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THE ELIM EVANGEL



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ELIM CHURCH, INYANGA NORTH,
SOUTHERN RHODESIA

Special Missionary Number

THE ELIM EVANGEL

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

EDITORIAL

Elim Missionary Society's New Field

THE Elim Missionary Society has decided to extend its borders to include the work in Brazil under the care of Pastor and Mrs. Jeffery, who have been working there under the auspices of the Elim Pentecostal Churches, founded by the late Pastor and Mrs. George Kingston in Essex.

In agreement with the governing body of the Elim Pentecostal Churches the Elim Missionary Society's Council decided to take over this field, and the Elim Pentecostal Churches will endeavour to continue to support the work there as they have been doing in the past. This is a very happy arrangement, for the E.P.C. and the E.M.S. have worked together in very close harmony and fellowship for many years in missionary enterprise and endeavour. In fact they have contributed liberally to the support of several of our missionaries in various fields who came from their churches.

As the Elim Missionary Council has decided to open up new fields the taking over of the work in Brazil is most timely and opportune.

The following excerpt from Pastor Jeffery's letter will give our readers some idea of the work established by him and his wife under the auspices of the Elim Pentecostal Churches: "The work commenced on April 30th, 1962, in Santo Amaro, a suburb of Sao Paulo. We have three churches with eighty-three baptised members. [Sao Paulo is Pastor and Mrs. Jeffery's station.] The other two churches are in the charge of national workers. Pedro Dias Filho is in charge of Jardim Sao Luiz 9 under our supervision. He is wanting to start in another suburb as soon as he can, but will not be able to do so until we have other help. This worker is supported by the Elim Pentecostal Churches. The other work is in the interior, also under our supervision. Geraldo Ferreira dos Santos is in charge here, and I go to visit them when I can—the journey is seventeen hours by train!"

Brazil is a vast country covering 3,000,000 square miles, and is reputed to be about one-seventeenth of the earth's surface. It has a population of approximately 70,000,000 people. In actual fact it contains half the population of South America, and Sao Paulo is considered to be the fastest growing city in the world. It is the cosmopolitan centre of Brazil in race and religion. This gives some idea of the opportunity afforded the Elim Missionary Society to develop the work there and to reach and win many souls for the Lord Jesus.

Before going overseas a number of years ago Pastor Jeffery was an Elim minister, and his wife, before her marriage to him, was an Elim missionary in India. The present situation is, therefore, a welcome arrangement.

We feel sure our readers will take a prayerful and practical interest in the work that Pastor and Mrs. Jeffery and their national workers are doing in an effort to influence men and women to an acceptance of Jesus Christ as Saviour and Lord of their lives.

Please pray much for all our missionaries and national workers, especially in Africa where there is so much unrest and uncertainty.

OUR MISSIONARIES AND THEIR MINISTRY

By MARJORIE GORMAN

IF YOU have not already read the editorial of this EVANGEL, might I suggest that you do so straight away, for it contains information which will be of great interest to you and an introduction to my first news item. Presuming you have now read it I would like to give you a little further news concerning our new Elim missionaries. It is amazing what our friends have accomplished since they went out to Brazil in February 1962. You will also have read in the editorial the extent of their work there, but I am sure the following extract from a letter received from Mrs. Jeffery will greatly interest you: "Some time ago we had our first anniversary services and had a converted priest and his wife with us for the weekend. Our hall was packed with about 250 people, others could not get in. He had a wonderful story to tell of how he was brought to a knowledge of Jesus Christ as his personal Saviour. He is now evangelising in a suburb not far from here. Fifteen made decisions for Christ over the weekend. On May 1st we opened a small tabernacle built by the local brethren of sheets of wood fibre and synthetic tiles bought with money from the Lord's people at home. We had a good open-air meeting, then prayer outside the building; then the brother who supervised the work on the building turned the key. We had about 130 people inside and about as many outside. The meetings are going on every night except Mondays led by our evangelist. So far ten decisions have been registered.

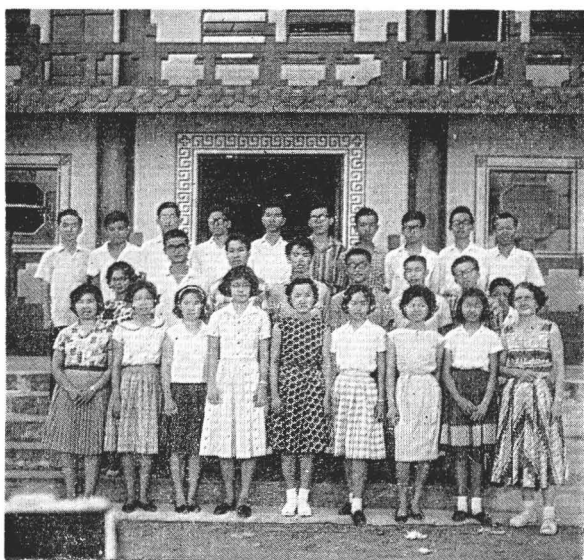
We are praying that God will prepare others to come out to help us and touch hearts to give to their support. The field is white unto harvest." I am sure you will take Pastor and Mrs. Jeffery upon your hearts and follow their work for the Master with prayerful interest.



In one or two recent *News Letters* I mentioned the very successful Summer Youth Conference that Miss V. McGillivray and her helpers organised in Hong Kong, and which had been so blessed of God. Now we have received a picture of some of the young people who attended, which is reproduced on the next page. I am sure you will be interested to see it.



Senhar Uchoa Cavalcanti, a former Roman Catholic priest, Pastor H. Jeffery and his wife, and Evangelist Pedro Dias Filho and his wife at the first anniversary services of the Elim Pentecostal Church, Santo Amaro, Sao Paulo, Brazil. Above: part of the congregation at this service.



Young people's summer conference group in Hong Kong. Miss Vera McGillivray on the right.

Pastor D. Lewis has also sent two photographs. They are of the ground-breaking and dedication service on the site purchased for the erection of their new church at Rihand. You read all about it in the last *Missionary Evangel* and now you can see pictures of part of the crowd which attended and Pastor Lewis himself, in the foreground of one snap, actually breaking the ground.

Letters from both Miss O. Garbutt and Pastor P. Griffiths give us a picture of the progression of the work at Penhalonga, Southern Rhodesia. A new room is being added to the church to be used for dealing with inquirers, for the teachers' prayer meetings and for a vestry. Additional buildings are always a good sign, for they show that existing accommodation is not adequate. Nevertheless Mr. Griffiths in his letter says: "It is difficult to give



David Lewis breaking the ground.

a clear account of the spiritual state of the work. We see a fair amount of decisions from time to time, but there does seem a lack of conviction of sin." Miss Garbutt tells us that Mr. Griffiths was recently preaching at the Umtali Teacher Training College, speaking to 200 of the better educated young Africans. What an opportunity, for, as our sister said, "these young men in their turn will soon be influencing hundreds of others." Three boys from our own mission station are actually there in training. What a thrill it must have been to our brother to meet them in the college, for no doubt he remembers them when they were in heathen darkness. One more piece of news I must pass on to you, and I do not think I am betraying any secrets: Brenda Hurrell and Peter Griffiths are to be married on December 13th. I know your thoughts and prayers will be with them on this happy occasion.

Interesting news comes from Pastor R. Gull, Tanganyika, telling of the opening up of a new area. It is Manangat, about sixty miles from Kikilo. The area is well populated and folk are still moving in,



Some of the crowd at the dedication service.

mainly from the north. They are mostly of the Wambulu tribe. A native pastor will be in charge—Petro Maghara, who is actually of the Wambulu tribe himself and lived in this very area in his youth. An African house has already been acquired and several of the Christians from Kikilo, with Pastor Paulo, have been erecting a small shelter for use as a church. Already Pastor Gull and Pastor M. Thomas have held some meetings there. We shall look forward to hearing more of the development of this work, and in the meantime will pray that God will mightily use Petro as he endeavours to lead his kinsmen out of darkness into the light of the Gospel.

Our final news comes from Mrs. A. Bull, of Tanganyika. Mrs. Bull and also Mrs. A. Renshaw

keep us so faithfully posted with news of the work in their area, and we appreciate this so much. The Lord is working in a wonderful way at Msolwa, and I feel I cannot do better than to quote to you from Mrs. Bull's inspiring and interesting letter. She says: "We have been so encouraged here of late seeing God work towards making the churches indigenous. First one young man felt convicted because he had expected too big a wage as an evangelist. Then another youth, trained in our Bible school, felt led to offer his services free of charge at weekends to help with the outstations. More recently a third young man had a dream which changed him completely. In the dream he saw Christ coming from heaven with a book in His hand and

Jesus said: "Preach the Gospel while there is still time!" Since then this formerly lethargic young man has witnessed with a sense of urgency. Ones and twos continue to seek salvation; three in one day in the dispensary last week. However, although souls are steadily being reaped there are so many thousands to reach in our area . . . we are so few to cope with so many." In another part of her letter Mrs. Bull quotes the following words: "We appreciate the way you continue to uphold us in prayer and feel a difference as your petitions are made at the throne of grace."

May these words inspire and challenge us to more fervent prayer and supplication for all our missionaries everywhere.

OUT FOR THE DAY

By D. L. NORTON, NORTH-EAST TRANSVAAL.

THE PATTERN of little feet indicates the dawn of another day; no alarm clock necessary at Phalaborwa; the sun is not yet risen but the "sons" have risen and so must father and mother! Every day begins in the same way, but today is the special day of the week—Sunday; no lazy lie-in, for there is work to be done, the Master's work. How about joining us for the day? You will? That's fine.

You will enjoy a plain breakfast with us first thing and now, oh, "Bring the Bible, Andrew." Yes, it is family altar, you must join us, for we find beginning the day in this way makes for a happy time. Three little voices echoing the "Amens" of the parents terminate those blessed moments at the Saviour's feet.

Now to prepare for the journey out. Bibles, tracts, accordion, all to be fitted somewhere in the car. What's this? Oh dear, a bad start for someone, a man has fallen into the fire and badly burned his arms and face. The cause? Drinking native beer until he lost control of himself: another soul Satan seeks to destroy. This will delay us, but the man must be treated first. What an opportunity though to tell him of Jesus, the One who can deliver him from the bonds of Satan and heathen darkness. All is fixed up and the man is on his way, deep in thought, challenged by the Gospel message, carrying in his pocket tracts printed at the Emmanuel Press, Nelspruit, in which Elim has an active interest, and followed by a prayer by us that the Holy Spirit will woo him into the fold.

Right; all set? "The sandwiches are packed," informs mother as young voices make inquiry. Meet

Matheu Mahisa, our African pastor on the mission. Yes, he is coming; squeeze in everyone. The Morris Minor is a bit small for three adults, three children, plus! plus! plus!

Through the mission gate we go. "Bye Joshua, 'bye Sipiwe." Farewells always have to be shouted to Matheu's children when Andrew, Kevin and Duncan go out.

The roads are not too good, but do not worry—we will get there; our Father has His hand upon us.

Our first stop is Croc Ranch, yes, a cattle ranch, but not like the "Wild West"—no horseback riders, or six-guns; this is just wild bush country with buck playing under the trees. Didn't you hear Andrew? He had seen a Kadu (a big buck with big horns). Ah! Here's the compound where the Africans stay; the management of the ranch have built them nice little houses in which to live.

Out comes the accordion; the first few notes will bring all the children running, the grown-ups at a slower pace. The singing increases in volume as more learn the choruses; the African is wonderful at harmonising and this makes it more beautiful. The Gospel message holds the hearers, but look at that young man, he is very restless. No wonder, he is pricked in his heart. Now the appeal; I thought so, for here comes the young man seeking salvation; the Holy Spirit is working in the hearts of the people, praise His name. (This happened at our last meeting, a week or two ago.)

One sinner saved at Croc Ranch; is your heart glad? Mine is! Let's move on now to our church on Mashishimale Native Reserve. "Can I have a



Melodious music and then the message.

sandwich, Mummy?" How easy it is to forget little boys get hungry; all right, let us stop under this big tree.

"All finished? Time to be moving; we have the river beds to cross yet before we reach the church." We always carry a shovel, just in case we get stuck—a Morris Minor is not like a Land-Rover.

Arrived, and no mishap, we meet Albert Malesa. He is our pastor here, and he was a real "bad egg"

before he met Jesus. They tell me he was hardly ever sober; what a wonderful work God has done in his life.

A good crowd today, and the folk are hungry for the things of God, always wanting to go deeper. What singing—what blessing; simple folk but close to God. The service has been under way two hours; it is hard to close the meeting, but we must be on our way again and try to reach home before sunset—remember the river beds!

There is a wonderful sense of satisfaction as we journey home. Perhaps no great things have happened but God has been present to bless, and there is rejoicing in heaven anyway for one sinner that came home.

Back at the mission, and first out of the car are the children, off to tell their little African friends about the Kudu and the . . . Their little tongues are going fifty to the dozen, not in English but Zulu.

How about a cup of tea and a nice sit down? Just the thing. "Did you enjoy yourself?" "I did. I am glad I went because my Saviour has been with me all the way." Join us again some time, God bless you.

YOUTH CHALLENGE

By J. T. BRADLEY (Editor of *The Ministry*)

A SIGNIFICANT feature of the awakening of Asiatic lands is that it appears to result in part from the virility of their youth. Over half the population of Asia are under twenty-one. Regarding China in particular there are 240,000,000 Chinese under fifteen years of age. This means that in ten years from now there will be 700,000,000 Chinese under twenty-five years of age. It is the recognition of this fact as constituting a threat, plus the medical aspects of nuclear bomb testing, that has brought about the present measure of agreement between the U.S.A. and Russia. Let it not be imagined that it was because either side desired peace for its own sake. The agreement is the result of sheer medical and political necessity. Observers remark on the virility of the Far East as compared with the comparative decadence of the West. This virility is the result of two things, the ideology of the Asiatic world plus its youth. Both youth and Communism are notoriously impatient. These two factors together constitute the great threat to Western civilisation.

History gives no reason why one civilisation should survive as against another, and the concern of Christians is only that the nations should be saved.

It would certainly be better that Asia should be Christianised than that she should be destroyed. If history gives any clue to the future it gives this clue that no political or military force will contain the Chinese empire. It is bursting at the seams.

The virility and ideology of the Asiatics are mutually stimulating factors in relation to their present ebullience. The youth of Western civilisation is being misled to some extent by the politicians, but mainly by financial vested interests into thinking that the good life consists in the possession of goods. But history confirms the Bible's rejection of this idea. The Word of God tells us that life consists of many things, but there is one thing it tells us it does not consist of—"a man's life consisteth not in the abundance of the things which he possesses."

Has the youth of Western civilisation anything to offer to set off the youth challenge of the Far East?

We are indebted to the Missionary Secretary, Samuel Gorman, for the copy for this special number.



Even so have I also sent them . . . (John 17:18)

By R. A. GULL,
ELIM MISSIONARY TO TANGANYIKA

HAVE YOU ever watched with bated breath as your baby took its first unaided steps, or listened with pride to the first performance of chorus or nursery rhyme; opened with trepidation the first school report, or eagerly applauded for the well-earned prize? These are but a few of the various stages of healthy growth and development in the natural realm, and similarly we are, as missionaries, watching, sometimes with apprehension, often with great joy, as the national church develops from a state of infancy and total reliance to a place of spiritual maturity and independence.

A great deal has already been written on nationalism—both the rights and wrongs of it—but as far as the church is concerned we must rejoice for the awakening it has brought into some of our ranks, and for the national leaders that are now emerging. No human material could have been less impressive than the eleven followers that Jesus entrusted with the historic command to “go into all the world and preach the gospel” and sometimes we are forced to admit that some of the material with which He has to work today is still very poor, but here at Kikilo we have witnessed this remarkable change that the power of the Holy Spirit can bring about in lives that are yielded to Him. Was it not said of the early apostles that they were “unlearned and ignorant men” and then later that they “filled all Jerusalem with their doctrine” and eventually “turned the world upside down”? On the field we have often been guilty of looking despairingly on the natural man, regretting his lack of education and culture and not reckoning with the power that can indwell him.

We had become weary of sowing, sowing, sowing the precious seed of the Word amid hardened Muslim hearts. For ever battling with questions that so often seemed irrelevant and absurd. Truth was on our side, power was there, but limited to the mis-

sionary so often labelled “the foreigner.” Then suddenly, with the upsurge of nationalistic feeling, it seemed inadvisable for the missionary to continue his open-air activities and the church was again worshipping “behind closed doors.” The national church had not caught the vision for the lost souls of men, they were without impetus—without power.

Pastor Paulo was ordained in September 1962—a fine Christian who had the makings of a good preacher; a faithful pastor. Ordained into a Pentecostal body, but without a Pentecostal experience. Have you ever known such a brother? As we made this need known to a few friends in the homeland it was continually laid before the Lord, and praise God for the mighty baptism that this brother has



Pounding corn at Kikilo.

received. Jesus said so very plainly “Ye shall receive power, after that the Holy Ghost is come upon you.” POWER! Oh, Lord, are there any limits to that power? Yes, we may subdue it by our own puny methods and ideas as to how the work should be done. Oh, Lord, save us from trying to divert this power into our own pet channels. Help us merely to be content to be a vessel of power held

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AFRICA

WHILE most people want to know about the inroads of Communism in Africa, few realise that the resolute advance of Islam is a greater threat to the Church in lands north of the Congo. Recent events in Sudan and Somali have pointed to Islam's anti-Christian attitude and militant spirit.

Of Africa's 85,000,000 Muslims, those in West Africa were generally confined to inland areas surrounding the Sahara. However, this location has changed since World War II. The affairs of government and commerce, along with easier travel, have brought coastal and inland peoples into closer contact. Both Muslim traders and teachers carried their faith into the heart of the coastal rain forests. Now it is estimated that of every ten pagans who turn from animism, seven turn to Islam and only three to Christianity. West Africans find Islam's requirements much easier to meet than the Church's.

In an attempt to stimulate missionary outreach by African Christians, missions and churches are taking part in a new venture Islam in Africa project. One of its able leaders is Rev. W. A. Bijlefeld, Ph.D. Born of missionary parents in Muslim Indonesia, he worked among Muslim students in Holland for nearly six years. He has studied the Koran extensively and reads in twelve languages.

Radio and literature ministries are increasingly effective among Muslims, who can listen and read in their own compounds. Some Christian missions are placing Bible teachers in strategic centres, where they are invited to conduct Bible classes even in predominately Muslim schools.

Sudan. The Sudanese Government has disclosed that 143 missionaries have left the country under its missionary Sudanisation scheme, and that 318 remain. In spite of this, it has issued a visa to Rev. John Chayton, of the Church Missionary Society, so that he may join the staff at the Bishop Gwynne Theological College in the southern Sudan.

In his message commemorating the seventieth anniversary of the Sudan Interior Mission, Rev. R. J. Davis, General Director of the Mission said: "In these seventy years, believers numbering several hundred thousand have found faith in Jesus Christ. More than 1,500 churches have been formed. Millions have heard the Gospel. Almost 2,000 missionaries have gone to Africa under the S.I.M. Nearly 200 mission stations have been established; 239 schools, from simple grade schools to teacher training colleges and secondary schools; thirty-seven Bible training schools; fourteen hospitals; 108 clinics; 149 leprosy treatment centres (including ten leprosaria); vast literature enterprises, including the African Chal-

WORLD MISSIONS ITINERARY

By G. H. THOMAS, MINISTER OF ELIM CHURCH

lenge and Vernacular Illustrated Publications; the translation of the Scriptures, Bible study books; the coverage of the entire Continent of Africa by missionary radio from ELWA in Liberia." What a splendid record!

FAR EAST

Laos. Rev. John Kuhn, of the C.I.M., reports on five years in Laos. In spite of political instability, jungle war, and Communist encroachment during our first five years in Laos, the O.M.F. team, we believe, has made a considerable contribution to the dissemination of the Gospel and the strengthening of the Lao church. But what we have done we have not done alone. Neither has it been an advance without withdrawal and redeployment of forces.

The story of the Lord's work in this little kingdom has been one of increasing co-operation and interdependence of the missions currently labouring there—Mission Evangelique (Swiss), a Japanese mission, the Christian and Missionary Alliance, and the O.M.F. Perhaps the very uncertainty of the times has drawn us together. There has been no knowing how short the opportunity might be to preach the Gospel to the unreached and to prepare the Lao church for possible isolation by advancing Communism.

Korea. A few years ago, the percentage of Christians in Korea was estimated at five per cent. It is now being quoted as ten per cent. This growth in church membership is due not so much to revival as to the fact that Christianity is becoming popular in South Korea. The revival of the early twentieth century left many people with a vital experience of God and a love for the Bible. The children of these people, however, have often not had such experience. So although they attend church, there are many doubts and much emptiness in their hearts. Many feel that the church is growing in numbers but diminishing in real spiritual vitality and Bible knowledge.

Formosa. News of the Taiwan Billy Graham Campaign! The total attendance was around 34,000, and those who registered decisions for the first time 711—these were counselled by 140 counsellors. Over a dozen churches co-operated, and there was a choir

NARY

CH, CATERHAM



of some 150-strong. There was a reprint of the special Billy Graham tract—"What Conversion Is"—as the request was considerable. Prayer is requested that this special message will continue to bring much spiritual help and blessing to the thousands who received this tract. The follow-up work connected with all the campaigns continues.

Thailand. Three hundred normally obstreperous children are seated silently on the green grass around our stage and screen. More than twice as many adults, who usually walked around the field a bit, bought some refreshments from the vendors' stalls, surveyed the books on the literature table, or discussed what was going on, are standing rapt before the scenes portrayed by the film. As Jesus staggers beneath the heavy cross, as He is nailed and hung between earth and heaven, the only sound to be heard in the hush is the gentle declaration in Malay from the loudspeaker, "Jesus dies for our sins."

For three nights the Gospel was gaining the attention of this town of 10,000 people. The night after we closed there was light rain; but our Lord kept the skies clear and starry for these three nights. The Lord was lifted up and His name glorified. We look to Him to accomplish His good work. (Overseas Missionary Fellowship.)

Cambodia. Two missionaries of the Far Eastern Gospel Crusade, Mr. and Mrs. Leeder, are responsible for 1,000,000 people, a virtually impossible task. They ask for prayer that the God of the impossible will enable them to reach many of these people for the Lord.

MIDDLE EAST

Israel. *Yedioth Aharonoth*, Tel Aviv newspaper, says the Israeli Minister of Religious Affairs is preparing a bill which should prohibit the conversion to another religion of Jews living in Israel, if the conversions can be proved to have resulted from material advantages given to converts by the missions.

The newspaper said that the bill would require every Israelite who is converted "to prove that the motive for his conversion was solely for reasons of faith." It described the bill as one which will seek "to control the activities of Christian missions in Israel."

EUROPE

Germany. Nineteen young Protestants of the Evangelical Church in Germany, two of them clergymen, have been sentenced by the East German regime to jail terms for what was described as "militant religious activity." Sources close to the Evangelical Church said the sentences were part of the Communist regime's campaign against religion.

France. The Bible Christian Union is the second largest Protestant mission working in France, but has only twenty-five missionaries, indicating a desperate need for workers. The largest Bible camp in all France has accommodation for only 100 people. No Protestant church in France has more than 100 members. One provincial area has but two Protestant churches and there are only 100 students studying in French-speaking (France and Belgium) Bible schools, and they graduate some thirty-five students each year. All this adds up to a desperate need. The city of Romoratin with 12,000 people and not a single Protestant is typical of thousands of towns and villages throughout the republic.

Italy. Within a thirty-five-mile radius of the city of Naples there are 384 cities, towns and villages with varying populations from 1,000 to 50,000 in each, but with not a single gospel witness of any sort in any of them.

According to missionaries of the Gospel Missionary Union 1,000,000 children's tracts are being printed and distributed throughout Italy. Included will be an offer of a gospel and children's Bible course.

INTERCESSORY MISSIONARY

YEARS AGO I heard of a wonderful work of grace in connection with one of the stations in China Inland Mission, where both the number and spiritual character of the converts had been far greater than at other stations, and yet the consecration of the missionaries at the latter had been just as great as at the more fruitful place.

This rich harvest of souls remained a mystery until Hudson Taylor, on a visit to England, discovered the secret.

At the close of one of his addresses a gentleman came forward to speak with him and Hudson Taylor was surprised at his knowledge concerning this inland station.

"How is it," Hudson Taylor asked, "that you are so conversant with the conditions of that work?"

The man replied: "The missionary there and I are old friends and for years we have corresponded and he has sent me names of inquirers and converts

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(Continued from page 775)

in the great hand of God.

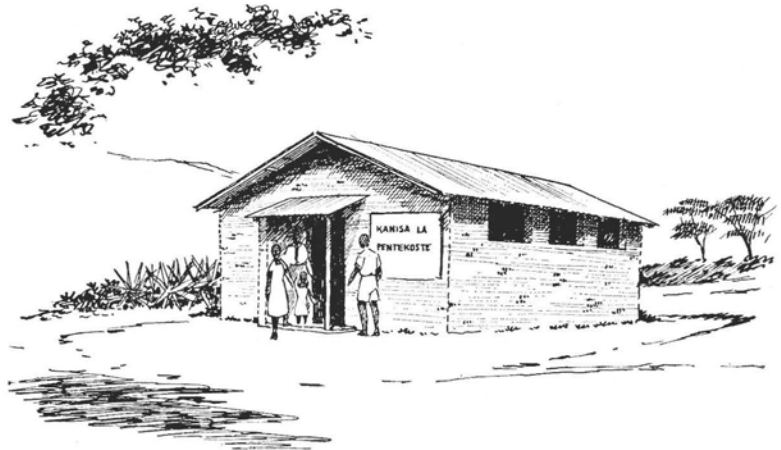
Things that were impossible to our brother Paulo before his Pentecostal experience have now become a possibility; problems that seemed at one time insurmountable have merely become stepping stones to new avenues of service. By God's grace we are now reaching out over the heads of the eighty per cent Muslim population in our area and looking beyond into fresh fields. Kikilo is bearing children by becoming the parent church to several new groups who are as yet "babes in the word." Pastor Paulo has become an itinerant pastor (we like the Kiswahili equivalent here of "Mchungaji," meaning shepherd). He is now putting up their own meeting place with young trees for walls, and grass for the roof, with no financial outlay, but they are wanting to "do it themselves." The spirit of independence that thrills any sensible parent.

ing their child attain, feel he needs a little reward.

There are many reading this article who have played a most definite part in the Elim Missionary Society's work overseas and we thank God for every one of you, but if you have not travailed with us in the birth of the national church you may become a foster parent now, by continuing to take an interest in its growth to maturity. The emphasis must be on its need for Holy Ghost power—power that will work with them—power that will stem the advancing armies of Islam and Communism and put to silence the evil powers; that will bring light to the darkened places and hope to fearful hearts.

Do parents ever become indispensable? No, never, for are they not always at hand in emergency or illness? Help from the home churches will be necessary for some long time, advice and oversight will still be the task of some of us and many are the ways in which we can assist the national church in

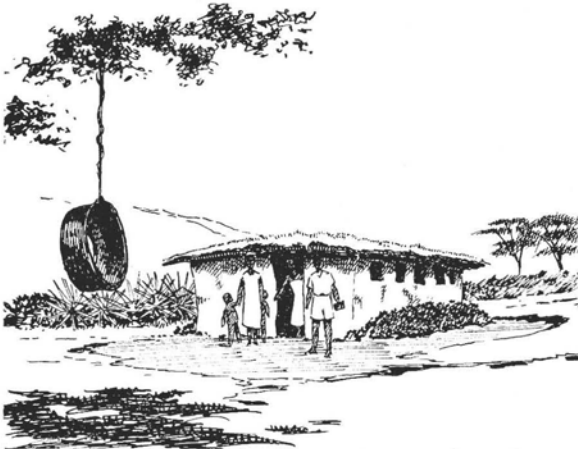
The Pentecostal Church, Kikilo.



The vision for the untouched areas is catching on, as two other of our evangelists, Petro and Yona, have gone on a preaching tour. They themselves have felt a burden for this particular area, and they have gone as the disciples of old, with no extra money, food or clothes, trusting Him to provide their needs. We are praying for definite results from their first preaching itinerary.

Nearer home, the Silop church (the first Kikilo offspring) are making bricks for their permanent church building. From the beginning they have worshipped in a mud and wattle place, and now the members have suddenly realised that with a little effort they can raise the standard higher. Do they need any help? A permanent roof to them is out of the question, yet we, if we may put ourselves in the category, feel like those proud parents who, on see-

its further spiritual growth and onward march and witness. It is obvious that under these changing conditions in the new Tanganyika that we now know, the role of the missionary has changed considerably. No longer can he be the obvious leader in all things pertaining to the church, and whereas at one time being a British subject was a great advantage we have now become aliens. However, there are still many ways in which the missionary can help in the building up of the national church and we enumerate but a few of these. Bible teaching, with a regular Bible school if possible in order to give the national workers a thorough training in evangelical and pastoral work. Literature work provides a wide-open door, as here in Tanganyika there is such a shortage of Christian literature in the national language and the missionary is finding endless scope in the



Branch church built by the new converts themselves.

[The two drawings with this article are by Ron Gull.—Ed.]

(Continued from page 777)

and I have taken these daily to God in prayer."

So it was Hudson Taylor found the secret of the source of the steady, constant outpourings of the Spirit on that station. A praying Christian at home, praying faithfully, definitely, daily for specific cases among the heathen.

WORTH SAVING

One day a Chinese man listened to Studd's sermon titled "He is able to save them to the uttermost that come unto God by Him." After the sermon he went up to Studd and shook his finger at him. "You have been talking nonsense," he scolded. "I am a murderer, an adulterer, I have broken all the laws of God and man again and again. I am also addicted to opium. Your God cannot save *me!*" But God did save that man. In the quiet of Studd's room that man knelt before the Lord and received forgiveness of sins by faith in the Saviour. Miraculously the man's appetite for opium vanished. His distraught mind was finally at peace.

"I must return to my village and tell the good tidings!" he said. Large crowds gathered to hear the transformed sinner speak. But the magistrates seized him in anger and beat his back with bamboo switches until the blood soaked his clothes and stained the ground. Half dead, half alive, he was carried by friends to a little clinic and nursed back to health. As soon as he was able to sit up he insisted on returning to his people to preach the Gospel of Jesus Christ. This time the authorities, too ashamed to beat him, threw him into jail, but the

preparation of tracts and booklets and also in translation work.

Crawling, walking, learning, doing, fighting, succeeding—will they make the grade? Will they be able to cope; to go it alone? Will they get results? Will believers be added to the church? They are bravely meeting the challenge—they are on the offensive—but they need to tap further that source of power—they need a Holy Ghost revival.

May you be interested then in fostering the Tanganyika national church by giving yourself in prayer on their behalf, by praying them through to revival and victory and by your gifts helping to penetrate further into the realms of darkness by sending the word of life.

persistent man preached to crowds outside through the bars of his cell window. Seeing that his preaching was more effective in prison than outside, the officers let him go and he went happily on his way, preaching Christ who saved to the uttermost. Of this man C. T. Studd said: "Such men are worth saving."

Such men are worth saving. In 1885 C. T. Studd and his wife left the comforts of England and went to China to invest their lives in the service of the Lord. For the first five years of their ministry at Lunganga-Fu in central China they were cursed by their neighbours, distrusted and despised. Still they laboured at their task, faithfully preaching the Gospel to all who would listen.



Moslems listening to the Gospel at Kondoa, Tanganyika. The car is in the centre of the crowd.

EVANGELIST PHILLIP

By DOROTHY E. BULL

CONVERTED in 1960, Phillip has a living, personal acquaintance with God which provides the quality necessary to work for his Lord. He is a soul-winner. Cold individuals seldom win others. Phillip has a warm passion that makes his testimony effective. Zeal has increased since he opened his life to the Holy Spirit's baptism, and he has since come to realise that tithing is part of stewardship. This young man, carefully abstaining from idolatry and immorality, is not the Phillip we first knew. At an early age he was a drunkard and over-interested in women. He assisted his father, who is a witch-doctor, by playing the drum to summon the "spirits." His father began to teach him witchcraft, and this was to be his future profession. People sought his father for relief from pain and oppression, spells and difficulties created by relatives, to quote just a few of their "ailments." The one seeking help would enter the compound carrying a chicken in one hand and an *mfuko* (witchcraft container in this case) in the other. Charges are made according to the amount of assistance required, a chicken and five shillings being the minimum fee; no small amount for the poverty-stricken people we live among, but without this "help" is never given. The witchcraft bag would first be handed to Phillip's father, and then Phillip would begin the drumming, continuing in ever-increasing intensity. When the spirit came (evidenced by the witch-doctor shaking in every muscle) the money was then handed over. Instantly, everyone would fall on their faces, for the witch-doctor is very powerful in their estimation, and greatly to be feared. Often Phillip's father would continue his witchcraft until the hours of darkness, at which susceptible hour a further fee of five or ten shillings would be demanded. This was handed over and everyone was happy, the victim because he was certain his difficulties had been overcome, and the witch-doctor because he had been well paid. Such was Phillip's life, superstition and fear predominating, until he heard the Gospel and such fetters were broken.

From learning much of vice, he turned with a thirst toward God that led him into a peace he states he "would not trade for anything." To further quote his own words: "A sweetness entered my soul." As he regularly read his Bible old habits dropped off and old desires ceased. He speaks of

the encouragement and reassurance he finds when he seeks the presence of God. How different from the fear he experienced before. Pastor Joseph led Phillip to the Lord. In biblical chain reaction (2 Timothy 2:2) Phillip made other links. Among those helped to a knowledge of salvation by Phillip there have been several drunkards. Phillip's family are unconverted, as are the relatives of his newly wed wife. The latter was enclosed (as is the custom) within her home for sixteen months prior to marriage. Her father has three wives. The girl herself is a Christian.

Phillip has special need of your prayers as he is working in the hardest place we have—the newly evangelised mountainous area. Twice thieves have robbed him, the first time of everything he possessed apart from the clothes he was wearing. His first lodging place proved to be the home of the worst thief in the district. When police caught up with this

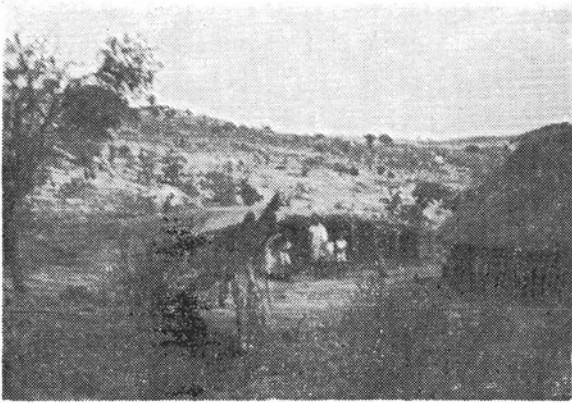


Evangelist Phillip.

man they were not unnaturally suspicious of Phillip also, and he had to prove his innocence of being an accomplice. To make amends the police found him a new home, but "out of the frying pan into the fire" there, for a woman living next door chased after him with determination, even trying to enter his room. His resistance of her advances gained the respect of her husband, and he treats Phillip as his best friend.

Phillip is used to living in the midst of drunkenness, but in the area where he works this vice reaches proportions almost beyond imagination. People are watching his life. Others, like the aforementioned woman, try to prepare a snare for his feet. Please pray for a mighty move of the Holy Spirit that we may see many forsaking sin in that place, and

that the people may show a thirst for spiritual things. Once a week my husband evangelises there, sometimes staying a couple of nights. Phillip is then able to enter the opening thus made. As they pushed farther north, contacting other villages recently, they followed in the footsteps of elephants for many miles. Part of their journey lay through jungle foliage that housed chattering Colobus monkeys. In this place, hitherto unclaimed for Christ, my husband and Phillip find ridicule and opposition so different from the friendliness and respect granted to us on the plains. However, we are already seeing the promise of a work for God. Please pray on that we may hear the people in the mountains say as they do in the plains, "Jesus is passing this way."



An African home, Kikilo.



African water carrier, Kikilo.

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 October 23rd, 1963. We appreciate the generous giving of our young people.

£	s.	d.	£	s.	d.
Eastbourne	36	10	0	Portsmouth, S.S.	
Sheffield	26	10	4	£1/12/2, Primary	
Belfast, Melbourne				£1/0/4, S.S. Bible	
Street S.S. £7/19/-,				Class £2/14/4	5 6 10
Pathfinders				Ballysillan, Sun-	
£11/14/6, Alex-				shine Corner	
andra Park £5.	24	13	6	£2/10/-, S.S.	
Swansea	20	0	0	£2/15/-	5 5 0
Greenock	20	0	0	Giltbrook	5 0 0
Rotherham, Kim-				Leyton	5 0 0
berworth Park				Plackburn	5 0 0
£10, College				Wimbledon, S.S. £4,	
Road £8.	18	0	0	Pathfinders	
Southampton (three				12/6	4 12 6
branches)	11	19	5	Edinburgh	4 0 0
Langley	11	0	0	Mountain Ash	3 15 0
Sparkbrook	10	4	1	Ipswich	3 7 8

Huddersfield				Loughborough,	
(May)	10	0	0	S.S. £2/8/10, ship	
Swindon	10	0	0	halfpennies 11/7	3 0 5
Oxford	9	13	0	Ilford	3 4 2
Kingstanding, Path-				Newcastle, Co.	
finders £8/17/4,				Down	2 8 6
Cadets 5/6.	9	2	10	Carshalton	2 6 1
Glossop (ship half-				Holyhead	2 0 0
pennies)	8	19	3	Exeter, Junior	
Bradford	8	9	0	Crusaders	1 15 9
Vazon	7	13	0	Hastings	1 10 0
Croydon £5/2/- ship				Islington	1 10 0
halfpennies				Hull, Mason Street	
£2/2/6	7	4	6	Junior Church	1 6 9
Caerphilly (ship				Oldham, S.S. 15/-,	
halfpennies)	6	0	0	Sunshine Corner	
Liverpool, Jubilee				(ship half-	
Drive 15/-, War-				pennies) 10/6	1 5 6
wick Street (ship				York, New Ears-	
halfpennies) £5	5	15	10	wick Sunshine	
Yeovil	5	10	0	Corner	1 5 0
Llanelly, S.S.				Burton-on-Trent	1 4 3
£3/3/-, ship half-				Waltham Abbey	16 0
pennies £2/7/-	5	10	0	Hove	10 0
				Malton	5 6
				Watford	3 0

6,000 miles separate them
but they are—

LONELY FOR GOD

WITH a swirl of muddy surf the blades of the "Edinburgh Castle" bit into Southampton waters.

And as the 28,705-ton liner moved slowly into the mouth of the estuary a lone figure stood beneath the towering derricks that silently lined the quayside—the figure of a mother.

Tears smarted in her eyes; her hand waved a tired farewell, and then hung limply at her side. She stood, and watched. The ship now rode the waters of the Solent and Mrs. A. Stephenson turned away. Away from the ship that carried her daughter, Anne, to Africa as a missionary. It will be five years before they meet again, but the loneliness which showed in the tear-stained eyes and the droop of the shoulders refused to think of it as anything but service for God. "Glory to God" came from her lips. What a phrase! To know that in fourteen days time 6,000 miles would separate her from the daughter who has never been farther away than the distance between their Huddersfield home and the south coast; and yet, with that knowledge, to praise God. Such is the nature of true sacrifice to God.

"You give flesh and blood"

But the sacrifice will be refunded in full by God. In the words of Rev. S. Gorman, Missionary Secretary, at the Clapham farewell service: "Mrs. Stephenson, whatever blessings you have had up to now—God will eclipse them. That vacuum will be filled—by God. We can give our service, our money, but you have given flesh and blood, and God will make it up to you."

This has not been written to bring a lump to your throat, but a question to your heart, "Is my life on the altar for God?" Not only is it the missionary who needs to feel the compelling call of Calvary, but it is those who will be left behind



Mother and daughter—together for the last time for five years!

HER LIFE IN HIS HANDS

ANNE Stephenson, of Huddersfield Elim Church, is Elim's latest recruit to the mission field. She goes to join Miss Freda Grossen at Tzaneen, North Transvaal, South Africa.

It was under the ministry of Pastor Leslie Wigglesworth that Anne first felt called to the mission field. And he was present at Huddersfield at her farewell service to confirm that call.

She started work as a student nurse in a Romford hospital and after three years had become an S.R.N. Then completed midwifery training at Huddersfield, added S.C.M. to her list of letters and eventually joined the Elim Bible College.

Two years and a college diploma later there seemed little chance of reaching the field. She remembers many occasions when, sitting in Pastor Gorman's office, that kindly voice could only say the words "No hope yet." She remembers months of working back in a Huddersfield hospital after college, and getting more settled. Relief sister, assistant matron, matron, the honours came; she started a nurses' Christian fellowship—it flourished.

Then came the news. It arrived one day in March as a letter plopped on to the doormat. It bore Elim headquarters' stamp and could only be one thing. Trembling fingers tore it open . . . and Anne read what she had been waiting to read for so long, "A place has been made for you in Tzaneen, South Africa."

God is faithful. Anne had been faithful to Him and His call had been fulfilled in her life.

"When God's call burns in your heart you

who need that spirit of sacrifice also. Praise God for those who have the courage to meet the demands.

This article was written by David Hall, a former student at the Elim Bible College.

keep it," she said on one occasion. How true it is. That fire burns on.

Let us pray fervently that it may kindle a light in the darkest night of Africa, and especially in Tzaneen—God's town for God's woman.

"Lift the floodgate, let the tide come sweeping in;

Blessed tide of full salvation; washing, cleansing from all sin."

JOYFUL SERVICE AT CLAPHAM

It was a moving and memorable service. Clapham's minor hall was packed as Rev. T. W. Walker led the meeting.

But tears were forgotten; it was a joyful occasion. God's programme was being worked out in the life of a willing servant.

"Anne has come through our college and is following the call of God to new fields," said Rev. G. W. Gilpin, the college principal, "this thrills me." He added: "Anne's work was always of the best. Maybe she itched to get on with the job, but this was tempered with the knowledge that she must wait God's time."

Rev. S. Gorman, Elim Missionary Secretary, likened the occasion to a similar period in Joshua's life—"Ye have not passed this way heretofore." He said that God always led the way. As the ark was carried to the front line in times of danger, or challenge, so God was ahead of Anne and the pathway was secure.

Rev. E. J. Phillips prayed while the ministers present laid hands on Anne in a moment of dedication. Rev. H. W. Greenway, Secretary-General, closed in prayer.

COMING EVENTS

COATBRIDGE. Dec. 14. Opening of new church building, King Street, by the President, W. J. Hilliard. 3.15. Followed by two special services. Speakers: F. F. Frost (Scottish Superintendent), W. J. Hilliard and John Woodhead. Musical items: Kilsyth Quartet and Coatbridge Gospel Male Voice Choir. Convener: Richard Lighton. 3.30 and 7.

COATBRIDGE. Dec. 15-19. New Elim Church, King Street. Revival Crusade conducted by John Woodhead and party. Sun. 6.30. Weeknights 7.30.

LEYTON. Dec. 7-9. Methodist Tabernacle, High Road (corner of St. Mary's Road), Leyton. East London Revival Rally with painter/preacher George Canty. Sat. 3 and 6.30. Elim Church, Vicarage Road, Sun. 6.30. Mon. 7.30.

LONDON. Dec. 7. Metropolitan Tabernacle (Spurgeon's), Elephant and Castle. Another challenging Youth Rally (Questing Youth). Speaker: G. W. Gilpin. Subject: "Whom say ye that I am?" Items by the students. 7.

NEWHAVEN. Dec. 14. Elim Church, Bridge Street. Monthly rally at 7. Special speaker: J. Hywel Davies.

PRESIDENT'S ENGAGEMENTS

The President will visit the following churches: December 10, Motherwell; 11, Glenmavis.

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December 7, Woolwich (Y.F.C.); 8, Holloway prison; 11, Fairfield Hall, Croydon; 14, Northampton; 18, P.L.A. Head Office (carols); 19, Chapel of King's College (carols); 22, Maidstone prison and Mote House; 29, Wormwood Scrubs prison and Watford.

ITINERARIES

J. K. McGillivray, on furlough from Formosa, will visit the following churches: December 8, Ballymena; 9, 10, Culleybackey; 11, Randalstown; 12, Larne; 13, Megaberry; 14, Bangor; 15, Annaghanoon; 16, Kilmore; 17, Banbridge; 18, Moneyslane; 19, Rathfriland; 20, Apsley Street, Belfast; 22-26, Ulster Temple; 28, Armagh; 29, Monaghan; 30, Brookeborough; 31, Bethesda, Belfast; January 1, Ballysillan; 2, Portadown; 3, Gilford; 4, Lurgan; 5, (a.m.) Alexandra Park, Belfast, (p.m.) Saunders Street; 6, Beersbridge Road; 7 Melbourne Street.

John McInnes, on furlough from British Guiana, will visit the following churches: December 7, 8, Wrenthorpe; 9, 10, Knottingley; 11, Leeds; 12, Huddersfield.

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30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discount: 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

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GOLDEN WEDDING

WARD, Mr. and Mrs. A. H. Ward, of 16 Hipswell Street, Bradford 3, give thanks and praise to God for fifty years together. Saved and kept for over thirty years.

MARRIAGE

PRINCE—JAMES. On November 16th, at Victoria Road Methodist Church, Tamworth, John Prince to Kathleen James. Officiating ministers: K. Banks and O. G. Miles.

DEDICATION

MACFETERS. On November 10th, in the Elim Church, Jersey, Mandv, the daughter of David and Shirley, was dedicated to the Lord by J. S. Matts.

WITH CHRIST

SANDERSON. On November 14th, Miss "Maggie" Sanderson, aged 81, dearly loved and loyal member of Elim Church, Carlisle. Officiating minister at funeral: H. Palliser.

ANONYMOUS GIFTS

We acknowledge gratefully the following gifts received at our office and we appreciate the generosity of our anonymous donors.

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