that if those privileged to hear and

about the heathen?

(The Elim Missionary Council)

(A somewhat critical nominal Christian, and his comparatively very strong missionary interest)

medical and welfare work that has been established and has effected the removal of some of the most cruel, dangerous and destroying practices that are both shameful and fearful. Let me mention just a few of the blessings and benefits that have come to benighted people either by the direct influence of the work of the Gospel or indirectly as a consequence of the establishment of Christian principles, ethics and morals. Wherever the Gospel ray has shed its light, emancipation has come to womanhood, and instead of her being man's abject drudge or the humiliated object of his licentious passions or some kind of soulless animal chattel, she has been raised to the level of a human being of equal value in the sight of God and possessed of an eternal soul for which Christ died.

"Before the noble march of the liberating Cross such unspeakable things as cannibalism have disappeared; that dreadful Hindu practice of self-immolation called suttee has ceased; the traditional throwing away of the lives of infant twins, en-

know the Christian message shone as brightly as they should—Jesus called them the light of the world remember—this present grim darkness could no longer prevail? Have you ever calculated that if Christendom, as a whole, rose to the challenge and carried the light of the glorious Gospel more completely to every land and nation, and kept that light burning radiantly there, this world would be a happier and healthier place to live in today? Great wide-open doors of opportunity have been standing before us, but Christians, in general, have been smug and self-complacent, self-satisfied and indulgent, disobedient to the Lord's command, settled down in spiritual ecstasies; and now those doors are fast closing and it would seem that those golden opportunities have slipped away. If only Christendom had tithed loyally its rich remuneration, the world could have been flooded with the Gospel truth; if only men and women in Christ had come forth, the ripened harvest fields of souls could have been reaped; but because the labourers were few and the finance was limited the emancipating and transforming work of the Lord has been restricted. It is not a case of 'Should we trouble about the heathen?' The trouble is we have

NOT TROUBLED ENOUGH

or we could have won the world for Christ and things would be so different now. Lamenting over the past is not enough, but ere the remaining doors close we must step in; we desperately need men and urgently need money to do this job in these last days. You are a fine fellow yourself, John, and if only you would yield yourself unreservedly to Christ and prove His complete power in your life personally you could become a labourer too in these golden fields of harvest and bear this liberating message to some far corner of the earth!

"Martin," thoughtfully responded a much-shaken John, "you have certainly set me thinking, and I feel quite ashamed of myself. I've taken far too much for granted; I've enjoyed all my privileges but sadly shirked my responsibilities. I see the need to get my own life and way of living sorted out and rightly adjusted to God. This nominal kind of Christian existence is not sufficient. I must get ready to do something practical for God and my fellow man and begin to live in obedience to the call of Christ. I feel rather ashamed that I asked why we should trouble about the heathen; and yet I am glad I asked it, because it gave you the opportunity to show me my own selfishness and lack, and I am glad you have troubled about me."

SUNSHINE CORNER



BOBBY'S BIRTHDAY OFFERING

Hello Sunbeams.

This week I would like to tell you about Bobby and his birthday offering. In Bobby's Sunday school the boys and girls collected farthings to help the missionaries to go and tell children across the sea about the Lord Jesus. When a girl or a boy had a birthday a farthing was put in the box for each year of that child's age. When the last one had dropped into the box all the boys and girls sang "Happy birthday to you."

Bobby knew that it would soon be his birthday and he had carefully saved up four farthings to take to Sunday school, for he would be four years old that week. The farthings felt lovely in his pocket and he liked to hear them jingle, but sometimes when he looked in the window of a sweet shop he was a little bit tempted to change them for a nice big penny that would buy a lollipop or some sweets. He didn't do this I'm glad to say. When he was tempted he thought of Sunday school and all the boys and girls singing "Happy birthday to Bobby," and then he thought of all the boys and girls across the sea who so loved to hear about the Lord Jesus. By and by the day came round and he was able proudly to drop his farthings in the box and hear all the boys and girls sing to him.

A long time after Bobby had given his birthday offering the missionary box was opened so that all the money could be counted and sent away. All the coins were piled on the table and some notes too.

One of the pound notes looked round and remarked to another: "Just look at all those coins. I'm worth more than a hundred of those."

A half-crown piece heard him and said: "Oh, you needn't be so proud. I was listening to the lesson today and the teacher who put me in said that silver is mentioned a lot in the Bible."

"Yes," agreed a little shiny sixpence. "I heard about the coin in the fish's mouth. We silver coins are very important!"

A brand-new shiny penny joined in then. "Yes, you may be very big and important," he said, "but don't forget that the Lord Jesus preached a sermon on me. I'm important too."

Bobby's four little farthings clung close together and then spoke. "We are Bobby's birthday offering and we were all that he had. We heard about the widow's mites, and they only made one of us."

The pound note looked ashamed. He remembered that there were several others in the pocket he was in. The half-crown then remembered there were lots more in the purse he was in and the penny knew he had come from a pocket full of pennies too. The farthings knew that when they came out Bobby's pocket was empty.

How wonderful it is, sunbeams, to be able to give something to Jesus. He gives us so much. What He wants most of all, though, is for us to give Him ourselves so that He can make us good and happy.

'Bye till next week, and God bless you.

Lots of love,
AUNTY DOROTHY.

THE JOYS OF SHARING

By Coralie Paint (India)

IT is my privilege to share a few thoughts with you on the subject of sharing, or partaking with others. Sharing always involves another party. No man lives to himself, and each of us is a sharer, a partaker of those things that other people have been willing to share with us. How poor and impoverished our lives would have been if these gifts had been withheld.

Consider the priceless blessing of godly parents, and being nurtured in a Christian home, sharing its joys, comforts and sense of security. Consider our wonderful heritage as citizens of a Christian country, sharing in the privileges derived from the open Bible and laws based upon its teachings of justice, righteousness and truth. Consider how privileged we are to have had the opportunity of imbibing knowledge from our youth up, as parents, teachers and ministers of the Gospel have shared with us out of the rich store of their mutual knowledge and experience. Yes, we are reaping many of the benefits derived from their willingness to share knowledge, experience, convictions and money. Civilisation, with its attendant comforts and joys, is possible only as people contribute their share to its growth and development.

A life that is willing to share is not a selfish or a self-centred life. The will, the desire to share, springs from the well of love and compassion—an outgoing to someone less privileged and fortunate than ourselves. Our Master was not willing that any should perish. He had compassion on the multitude. He came into the world where the darkness, the sin and the need were. Praise God He came as an individual to meet the needs of the individual. He came into the world to meet the need of the world. He was willing to share our limitations that we might share His limitless power and strength. He shared our poverty that we might share and be partakers of the riches of His grace. He shared our life that we might share and be partakers of His eternal life. He so loved us that He made it possible for us to be even as He was, to have what He had—fellowship with the Father.

We cannot share what we do not have, but we are of the number who have received much and of whom much will be required; a privileged people with a duty to the under-privileged; an educated people with a duty to the uneducated; a civilised people with a duty to the uncivilised. Are we rich?

Then we have a duty to the poor. Enlightened? Then we have a duty to those still in darkness. We have homes while many are homeless. These homes are well furnished while many have no furniture. We may not consider ourselves rich, but many people in India support a family for a month on less than a single person in Britain earns in one week.

What have we that we have not received? What have we that we are not willing to share with those less fortunate? What happened to the rich man who ignored the beggar's needs? Lord, what wilt thou have me to do? *Share!*

We had no choice in our place of birth or station. Can you imagine what it must be like to have been born of parents who have never heard the lovely name of Jesus, to be taught to worship graven images, never to go to school, to be unable to read or write, to have no say in the choice of a husband, and when sickness visits the home, because you are a woman, to have only an untrained village "dai" to prescribe for and attend you? Can you think what it is like to be constantly in debt through borrowing from moneylenders for weddings, funerals and doctors' fees, to have no one whom you can fully trust or who really cares for you, and when you lose a loved one to have no hope beyond the grave? Yet this is what we find in many places in India today where Christ has not come, where His message and His blessings have not been shared by those to whom He had entrusted them. We have done a little, but oh so little, to meet the need. Hundreds of villages have never yet been visited with the Gospel message. Thousands of souls know nothing of the hope that Christ brings.

We can but touch the fringe of this vast area entrusted to Elim. We have shared knowledge, medical skill and such talents as the Lord has given us. We have shared our home for years that the people might have a spiritual home in which to worship. This has been possible because some of you have become "shareholders" in the interests of God's kingdom in Dehri-on-Sone. But the more shareholders there are the greater the assets. We long to see the people here with more of the blessings that we enjoy: spiritual blessings, and a spiritual home of their own in which to worship each Sunday. They have bought land, but have no money to build a church. Will you who have had no part in the building of your own church take a share in this

one? Will you who have no children of your own share in caring for the fatherless? Will you count your blessings and see what you can share with those less fortunate? "It is more blessed to give than to receive," and it is the nature of the Christian to share.

WOMEN'S COLUMN

By Gladys Gorton

WILL THERE BE ANY STARS IN MY CROWN?

WOMEN of all ages (and men!) read this column. I know, but the incident which I am going to relate should encourage the "little old ladies" who live alone. Life for you does not offer you much—the tide flows swiftly beyond you and perhaps you feel one of the "have beens." Never mind, don't worry; in this youth-conscious age even at forty one is considered old! Rejoice and lift up your heart, for in the Lord's sight you count a lot. "And even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear" (Isaiah 46:4). There is no age limit with Him. He can still use you to glorify Him and be a soul-winner.

Mrs. Smith is seventy-eight, a widow, and lives alone. Her back is bent right over through illness, but as the weather permits she attends our sisterhood. One afternoon she told me about a little boy of four who wanted to go to a Sunday school. Would I see about it and arrange for a teacher to fetch him? She told me where he lived. On the following Sunday one of the Sunday school staff called for him and he has attended the Sunday school regularly since and loves it. His parents

came to some of the services and his mother joined the sisterhood. About eight months ago after a sisterhood meeting I had the joy of leading her to the Lord.

At our recent sisterhood anniversary Sunday evening, this young mother gave a radiant testimony of how she came to accept Jesus Christ to be her Saviour. "My little boy wanted to go to Sunday school, so he came here. I began to think I ought to attend church and set him an example, so I came. Then I joined the sisterhood. As time passed I knew I must give myself completely to Christ. A few months back, after the meeting, I gave my heart to Him. Since then He has become very real and precious to me..."

Mrs. Smith was not at this service, but at the sisterhood I told her about Mrs. —'s testimony. "And it was all through you she was won for the Lord. Isn't that encouraging?" She could not straighten her back, but she turned her beaming face. "I've been the means! Well, I won't go to heaven without one soul won for Him will I? Praise the Lord! I'm so near home now and I've got one precious soul for Jesus."

Don't you think this little old lady's faith and passion are very precious? And that reminds me: Miss E. Booth-Clibborn, daughter of the man who pioneered the work of the Salvation Army in France, was our speaker. "My mother was ninety-six when she died. But she didn't want to die. Oh no! I asked her why only the day before she died and she said, 'I want to win thousands and thousands of precious souls for Jesus'."

Thought. If you passionately want to become a soul-winner you will be one.

Young People's Missionary Offerings

The following missionary offerings from Sunday schools, Cadets and Pathfinders were received during the quarter ending October 31st, 1960.

	£	s.	d.		£	s.	d.
Dowlais	40	0	0	Sowerby Bridge	3	14	0
Worcester	40	0	0	Merriott (Pathfinders)	2	14	3
Pontypridd	25	0	0	Hull (Mason Street)	2	14	3
Mountain Ash	22	10	11	Worthing	2	6	10
Kingstanding	22	8	11	Guildford	2	4	3
Sheffield	22	5	0	Weoley Castle	2	0	0
Oxford	14	0	0	Loughborough	1	13	1
Winson Green	11	1	6	St. Helens	1	10	0
York (Swingate)	11	0	0	Hove	1	10	0
Leeds	10	0	0	Ipswich	1	8	0
Croydon	8	9	0	Keynsham	1	2	9
Selly Oak (Stirchley)	8	0	0	Long Eaton (Chilwell)	15	0	0
Sparkbrook	7	9	0	Alloa	11	8	0
Yeovil	7	1	5	Eastbourne (Cadets)	10	0	0
Huddersfield	6	10	0	Malton	8	8	0
Selly Oak (Alton Road)	6	10	0	Hastings	7	6	0
Portsmouth	5	2	9	Brixton	6	4	0
York (Acomb)	5	0	0	Dewsbury	5	0	0
Cardiff	4	15	0	Gloucester	2	6	0
Ilford	4	9	5				

Readers are reminded that farthings cease to be legal tender after December 31st. Please send your farthings immediately to the Missionary Secretary, so that these may be used to aid our missionary work. This is your last opportunity.



A section of the Sunday school at Inyanga.



**YOUTH
PAGE**

Encouraging news from youth

Conducted by the
National Youth Director

We are pleased to report—

Bristol. You will be glad to know that we have opened another Junior Crusader branch, this time in a district called Barton Hill. During the first few weeks we have seen an average of sixty each meeting night. We have also purchased a secondhand twelve-seater minibus for youth and Sunday school work; *we have set ourselves the target of doubling our Sunday school by this time next year.*

Our other Junior Crusader branches are going well; we now have about 200 Junior Crusaders each week, and average twenty at our Sunday evening services who have no other connection with the Temple.

Comment by National Youth Director. Pastor W. R. Jones commenced his Junior Crusader work without any young people of this age group in most of the districts where he opened his branches. He temporarily closed his Senior Crusader branch at the City Temple, Bristol, in order to obtain the necessary workers for the Junior Crusader branches. "Where there's a will there's a way" was a saying made real by the combined efforts of Mr. Jones and his Senior Crusaders. (Note the bold target which has been set for the Sunday school, and this at a time when reports of a decline are being received from almost every religious denomination. Attack is the best method of defence!)

* * *

Portsmouth. Recently we conducted a ten-day *youth drive*—weeknights, Sunshine Corner meetings followed by a teenagers' meeting. Sunshine Corner saw an average attendance of 350 each night, and the teenagers' meetings were attended by an average of 150!

* * *

Gloucester. Our Easter Avenue Sunday school has now been definitely closed. The City Council has handed our place, which we mainly built ourselves, to another user and cannot supply any alternative accommodation. *Instead we are running a*

coach and brought forty-five scholars in the first week. We are also running a coach through another area which we are canvassing.

Comment by National Youth Director. There is a background story to this letter from Pastor George Canty. Mr. Canty has approached the town clerk and city councillors, his members have written letters of protest, and I have written on behalf of the Elim Youth Movement, but without avail; the building used for the Eastern Avenue branch school is no longer available to us. What was the reaction of Mr. Canty and his workers? Withdrawal? Not one inch! A coach is now operating not in one area but two—this is attack!

* * *

Westcliff. We have just concluded our first Crusader week. Only seeing and hearing would be to believe. The Crusaders really excelled themselves in every way. We had a packed programme, but that did not deter the young people.

During the past year four have received the baptism in the Holy Ghost, three have followed the Lord through the waters of baptism, and two real profitable conversions have taken place.

* * *

Stockton-on-Tees. This is just to let you know that we opened our Sunday school on the Roseworth estate on Sunday afternoon. It went "great guns." We had 106 children present, which with our staff brought the grand total to 115. I feel that we can maintain at least 100. We were so packed that we had two children sharing one of the armchairs from the rostrum. I feel that without any further door-to-door work from us there will be even more next week.

Comment by National Youth Director: This is certainly encouraging news from one of our youngest churches, and the result of hard work by Pastor E. Lamb and his workers.



THE FAMILY ALTAR

Scripture Union Portions. Notes by F. D. Byatt
(Minister of Elim Church, Erdington)

Monday, December 5th. Hebrews 8 : 1-13.

The aim of Paul in Hebrews is to show forth the more excellent One in His person and ministry. He is more excellent than angels (Hebrews 1 : 4); worthy of more honour than Moses (Hebrews 3 : 5, 6); and His priesthood is higher than Aaron's, since it is after the order of Melchisedek and rests upon the surer foundation of the oath of God (Hebrews 7 : 21). His priesthood ministry is more excellent in its results. Sin is put away (Hebrews 9 : 26), the veil rent by His sacrifice (Matthew 27 : 51) and the way opened into the holiest by His shed blood (Hebrews 10 : 19). God's wrath is appeased, His justice is satisfied and the repentant sinner is both justified and glorified (Romans 8:30).

Tuesday, December 6th. Hebrews 9 : 1-14.

The ark was a treasure chest, for in it were placed the tables of the covenant, Aaron's rod that budded and the golden pot that contained manna. It typifies Christ, in whom dwelt the fulness of the Godhead bodily (Colossians 2 : 9). The tables of the law in the ark speak of Christ, who fulfilled the law; Aaron's rod that budded typifies Christ as the resurrection and the life (John 11 : 25); the golden pot of manna, Christ the bread of life (John 6 : 35). Christ is God's treasure chest in whom He has placed all His wealth, God's unspeakable gift to us (2 Corinthians 9 : 15) in whom our every need is met.

Wednesday, December 7th. Hebrews 9 : 15-28.

"Hath He appeared (v. 26) . . . now to appear (v. 24) . . . shall He appear (v. 28).

These three appearings can be connected with the three times Christ is called shepherd and with the threefold deliverance mentioned in 2 Corinthians 1 : 10. We look backward to Him who has appeared as the good Shepherd laying down His life for us that He might deliver us from so great a death. We look upward to Christ who now appears in the presence of God for us, who as the great Shepherd conquered death and ascended into heaven, there to deliver us from slanderous attacks of the adversary. We look forward to the Christ who shall appear as the chief Shepherd, in whom we trust that He will yet deliver us.

Thursday, December 8th. Hebrews 10 : 1-10.

"Lo, here I am, come to do Your will, O God: [to fulfil] what is written of me" (v. 7, Amplified Testament).

The Bible is simply Christ written; His face can be seen on every page (John 5 : 39). Christ came as prophesied to the God-planned place, Bethlehem (Micah 5 : 2), and in the God-appointed way, born of a virgin (Isaiah 7 : 14). He lived and ministered as was foretold hundreds of years before, and died for our sins according to the scriptures, was buried and raised again according to the scriptures (1 Corinthians 15 : 3, 4). Every promise and prophecy concerning His first advent was actually and literally fulfilled, so guaranteeing to us that every promise and prophecy concerning the second advent will likewise be fulfilled.

Friday, December 9th. Hebrews 10 : 11-25.

"A new and living way, which He hath consecrated for us" (v. 20).

This is the blood-sprinkled way (v. 19), wherein walk those who were afar off and are now made nigh by the

blood (Ephesians 2 : 13). It is a new way made for those who are made anew (2 Corinthians 5 : 17) and sing the new song as they journey to the new Jerusalem. It is also a living way for those who were dead and have been made alive by Christ (Ephesians 2 : 1). It is also a consecrated way for a people who realise they are Christ's purchased possession (1 Corinthians 6 : 19, 20), who give themselves wholly to Him who bought them with His own blood.

Saturday, December 10th. Hebrews 10 : 26-39.

"But we are not of them who draw back unto perdition" (v. 39).

This is the language and experience of the true child of God. "Whatsoever is born of God overcometh the world" (1 John 5 : 4). "No one who is a child of God is habitually guilty of sin. A God-given germ of life remains in him, and he cannot habitually sin—because he is a child of God" (1 John 3 : 9, Weymouth). The good ground, the honest heart, will bring forth fruit (Luke 8 : 15). We are not of them that draw back because the love of God in Christ enfolds us (Romans 8 : 39), the power of Christ upholds us (Jude 24), and the hands of the Father and of Christ hold us (John 10 : 28-30).

Sunday, December 11th. Hebrews 11 : 1-7.

There are things which are essential to our relationship with God and man. Without the shedding of blood is no remission of sin (Hebrews 9 : 22); without holiness shall no man see God (Hebrews 12 : 14); without love we are nothing (1 Corinthians 13 : 2); and without Christ we can do nothing (John 15 : 4). Faith is essential in our relationship with God, and without faith we cannot please Him. God ever deals with us according to our faith. He never limits us, but we limit ourselves and God by our little faith or lack of it. In Hebrews 11, by faith or through faith they accomplished, achieved and acquired.



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

The Joy of Prayer

It has been said of a great Puritan preacher that he found private prayer most difficult. When a man loves prayer he prays much.

Paul and Silas found joy in prayer, for at midnight they prayed and sang praises to God (Acts 16 : 25).

Read what John Fletcher said about the joy of prayer: "Go to your closet as if you were going to meet your dearest friend; cast yourself at His feet, bemoan your coldness, extol His love to you and let your heart break with a desire to love Him. Get recollection—a dwelling within ourselves, a being abstracted from the creature and turned toward God. For want of such a frame, our times of prayer are frequently dry and useless; imagination prevails, and the heart wanders, whereas we pass easily from recollection to delightful prayer."

Repetition of prayer is monotonous and is drudgery. The greatest teacher of prayer, the Lord Jesus, told us to enter our room, shut the door and pray to our Father in secret. The joy of meeting with the Lord will lift prayer into the highest realms of blessedness and joy.

Prayer is requested for

Revival throughout Britain.

Recent converts in Elim churches.

A woman suffering from shock and for her husband that he may be healed of cancer.

A woman suffering from a stomach ailment.

Old folk who are "shut-ins."

Thought for the week

What we weave in time we wear in eternity.—Bishop Ryle.

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. Dec. 10-18. Elim Church, Alton Road, Bournbrook, Selly Oak. Silver Jubilee Celebrations. Guest speakers: former ministers, supported by Selly Oak, Sparkbrook, Kingstanding and Blackheath Choirs. Sats. 7; Suns. 11 and 6.30; Tues. to Fri. 7.30. Convener: Frank Shadlock.

COULSDON. Dec. 7. Elim Church, Chipstead Valley Road. Visit of J. J. Morgan. 7.30.

EASTBOURNE. Dec. 3. Elim Church, Hartfield Road. Sussex Presbytery Rally, 7 p.m. Guest speaker: W. M. E. Plowright.

GLOUCESTER. Dec. 10, 11. Elim Church, Park End Road. Visit of H. W. Greenway. Sat. 7.30; Sun. 11 and 6.30.

ILFORD. Dec. 3. Elim Church, Clements Road, Monthly rally 7.30. Elim Bible College students. Dec. 10-12. East London Revival Rally. Sat. 3 and 6.30; Sun. 11 and 6.30; Mon. 7.30. Speaker: Edward Moore.

LEEDS. Dec. 10, North-west District Presbytery meetings, 2.30 and 7 (Public Rally). Speaker: J. J. Morgan (Field Superintendent).

STOKE-ON-TRENT. Dec. 3. Elim Church, Carlisle Street, Dresden, Longton. Dr. Bob Pierce's great missionary film "China Challenge." Chairman: Rev. Graham Ball (Longton A.O.G.). Sat. 17, Sound film-strip, "Unforgettable Friday." Marjorie Saint's story of the five modern martyrs of Ecuador.

WIGAN. Dec. 3-8. Elim Central Hall, Station Road. Church Anniversary Celebrations. Sat. 7, Lancashire Presbytery Rally. Speaker: John Woodhead (President). Sun. 11 and 6.30. Mon. to Thurs. 7.15. Speaker: D. J. Ayling. Convener: H. W. Fardell.

WOOD GREEN. Dec. 3. Elim Church, Russell Road, N.13. Missionary Rally (North London Presbytery). Theme: "The Unfinished Task." Stirring film shown by Mr. F. B. Phillips. Guest missionary, Miss Grimwade (Belgian Congo). Latest news from S. Gorman (Missionary Secretary).

WORTHING. Dec. 3, 4. Elim Church, Grosvenor Road. Special visit of T. Whitfield Foster (P.J.M.). Sat. 7.30, colour film; Sun. 11 and 6.30.

LONDON CRUSADER CHOIR

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

Dec. 3, Croydon (Spurgeon's); 4, Holloway Prison and Coulsdon; 11, Maidstone Prison and A.O.G. Church; 14, West End (Cook's Tours Head Office); 17, Metropolitan (Spurgeon's) Tabernacle; 18, Wormwood Scrubs Prison.

PRESIDENT'S TOUR

Dec. 4, Salford 6.30; 5, Glossop 7.30; 6, Chorlton 7.30; 7, Blackburn 7.30; 8, Colne 7.30; 9, Liverpool 7.30; 11, Blackpool 6.30; 12, Macclesfield 7.30; 13, Warrington 7.30; 14, Southport 7.30.

ITINERARIES

A. D. Bull. Dec. 3, Cardiff; 4, Pontypridd; 5, Barry; 6, Mountain Ash and Ebbw Vale; 8, Dowlais; 10, Porth; 11, Caerphilly; 12, Swansea; 13, Llanelly; 14, Neath; 15, Bridgend; 17, Brecon; 18, Hereford.

D. C. Lewis. Dec. 3, 4, Stafford.

F. B. Phillips. Showing of missionary films. Dec. 3-5, Wood Green.

Miss Grimwade. Dec. 4, Palmers Green; 5, Barking.

Announcement!

TO HELP YOU INTEREST YOUR FRIENDS

The first of a series of Pamphlets for the Times

is now off the press and is entitled "INTRODUCING THE ELIM CHURCH"

Obtainable from your local minister, or direct from Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4. Price 1d. each or 5/- per 100 or £2 per 1,000. Please send remittance.

Festival of Carols

presented by a

MASSED MALE VOICE CHORUS

(100 voices)

LONDON CRUSADER CHOIR

AND LADIES' CHORUS

with

BRYAN WIGGLESWORTH (Soloist)

and

Instrumental Ensemble

conducted by

DOUGLAS B. GRAY, F.R.S.A.

Speaker: REV. H. W. GREENWAY

Saturday, December 17th, 1960, at 7 p.m.

in the

METROPOLITAN TABERNACLE

(Spurgeon's)

Elephant and Castle, London, S.E.1.

Reserved seats 2/6 each (seats are unnumbered). Ten tickets or more ordered at one time 2/- each, obtainable from the Music Director, 20 Clarence Avenue, S.W.4.

Plan to come to these

SILVER JUBILEE CELEBRATIONS

at the

Selly Oak Elim Church,

Alton Road, Bournbrook

from December 10th to 18th inclusive.

Speakers expected: A. Newman, H. Palliser, J. Osman, Mrs. Davies, and others as announced.

Supported by Blackheath, Kingstanding, Selly Oak and Sparkbrook choirs.

Convener: Resident minister, Frank Shadlock

Saturdays 7, Sundays 11 and 6.30. Other nights 7.30 (Fridays excepted). Everybody welcome.

Celebration tea for former and present members, Saturday, December 10th, at 5.15 p.m.

CLASSIFIED ADVERTISEMENTS

HALDON COURT, Exmouth, S. Devon
Now booking for
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PLEASE NOTE

From now until Christmas it will be necessary for advertisements and coming events notices to be received by Thursday morning (instead of the following Monday) for the issue dated sixteen days later.

MISCELLANEOUS

Young man (18) requires permanent accommodation with Christians, near Holborn, commencing January 2nd, 1961. Terms to: M. Mackenzie, 38 Avery Lane, Gosport, Hants. C.418

BIRTH

Pitts. On October 26th, to Arthur and Sheila Pitts (née Atkinson), Elim Crusaders, Scarborough; God's precious gift of a son, Stewart Guy.

MARRIAGE

Jones : Moule. On November 5th, at Elim Church, Worcester; Michael John Jones to Hazel Ethel Joyce Moule. Officiating minister: William J. Maybin.

WITH CHRIST

Dennell. On November 4th, Mrs. Alice Dennell, aged 89, member of Elim Church, Hove. "Well done!" Officiating minister at funeral: J. J. Way.

Garton. On October 20th, Miss Isabella Garton, aged 79, friend of Elim Church, Scarborough, passed peacefully away. Sadly missed by her two sisters. Officiating minister at funeral: T. W. Walker.

Rushforth. On November 11th, Minnie Rushforth, aged 86; faithful member of Elim Church, Bradford, from its commencement. Officiating ministers at funeral: O. G. Miles and A. D. Hathaway. "Present with the Lord."

Wensley. On November 12th, Mrs. Amy Elizabeth Wensley, aged 83; beloved member of Elim Church, Westcliff. Officiating minister at funeral: George Backhouse.

Waterton. On November 7th, after a long illness borne with patience and good-humoured consideration, the beloved mother of Margaret Louise Waterton, aged 85, went to be with her Lord. Officiating minister at funeral: L. N. Knipe.

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