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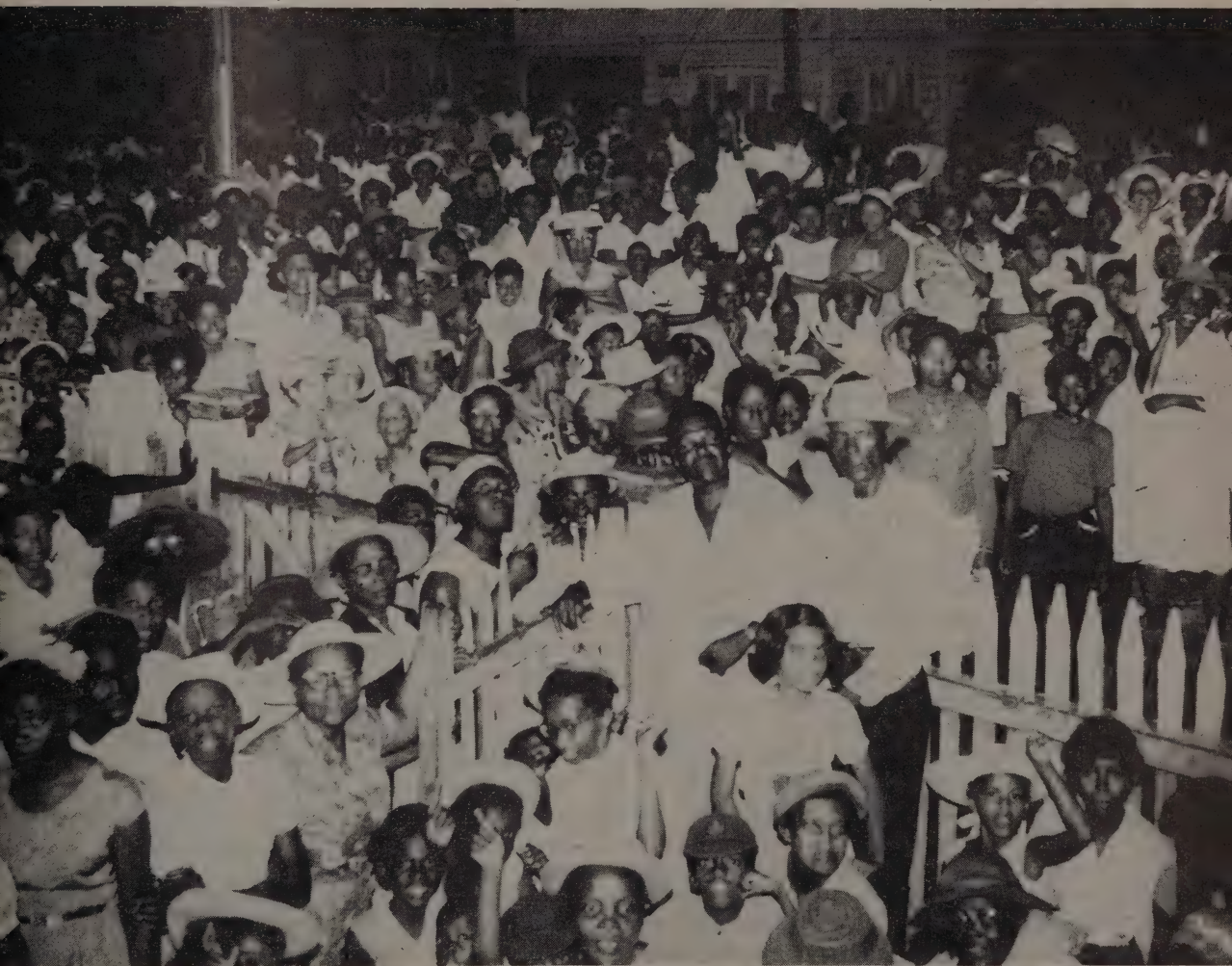
Elim Evangel

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

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CROWDS LISTEN TO THE GOSPEL AT OPEN-AIR SERVICE AT GEORGETOWN, BRITISH GUIANA
(See page 373)

SPECIAL MISSIONARY NUMBER

A RETROSPECT OF THE PAST THIRTY YEARS

By Jack and Grace Troke (formerly of India)

AS we look back in retrospect on our labours here in India for over thirty long years our minds are taken back to the days when bullock-carts were the only means of conveyance to our distant mission stations. Buses came into vogue a few years later, and oh how welcome they were. Though often packed to capacity, practically sitting on each other's laps, we were able to make our journeys back and forth to Poona, a distance of sixty miles, to replenish our store of tinned goods, meat, vegetables and many other pressing necessities.

Those early years of our missionary career were certainly secluded ones, for we were shut in for months at a time from European fellowship. However, it gained for us a greater understanding and knowledge of the people's nature and customs.

It was the midwifery talent which played such a definite part in opening up the homes, as well as the hearts, of high and low castes alike to the message of the Cross. Just a retrospect of this work alone does our hearts good, as we review their love and gratitude, which are beyond explaining but exemplified in their gifts of grain, eggs, chicken and fruit. As we perused their testimonies we realised Christ was the very centre of attraction. Their homes were packed to capacity with sick and suffering people and others awaiting our weekly arrival to minister the Word and pray for the sick. They would sit for hours listening so intently and, of course, the sick went home healed, for their faith was great.

It was grand to see groups of children awaiting our arrival outside the villages, that they might have the joy of escorting us to their homes, reciting their verses of Scripture that we had given them to learn. We would also overhear the discussion as to whose turn it was to sit next to us in their homes. Yes, we had gained their confidence; love had won the victory.

One man who had been sick ten days with malaria fever, covered over with a shepherd's blanket, was in a sitting position under a tree close to his hut. The Spirit of the Lord said to me: "Go and pray for that sick man and I will heal him." I immediately obeyed, and on reaching him inquired what was wrong. He told me of his suffering, and I laid my hands upon his head praying for his deliverance. No sooner had I prayed than, to my amazement, he sprang into the air, throwing off his shepherd's blanket, which covered my head and face! After I had extricated myself, I found the man had disappeared, but not for long, for with his face all smiles he came out of his hut with a dish of eggs, saying with gratitude: "Here Madamsahib, you take these; your God has healed me," and truly the man had been instantaneously delivered. The next day found him at our bungalow with a sick child he had brought for prayer. We could fill a book with such overwhelming experiences.

We have trekked for miles through the valleys, wading sometimes waist deep through flowing rivers, and over the mountains and hills of western India carrying the Gospel message to many peoples living in villages off the beaten track. On our arrival for the first time it was not uncommon to see the women and children run to the nearest place of hiding when our white faces appeared before them. Sometimes the men would be a little braver and edge a little nearer to listen as we sang choruses in Marathi, and soon the whole company of men, women and children would be sitting down in a circle around us listening to the singing and the proclamation of the Gospel story. The sick and the suffering would be prayed for, often with grand results, bearing fruit unto salvation. Many have thrown away their gods of wood and stone, calling upon the name of the Lord, and thus the altar of Jesus Christ has been set up in many a heart



Pastor and Mrs. J. T. Troke.

and home. Eternity will reveal what has really been accomplished.

A Brahmin doctor, a high-caste man, whose name is Gowande (pronounced Go-one-day), became wonderfully converted to the Christian religion. Throwing away his idols, he purchased a cross and the picture of Jesus as the Light of the world standing knocking outside a closed door. These two articles he placed in his home. He told his dear old mother the story of the Cross as the only way to heaven, and as that was where they were both desiring to go they must now believe and worship Jesus Christ. One day he came to our bungalow at the close of the day, sat with us in the garden, and told us the story of his conversion—how he had thrown away his Hindu gods and had purchased the cross and the picture and installed them in his home.

A few days later (it was Christmas time) he brought us a present. He had been to Poona, and thinking of us and Christmas had brought us a gift of bread, butter and cheese. He said: "This is a proof to you that I am now a Christian, otherwise I would never have handled your eatables. I want you to know that your lives have preached more to my soul than even the Gospel message that I have heard you tell. I want you to come to my home and you will see for yourselves that we are now Christians. My name is Gowande, and surely I shall *go one day* to be with Jesus."

The very thought of his testimony still thrills our hearts.

Our camping days, when we travelled in bullock-carts, with our tents, bedding, food, books and Gospel portions, to the villages that were situated off the beaten track, were days of varied experiences as well as of great blessing. Only eternity will reveal the harvest.

In passing, one rather amusing incident happened, which is worth while mentioning here. We had arrived late in the afternoon at one particular camping spot, having travelled for eight hours at the great speed of two miles an hour! On arrival we were met by a Brahmin who owned the field and the very spot under some beautiful shady trees where we intended staying. Quickly he gave the necessary permission for us to stay on his property. He was very plausible, hoping his future remuneration might be great. He even offered us the use of his well, a thing almost unheard of in this country owing to the caste system, which was very much in evidence in those days.

We thanked him and he left. We erected our tents and made things to our liking, and then decided that we would inspect the well to see if it was clean

enough for drinking purposes or whether it would be better to use water from the river which was flowing nearby. As we drew near to the well we were amazed to hear a swishing noise, and drawing nearer on tiptoe we looked into it and discovered the very Brahmin gentleman who had given us permission to draw our water from his well having a bath. He had entered down to the water's edge by means of stone steps built into the side of the well, and the swishing noise was the beating of his dirty clothes on the stone steps, endeavouring to wash them clean! We tiptoed away, quite sure that the river water would be the best after all!

That little flowing river also brings back precious memories, for it was at this same period that we were privileged to baptise a school-teacher and his wife and three of their six children. She was the teacher in the girls' school. They remained steadfast and true, and later were transferred from that village to Vadgaon, where the mission bungalow was situated. We took the opportunity to tutor them in the Word, and later he became a stalwart village preacher. Both he and his wife were on fire for God. Later we had the privilege of baptising the other three children.

It was while we were labouring at Vadgaon that we received a call to go to Calcutta. Our work at Vadgaon was left in charge of brother and sister Bhanbal.

God's blessing rested upon our labours, the numbers attending the services being trebled within a few months. Many people were saved, and over thirty were baptised in the Holy Spirit. The miracles of healing were amazing.

We went to Calcutta in fear and trembling as we looked at our inability, but we soon learned that they who know their God shall be strong and do exploits. We were greatly encouraged to hear a few days ago that after ten years numbers are still standing true. Hallelujah!

It was due to the failing health of our sister Hathaway that we received a call to take over the Bombay church from Pastor Hathaway, as they were returning to England. This we looked forward to, for to us it was returning home again into the Marathi-speaking area, which is our vernacular language. At first we were overwhelmed with the great task that lay ahead of us, but through much prayer and waiting upon God the whole plan for our labours unfolded itself and according to God's plan we endeavoured to work. It was not long before extra chairs had to be purchased, and at our monthly special meetings we were packed to overflowing. We

(Continued on page 379)

Editorial notes —

By Samuel Gorman
(Missionary Secretary)

IN view of the changing situation on practically every mission field, through the rise of nationalism, the spread of Communism and Islam, and the urgent need to speed the establishment of indigenous churches, it is more than ever incumbent upon the churches at home to do everything possible to assist our faithful missionaries in the propagation of the Gospel and to enable them to impart the Bread of Life to the masses living in the darkness of heathenism. Among many jobs that fall to the lot of our missionaries this is their supreme and gigantic task.

To all men the Lord Jesus announces Himself as the Bread of Life, in whom alone the deep spiritual need of their souls can be met and satisfied. He alone is able to meet the needs of every human life. In the record of the incident relating our Lord's claim to be the Bread of Life, when with five small loaves and two tiny fishes he fed 5,000 men, we are told that after blessing and breaking the bread, and multiplying the loaves and fishes, he distributed them to the disciples to give to the men. This had to be done in order that the multitude could be fed. On the Cross the Saviour died, was bruised and broken in order to make possible the distribution of Himself, the living bread, to men and women. In the beautiful description given in Isaiah 53 there are prophetic references to this, and what deep anguish and suffering underlies them: "Stricken, smitten of God and afflicted . . . wounded for our transgressions, bruised for our iniquities . . . poured out His soul unto death."

This is the message that our missionaries are presenting to men and women in those far-off lands in the hope that they will receive the Bread of Life into their hearts and lives. Down the years countless numbers of them have done this and have found complete satisfaction in the Lord Jesus. They have realised the magnitude and magnificence of the Lord's resources, not only to meet but to satisfy and surpass the greatest cravings of their hearts. Nevertheless the overwhelming masses are still without God, without hope, and without this life. As time is short and opposition increasing we must redouble our efforts to help and encourage our missionaries as much as possible in the interim that remains for them to intensify their efforts to reach the lost. May God help us to meet our obligations and discharge our responsibilities in this direction.

ANOTHER quarter has passed, and once more our magazine is given over entirely to news and articles of missionary interest. Again it is a great privilege to have the co-operation of our dear brother Pastor Gorman, our indefatigable Missionary Secretary, who has been responsible for gathering the material for this issue and also writes the editorial appearing on this page.

As we go to press there is great anxiety concerning the future of missionary enterprise in some parts of Africa. Within a few days Belgian Congo will have attained to full independence. We need to be much in prayer for our missionaries there, and also for the African believers, that wise counsels may prevail, and the transfer to indigenous rule take place in a calm atmosphere. May we hold on to God in prayer that this change may not mean the curtailment, but rather the increase in soul-saving endeavours, and especially by the Africans themselves.

Reports of the great missionary gathering at the recent Elim Conference in Harrogate will be appearing in an early issue of the "Elim Evangel." Readers will be interested to learn that the excellent missionary offering at the Wednesday evening meeting amounted to £200.

EDITOR.

STANDARD SIX SUCCESS

How well God undertook for the standard six scholars, for out of the twenty-six only one failed. We know that prayer was answered. The only girl in the class was top, and she is a fine Christian girl. The three who have gone for teacher training are baptised Christians. Betty Mupambo and George Nyamudeye, who was second, are both at Umtali training school. Rinos Mukweng, the first boy in the reserve to repent when the doctor first came, is at a Christian training school where a few of our other boys are training or have trained. The three have written to say they are settling in all right, though Rinos is finding the American accent a little difficult to follow just now.

BRENDA HURRELL.
Inyanga North Reserve.



Three students in Miss Hurrell's class.

Charms burned at Nelspruit baptismal service

God is blessing and the work is progressing. This would sum up the situation here at Nelspruit, but more should be said in order that the saints in the homeland can see something of the work.

At a recent baptismal service eighteen people made a public stand for the Lord in following Him through the waters, each candidate being questioned separately by the church members to make sure that the past life was gone for ever. Among the candidates were two people who had been practising witchcraft, the Devil-designed curse of the African people. These two made a great public declaration of their turning from the old life by burning their charms, etc., used in witchcraft outside the church (see photograph). What a wonderful testimony of the power of our God in delivering the demon-bound; truly a light is shining in dark places, praise God.

In the district, God is opening up new avenues of service. My wife and I had the privilege of moving out into wilder country in this vast area for two weeks in order that my wife could take charge of an African clinic. This was something different for us, and how we praise God for the experience received. The little car we recently acquired became a real "gospel chariot." With my wife and little Andrew and three Africans squeezed into the passenger seats, I set out to reach compounds away up in the mountains housing hundreds of Africans. The car, under the strain of its heavy load, succeeded in climbing the hills over roads I would never have attempted to travel in England; but the Gospel must go out to the hungry in spirit. How glad we were that we ventured forth, for God blessed my wife in the children's meetings and the African evangelist and I



Two former witch doctors burn their charms before baptism at Nelspruit.

were conscious of the presence and leading of the Holy Spirit in the preaching of the old-fashioned Gospel. Before we left these people we were able to distribute literature in their own language, printed by the Emmanuel Press, Nelspruit.

These are but a few of the blessings we received from a prayer-answering God. Please continue to pray for the work and the workers throughout this vast continent.

DONALD L. NORTON.

Pastor and Mrs. MacInnes report Crowded services in Georgetown, British Guiana

The Elim work in British Guiana, where our faithful missionaries Pastor and Mrs. J. MacInnes are labouring, is experiencing much blessing from the Lord. As Mr. MacInnes says, "Just now we are enjoying wonderful blessing in all the services in Georgetown; eighty and ninety out at Bible study and prayer meetings and over 200 out each Lord's Day morning at Sunday school. In fact on three occasions this year there were 247, this being our record attendance. We have the Sunday school divided into fourteen classes. At present the big class of girls aged fourteen and over has to be upstairs in our house and a class of tiny tots is on the platform behind the Bible rest. If we had more space we would have more classes and teachers. Over sixty gather each Sunday morning for our breaking-of-bread service, and twice our meeting-room was crowded for our Gospel service, with people standing at the back. A neighbour brought in chairs from her home and placed them up the aisle to give seating accommodation for some. At the Wednesday and Saturday night open-air services over 500 attended each night; those who did not bring boxes to sit on stood for nearly two hours listening to the Gospel."

At a recent service, when seven people followed the Lord through the waters of baptism, Mr. MacInnes had the joy of baptising his young son, also a boy evangelist.



The African evangelist prepares to baptise candidates at Nelspruit.

Hiraeth

By Miss M. J. Gwynne (S. Rhodesia)

REMEMBERING? Recalling? Reflecting? Longing? Desiring? Yearning? Heart-ache? Homesickness? Hiraeth embraces all these, yet still there is no real English equivalent. Hiraeth hurts—not like a sickness of the body, or a malady of the mind, but as a harbinger of the heart. Like the first fall of snow, silent, sudden, but sure, it comes upon one without warning—unvoiced, uninvited, but unrestrained. Suddenly it is there, gnawing deep into the heart-strings and causing the memory—that camera of the mind—to recollect people, events and happenings of yore.

Moreover, it is no respecter of persons or nationalities, for all, at some time or another, succumb to its pangs. Faded snapshots, a well-thumbed autograph album, a tattered press cutting, a lock of hair, a pressed flower, an old walking stick, each in

turn vibrates those strings of the heart which bring hiraeth. Letters penned by a hand now stiff and wan, a keepsake from a parted friend, trinkets and treasures received from loved ones long since in glory—these too evoke hiraeth. What memories are courted when a birthday card bearing the message “To Mummy with love” is found, or a charred Bible retrieved phoenix-like from the blitz debris of a house which was once home, is unearthed.

To those who have been “long in city pent” the smell of new-mown hay, or the sight of sunset over the hills, or the reveille of the dawn chorus, may represent hiraeth. To exiles from their native land it may be the perfume of flowers which grew in profusion in their homeland, or accents reminiscent of their native tongue, or merely the tang of their native air which fans the flames of hiraeth in their hearts. To others it may be the plaintive notes of a well-loved ballad, or the rousing chords of a grand piano.

“For music, when soft voices die,
Vibrates in the memory.”

To me hiraeth is synonymous with Wales and the vivid panorama that the name brings to my mind. Not unnaturally, therefore, I have fallen prey to its pangs today—March 1st, St. David’s Day. Wales—her hills and valleys, language and folk-lore, history and heritage bring back cherished memories of years spent west of Offa’s Dyke. How proudly I wore my first leek to school at the age of three and a half, then later recited in the eisteddfodau, shared the fervour of the singing festivals, joined in the thrills and triumphs of rugby internationals, and entered into almost all that savoured of Wales and the Welsh.

But as I look back to March 1st, 1958, to the farewell service at the Elim church in Swansea other thoughts crowd my memory. I remember how some of the schoolchildren—dressed in national costume—sang

“Take my life and let it be
Consecrated, Lord, to Thee.”

A lump comes back to my throat when I recall how the congregation sang “Redemption, oh!



Candidates baptised at Inyanga North on Christmas Day, 1959.



My gems! Miss Gwynne with her class of students at Inyanga North.

wonderful story” to the tune Crug-y-Bar. The faces of loved ones and friends seem so real once again; some keeping a firm upper lip, others failing to hide the falling tear, yet all marvelling at what the Lord had done in my life. I owe much to Wales and my people there, but as I think of how much I owe to my Lord and how indeed I am “a debtor to mercy alone” I am again humbled at the foot of the Saviour’s Cross. He alone showed me my need of a Saviour and patiently pleaded with my wayward whims and wills until finally I yielded my life to Him. Previously

“The bubbles of this world I’d chased,
To feel them broken in my hands.
Its butterflies I’d hunted for,
To see them flit to other strands.
The pleasures of this world I’d sought,
To find them turn and mock me sore
And left me sad and thirstier more.”

But what joy and peace His salvation brought to my heart; what deliverance the Saviour wrought from my worries and fears. What a wonderful difference He made to my life—no longer just country-conscious, but Christ-conscious; not just an ambassador for the principality, but an ambassador for the King of kings. As I think of all His love, forbearance and compassion to one so unworthy as I was, I am compelled to whisper “Dialch Iddo” (“Thanks be to Him”). How I long to do more for the Saviour and live a completely victorious life for Him, bearing not only the stamp of my homeland on my life, but the indelible image of my crucified Saviour.

Hiraeth—remembering, recalling, reflecting, longing, desiring, yearning, heart-ache, homesickness. Even if there is no exact word to express it, there

is certainly a place for it if it is that hiraeth characterised by

Remembering His un failing love towards us in that “while we were yet sinners Christ died for us.”
Recalling all His past blessings and answered prayers.

Reflecting on the wonderful promises of His Word.
Longing to be more like Him, who gave His all for us.

Desiring to do His perfect will in our lives at whatever cost.

Yearning to win the dying souls of men and bring them from darkness into light.

Heart-ache to witness His Holy Spirit poured out on His children of every race and realm.

Homesickness to equip our homes in glory with the treasure spoken of in Matthew 6:20 and to believe 2 Corinthians 4:17 at all times.

Young People's Missionary Offerings

THE following offerings have been received by the Society from Sunday schools, etc., during the three months January 13th—April 13th inclusive. (Gifts sent to the Youth Department for “Spread the Light through the ONE-O-ONE Fund” are not included.)

£ s. d.		£ s. d.	
Sheffield ..	28 15 0	Liverpool	
Kidderminster ..	25 0 0	(Windsor Street)	2 12 3
Eastbourne ..	25 0 0	Greenock	
Croydon ..	17 6 3	(Gibbs Hill)	2 9 3
Smethwick ..	16 0 0	Carshalton ..	2 9 2
Vazon (Channel		Guildford ..	2 3 1
Isles) ..	14 17 3	Weoley Castle	
Southampton		(Woodcock Hill)	2 0 0
(Sholing) ..	10 10 0	Brixton (Cadets)	1 15 6
Weoley Castle ..	10 0 0	Hove ..	1 10 0
Yeovil ..	9 12 7	Nottingham	
Kingstanding ..	8 16 11	(Clifton Estate)	1 7 7
Bradford ..	8 9 10	Edinburgh ..	1 6 0
Rotherham ..	8 0 5	Knottingley ..	1 5 0
Southampton ..	7 10 0	Portsmouth ..	1 4 9
Leeds ..	7 0 0	Oldham ..	1 4 8
Huddersfield ..	7 0 0	Kingstanding	
Winson Green ..	6 13 8	(Cadets)	1 4 0
York (Swinegate)	6 0 0	Islington (Cadets)	1 0 0
York (Acomb) ..	5 0 0	Rye Park ..	1 0 0
Ilford ..	4 11 11	Liverpool	
Burton-on-Trent	4 5 0	(Jubilee Drive)	1 0 0
Llanelly ..	4 0 0	Holyhead ..	13 0
Abercynon ..	4 0 0	Cheltenham ..	16 2
Loughborough ..	3 18 3	Hastings ..	5 9
St. Helens ..	3 16 6	Malton ..	5 1
Ashbourne ..	3 12 6	Gloucester	
Worthing ..	3 0 0	(Eastern Avenue)	2 0

PATHFINDERS

£ s. d.		£ s. d.	
Merriott ..	2 13 2	Carshalton ..	1 6 3
Dudley ..	2 10 0	Nelson ..	10 0



Miss Olive Garbutt (Belgian Congo) tells the thrilling

The Converter.

tation to come to Christ, who alone could have given them the help they so much needed. Nyota particularly was full of fear of death and of darkness and she spent much time in worshipping the dead. The village people said that she was associated with death, death was following her, and wherever she went death would reign. Some of them were afraid to have anything to do with her.

Strange to say, she did not at that time consult any witch doctors. She says that somehow she knew they would only tell her lies. However, when one day a stranger from a distant village came along to help her she had a ready ear. This stranger told her that he knew how death was following her and that he had power to turn away and get rid of death. He required only some goats for sacrifice and would charge no fee for himself. All Nyota's savings and all she would be able to earn for many a long day were spent on buying the necessary animals. She soon found that these men had taken advantage of her distress and simply provided themselves with a feast. Nyota was left in a hopeless condition with a debt to pay for the goats. Shortly afterwards another child died.

A few months later, early in 1948, we came in contact with her and had the opportunity of many personal talks with her during her stay in hospital. She listened well, but our hearts ached for her as she went away with empty arms—her baby was still-born! She was grateful for the help and care she received at that time. We saw her quite often when she used to bring her three younger children for help and care from time to time. She seemed to realise that the Word of God was true and yet she was in such terrible fear of death and the consequences of giving up worshipping the dead that she dare not yield to Christ.

In 1953 her eldest daughter, who was married and had two children, was taken suddenly and seriously ill. Without any previous warning she had a severe hæmorrhage from her lungs accompanied by other signs which indicated tuberculosis. For days she lay in the valley of the shadow of death. Sadimi built a little grass hut for her in the hospital compound. There day and night they kept watch over her sick-

WHAT a day of rejoicing it was for us last Thursday when Nyota sent her daughter along to tell us she had accepted the Lord Jesus Christ as her Saviour and was now trusting Him fully. Truly all her lifetime she had been subject to bondage through fear of death. Now she has experienced the deliverance that Jesus alone can bring, and the burden of her heart has rolled away.

Nyota lives in the village of Sope, two miles or so away from our mission station. Her home is just an ordinary Congo one, a mud and wattle hut, very small and mean, and containing the bare necessities of life. Certainly she has nothing which we would call comfort, and even many of her Congo neighbours are better off.

In spite of her lack of this world's goods she would have been considered to be rich indeed if all her children had been living. She had had ten children, five boys and five girls, but five of them had gone to an early grave.

No doubt she did hear the Word of God in the years her husband, Sadimi, was one of Mr. Burton's workmen. Each morning Mr. Burton used to have a short Gospel service with the men before they started work. Gospel meetings were also held regularly in the village. This village is also the home of Abraham, the first Congo convert, and he was already ministering there when I came to the field in 1947.

Nyota and her husband were already in bondage through fear of death and dare not accept the invi-

of Nyota

bed. We did what we could for her, but how inadequate it seemed. A very limited quantity of the newer drugs was available, and the price was so high that we could not afford to buy more. We could, however, pray for her in the name of Jesus, and try to get her to look in faith to Him. Nyota added her word, "Dadia, do as they say, believe in the Lord Jesus Christ and have life." Dadia did, and found life eternal. God wonderfully undertook for her. She made a good recovery and has never had any return of the symptoms. We can only give God the glory for this, for the small amount of streptomycin she had could not have wrought a complete cure in such a rapidly advancing case. Nyota recognised God's hand in this, but still she was in bondage through fear and dare not come to Christ herself.

A year later Dadia was baptised and Nyota seemed to have joy in seeing her daughter go on with God. The two younger girls began coming to Sunday school, and later the little boy. Nyota encouraged them, saying: "Go, my children, and hear the good words of life." They accepted Christ as their Saviour and the girls were baptised as soon as they grew old enough to understand the step they were taking.

About that time our young people from the mission hill were becoming keen in witnessing for the Lord Jesus. I took a group of them out to Nyota's village one day to have an open-air meeting. There were testimonies and Gospel messages, and as I looked at the crowd I saw Nyota near the back, listening with such a forlorn look on her face. When the meeting was over we had another personal talk with her, asking her if she would not come to Jesus and lay at His feet the burden she was so obviously carrying. Her reply was the same as always: "Not today, some other time. I truly am coming; see, my children are Christians now and I have not hindered them. One day I will believe." She was still subject to fear.

The years passed by and Nyota was still in bondage. A few months ago a heathen relative was rather anxious about his wife and wondered where to find help for her. Nyota urged the man to place her in our care. "Those people have the words of

life," she said. "My daughter found life there." All this time God was wooing and drawing Nyota to Himself, and once again she saw His power manifested in the life of the one whom she had directed to the mission hospital. In her own spirit she had no rest, however. She was fearful of breaking away from heathen tradition, and yet longing to do so. Her health was not good and she developed a chronic cough.

One night last week she had a dream, or maybe it was a vision. She thought she was standing on a river bank. Nearby stood a sinister form, with a short stick or club in his hand, waiting to kill her. She was afraid, but looking up saw on the other side of the river someone with such a look of love and mercy holding out a hand to help her. She took the hand and crossed over to safety. She awoke. Dadia was staying with her, so she called her: "Dadia, get up and pray for me." "Pray for you, Mother?" said Dadia, sleepily, but glad to be awakened to such a call. "Pray for you, Mother? Can it be that you want to believe in the Lord Jesus Christ at last?" "Yes, my child, you have been following Him for a long time now; show me the way" replied Nyota. Dadia was so glad to do so. Another girl awoke and ran to call the local village evangelist. What a time of rejoicing they had! The burden of Nyota's heart rolled away and she was delivered at last from the oppressor and the terrible fear of death which had held her in bondage for so long. "I never knew there could be such joy in following Jesus" she told us today. She also told us how so very often she had been right on the point of decision and yet the terrible fear of death had held her back. Now whenever the drum is beaten in her village she just hurries along to the church, and is usually the first there, so anxious is she not to miss a single word of hymn, prayer or the Word of God as it is read and expounded.

One daughter remains unsaved as well as her husband, Sadimi. She is sure the Lord will bring them to Himself and save them as He did her.

Nyota is typical of many such souls in Congo. Fear of death, of all the heathen customs connected with it, and of breaking free from mourning ceremonies connected with it, keeps many, many souls from accepting the Gospel message.

Praise God for the Gospel of life and light and liberty through faith in the Lord Jesus Christ. Nyota was the subject of many prayers and we had many personal talks with her before she was finally brought to a place of deliverance. Help us in winning others like her, by praying as we are privileged to present the Gospel message to these dear souls.



FOLLOW THE SAINTS OF ALL NATIONS

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

(5) KOHILA

KOHILA was a baby Indian girl who but for the efforts of the godly Amy Carmichael and her band of devoted and consecrated helpers would have been given to the temple to be brought up in the atmosphere of paganism. Instead, by the providence of God, she was rescued, and reared in the Christian atmosphere of the Dohnavur Fellowship.

Just as the bud contains all the beauty of the rose to be, so glimpses of the excellent qualities of the future Indian nurse were frequently caught by those who cared for the child Kohila.

In her childhood days Kohila sang "with all the abandon of her loving heart," and this love of singing stayed with her all through her life. One of her friends said that, next to helping people, singing was her greatest pleasure. Who can estimate the power of song? The Christian who goes about her chores singing the praises of God unconsciously uplifts others, brightens many a dreary heart, lifts burdens, and surrounds herself with an atmosphere of happiness. This is why the Bible so frequently exhorts us to sing the Lord's praises.

Kohila learnt to face up to life's reverses courageously. But few people's lives remain like a placid pond; the majority resemble the Sea of Galilee, whose waters are often agitated by a sudden storm. These unexpected and sudden setbacks demand courage that stems from faith in the living and ever-present Saviour. Thus when Kohila developed a limp she made no fuss, not even when the trouble increased.

At school her persevering nature became evident. She found many of her lessons difficult, but she refused to accept defeat; instead, she prayed about her difficulties, then tackled them again until she had learnt that particular lesson. She did not think of prayer as an easy road to success—she prayed and worked.

Kohila was trained to be thorough not only in that which was open to everybody's gaze, but also in that which was seen by the observant few, in-

cluding those whose business it was, much to the annoyance of young children, to be observant. When she left the back of her nursery untidy, one of the helpers pointed out the carelessness, and sought to correct it by asking, "If the angels came here, what would they say about *that*?" The training proved beneficial, for when she was head girl of a nursery it was said of her: "She finds it hard to be tidy, for her hair is the sort of hair that never looks tidy; but she is always very particular about the backs of places." Thoroughness not only in church affairs but in the daily round as well is a quality we expect to find in those who love the Lord and acknowledge Him to be their Master. We can never repeat too frequently Paul's exhortation to the saints in Colosse: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Colossians 3:23). Kohila endeavoured to live according to that precept. "I cannot remember her ever being slack," wrote one who watched her life. "What she did she did with her whole heart."

Kohila had a most sensitive conscience. She never treated sin lightly. Her desire was for the Holy Spirit to discipline her life. One of her weaknesses was the shielding of the wrongdoer, which is really a perverted form of love. Eventually Kohila came to understand this and manifested a true and noble love, which alone can help to build character.

Kohila's motto was "Others." What higher tribute could anybody wish than that which was paid to her after her death by one who knew her well: "Love for others was her last thought. If there was a difficult case it was always Kohila who took it on, or a difficult nurse it was always Kohila who offered to work with her . . . it was always Kohila who volunteered to miss the treat." This is an excellent motto for a nurse to adopt, for hers is a selfless service. It was this selflessness that proved to be such a telling witness for the Lord. A woman who had never so much as inquired about the way of salvation watched Kohila nursing a sick baby. After

observing her devotion to her task for some time, she asked, "Why do you do it? Why do you work for this baby night and day? What makes you do it?"

"It is nothing in me," answered Kohila, "it is the love of my Lord Jesus. It is He who gives me love for this baby." That this selfless service should have been used by God to open this woman's heart to the Gospel is not surprising. Christianity in action is an irresistible force. That is why, to conclude His parable on the good Samaritan, our Saviour said "Go and do thou likewise."

"She had such a deep love for everybody that I cannot remember her not loving anybody. She never thought of putting herself first in any way, and everybody went to her in trouble," wrote another friend.

Once Kohila and another girl were out for a walk in the forest, and they came face to face with a bear. What a test for Kohila's motto: "Others"! "Never once while we ran would Kohila let me run behind," said her friend; "always she was behind and I was in front. She pushed me on, and kept behind herself. She was always like that."

"I was not worthy of her friendship," wrote another nurse, "for I never rose to the place where she was, but she was constantly helping me to rise."

Yet another said of her, "That was a child who was pure of heart indeed. I was ill myself when she was being trained to nurse, so I watched her as a

sick person watches a nurse. And I saw her tender to all, not to the good only, but to all. She gathered all into her love."

Through all these tributes to her selfless service one can hear Paul's beautiful sentiment that he expressed over the Philippians: "I thank my God upon every remembrance of you" (Philippians 1:3).

Kohila found much delight in reading good books, and even while doing this she was thinking of others, for anything that helped her she copied out and passed on to those whom she thought it might help as well—an excellent device, and one that is followed by many a devoted Christian; such a simple service yet a service that can be cumulative in effect, for such jewels of thoughts are often passed from one to another.

She was still thinking of "others" when, climbing a rock that was too steep for her as she gathered purple flowers for a fellow nurse, she fell. So there passed into the presence of God a beautiful soul whom one has described as "a little star of love." She has left behind a shining example for us to follow. May God give us the desire to emulate her in her excellent qualities.

A full record of Kohila's life and her background in the Dohnavur nurseries, together with much thought for serious meditation, can be found in the excellent book entitled *Kohila*, by Amy Carmichael.

A RETROSPECT (continued)

had a good choir in those days, and their special efforts became a great attraction to music lovers; many came from other churches, who were not only blessed by the singing but also enjoyed the preaching of the Word. Many are with us today. Over 170 have made decisions during this period, thirty-six have followed the Lord through the waters of baptism, and over forty have been baptised in the Holy Ghost. Accompanying the ministry have been many wonderful healings and deliverances from demon possession, which have helped the progress of our labours. The verse from the Word of God was fulfilled which declares: "They shall lay hands upon the sick, and they shall recover."

Space does not permit a detailed account of our precious experiences in this respect, but they are as fresh in our memories as though they happened only yesterday.

"How good is the God we adore,
Our faithful unchangeable Friend,
Whose love is as great as His power,
And neither knows measure nor end."

By the time you read this we will have retired from our privileged missionary labours for the Lord and Elim here in India, having laboured for over thirty years. We are going to settle in New Zealand, taking up a full-time pastorate at Blenheim, in the north of South Island. That this place is for us has been definitely verified by the Lord in three distinct ways, therefore we can unitedly say: "We being in the way the Lord led us." We do sincerely thank Elim headquarters, the Missionary Council and all the family of Elim for their untiring faithfulness, help and strength received. Should we not be privileged to see your dear faces again on this earth, of a surety we shall meet and see each other in that land that is fairer than day. Beloved, pray for India and for us.



WORLD MISSIONARY ITINERARY

By G. H. Thomas

(Minister of Elim Church, Rye Park)



AFRICA

Ghana

A LIFE-SIZE statue of Kwame Nkrumah stands in Accra, Ghana. The Prime Minister, who founded the independent nation, has done a tremendous job in helping his backward people, but on the statue's base are inscribed words that express his philosophy: "Seek ye first the political kingdom, and all things shall be added unto it." This is typical of modern Africa's mood, where materialism is god. One striking contrast to this is the comment of Western Nigeria's Prime Minister, Awolowo, who recently warned the Anglican Synod in Nigeria that Christianity was today facing a challenge from godless materialism, and that people should recognise the danger. "Christian ideals are being subtly manipulated for atheistic and materialistic ends," he said. "It is within the power of the Christian Church in this land of Africa to arrest and beat back this evil onslaught on Christianity."

In a message of congratulation to the first graduation class of the Igbaja Advanced Theological Seminary, he stated that anti-Christ doctrine was threatening to invade the civilised world. "Christianity was introduced into this country by Europeans and Americans who, in order to evangelise our people, risked their personal comfort and lives. Today most of the outstanding figures in Church and state in this country are the products of the selfless labours of those early missionaries. As was envisaged (by them), the work of evangelisation is rapidly passing into the hands of indigenous missionaries."

The Premier pointed out that there were still many pagans "who have not yet embraced the faith of our Lord. The responsibility of bringing these teeming millions into the Christian fold rests mainly on the shoulders of Nigerian evangelists, working side by side with their European and American colleagues. I therefore wholeheartedly congratulate the graduating students of the Igbaja Theological Seminary," said Premier Awolowo, "and pray for them the guidance of the Holy Ghost in the great task that lies ahead of them."

Literacy advance

"Imagine yourself an Ethiopian believer. You are fortunate that the Gospel has reached your village, for many have not heard of Christ. Many of your neighbours are also believers. Week by week you attend the bamboo, grass-roofed church with your friends. Monthly you attend 'mehabir,' the meeting where business is discussed and reports of the Lord's work in other areas are heard. You look forward to every meeting of the church. You depend upon them for your spiritual growth. Without this Christian instruction your spiritual life would become stagnant, for you cannot read God's Word for yourself.

"Your youngest son is twelve years old and has attended school on the mission compound for three years. He is learning to read. He has memorised enough Scripture verses to earn a Bible. In the evenings you sit about the fire together while he haltingly reads from God's Word. But it all seems so hard to understand, for it is not in your tribal language. There is no Bible in your language and you know so little of the one in which the Bible is printed. If only you could learn this new tongue, if only you could learn to read. But you are not young any more and you have never been to school; you could not possibly learn now—or perhaps you could!

"Your son asks for fourpence to purchase a book which has been written to help people like you to read. You smile, for you think it is impossible. But it is worth trying, so the lad buys the book. The 250 characters of the alphabet slowly unfold before you as you learn them one by one and recognise words formed from the ones you have learned. After a few lessons you are reading verses right from the Bible—you are accomplishing the impossible."—Mr. J. Koop, S.I.M.

FAR EAST

From the Far East comes encouraging word that, in Buddhist-dominated South Vietnam, the Evangelical Church there reported at its twenty-seventh annual general assembly an increased membership

last year, which rose to 18,328 from an estimated 15,000. Converts not yet baptised by the country's largest Protestant body number 5,491, the report indicated, and Sunday school enrolment totals some 3,800 pupils and 271 teachers. (The nation of 12,000,000 population includes 1,500,000 Roman Catholics.)

Philippines invite Japanese missionaries

Representatives of thirty-three evangelical churches in the Philippines have signed a document granting forgiveness to the Japanese nation for cruelties during World War II. The statement was signed during the annual conference of the United Church of Christ of the Philippines. Copies were sent to President Garcia of the Philippines and to Prime Minister Kishi of Japan. The conference also issued an invitation for a Japanese missionary to be assigned to the island of Leyte.

The Japan Evangelistic Band reports that there are now more non-Christians in Japan than when missionary work began 100 years ago! Missionaries and national workers are desperately needed for these islands.

The Word of Life Press turns out 40,000,000 pages of Christian literature a year, most of which is written by Japanese for Japanese. Though the Japanese are avid readers most of them are not reading Christian books.

Over 7,000 made decisions for Christ last summer in the Bob Pierce evangelistic crusades in Osaka, Japan. Nearly 100,000 persons attended during the twenty-one days. Less than one-half of one per cent of Japan claims to be Christian.

LATIN AMERICA

Roman Catholic persecution

The Evangelical Confederation of Colombia has released the news of continued persecution of Protestants in general and evangelicals in particular. Tearing up Bibles, burning homes, disrupting services and setting fire to the hair of worshippers are a few of the minor indignities heaped upon believers. Imprisonment and armed threatenings all seek to hurt the work of God. Through it all, missionaries and national Christians, hazarding their lives for the name of the Lord Jesus, bear faithful witness.

Bolivia

The Evangelical Union of South America's missionary, George Hilgeman, reports that the bishops of Bolivia held a conference for the primary purpose of combating the evangelicals. Out of that conference came the decision that twenty-five new foreign priests, 100 new vehicles and several river launches are to be bought immediately, paid for and

supported by funds from United States Catholics. Mr. Hilgeman reports too that "emphasis is also being given to literature—tracts, pamphlets, and books." The preaching of the Gospel of the Lord Jesus Christ has produced much fruit in Bolivia, and it can be expected that there will be opposition from the Roman Catholic Church.

Brazil

A recent statement in a Brazilian newspaper reported that the Roman Catholic clergy needed 10,000 priests to combat the growth of Protestantism in Brazil "or else the cause would be lost to the evangelicals."

EUROPE

The Greater Europe Mission had a unique opportunity to present Christ when 16,000 young people attended the seventh Communist World Youth festival in Vienna. Despite angry reaction and the threat of physical violence, three missionaries held meetings and had posters and literature available for all who would listen. There was genuine interest, and four professed to accept Christ.

Greek soldiers near the Albanian border recently received 700 New Testaments donated by Queen Frederika of Greece.

France presents an unusual opportunity to Youth for Christ and other organisations that specialise in reaching young people for Christ. There are 543 children or teenagers for every 1,000 adults, and almost one third of the population of 44,000,000 are under twenty years of age. What a challenge for Christians today!

WORLD MISSIONS CONGRESS

In the face of a rapidly changing world situation, and the fact that evangelical missions could place 10,000 new missionaries immediately, the Interdenominational Foreign Mission Association has called a congress on world missions to be held at Moody Church, Chicago, from December 4th-11th, 1960.

Missionary leaders, evangelists, pastors, missionaries and prospective missionaries should be planning now for this congress. To our knowledge it will be the first such gathering called by those vitally interested in world evangelisation in the last quarter-century.

The theme of the congress will be "Facing the unfinished task." In spite of advances made, the missionary enterprise is *not* keeping pace with the increase in world population or the demands of awakening nations. The Church must be alerted to the tragic condition of a world in spiritual darkness.

The Family Altar and Elim Prayer Circle

Scripture Union portions. Notes by Henry W. Fardell
(Minister of Elim Central Hall, Wigan)

Monday, June 13th. 1 Corinthians 5 : 1-13.

"Put away from among yourselves that wicked person" (v. 13).

A grave sin had been committed by a church member, and he had not repented. Reproach had fallen upon the name of the Lord, and Paul sternly rebuked the church for not having dealt firmly with the professing Christian who had done so much harm by his corrupt practice. Paul demanded that strict disciplinary action be taken forthwith, putting the evildoer out of fellowship until he repented of his sin. Such sin is always most difficult to deal with, but it must definitely be dealt with, always with the objective of bringing the wrongdoer to a place of complete repentance and restoration in the assembly. It appears (2 Corinthians 2 : 4 and 2 Corinthians 7 : 8) that the sinner eventually repented and God was glorified. How the world sneers when a professing Christian falls into sin, but what joy and gladness in heaven above and in the church on earth when he repents!

Tuesday, June 14th. 1 Corinthians 6 : 1-11.

"I speak to your shame . . . brother goeth to law with brother" (vv. 5, 6).

Paul deploras, in writing to the Corinthian church, that Christians had taken legal action against Christians. He stoutly contended that the church was the competent authority to act both as judge and jury between Christians, and should any action be taken the church must always be the believer's court of appeal and never the civil courts. But, he asks, why take action against a brother at all? No Christian is bound to claim his rights; in fact he may take his case before the Lord, trust Him to deal with his injuries, and leave the wrongdoer's in the Lord's hands, who says, "Vengeance is Mine, I will repay." There is always the hope that He who roots out all that is evil will also reconcile to Himself the sinner. Of course, the church must accept the responsibility to exercise judgment where and when necessary, and its decision must be accepted.

Wednesday, June 15th. 1 Corinthians 6 : 12-20.

"Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (v. 20).

The Christian is entirely the Lord's. In a twofold way he belongs to his Master, for Christ made him and also bought him with a price. Christ has redeemed us with His precious blood, to be absolutely His. The very body of the believer becomes the very temple of the Holy Ghost, and for as long as he lives he must not desecrate or abuse his body but treat it as the Spirit's shrine. On earth the child of God dwells amid much pollution that will vex his soul, but he must never allow the world or its corruption to get into his heart and life. It is not the water that surrounds the ship that sinks it, but the water that gets inside the vessel. The Christian must beware of allowing sin to enter his life.

Thursday, June 16th. 1 Corinthians 7 : 1-11.

"Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband" (v. 3).

Problems had arisen connected with married life, difficult to handle, very delicate to discuss, but which needed to be dealt with. In this portion of Scripture Paul is replying to those who had written putting their problems before him. To husband and wife he emphasises the marriage vow and the strength of the marriage tie. Many a domestic situation

would have been saved if only the husband and wife had reread the vows they made on their wedding day, "for better for worse, for richer for poorer, until death us do part." Only when there is mutual consideration and a serious regard for the rights of the other can there be genuine happiness. The problems of Paul's day and generation are with us today. Human nature remains what it was. Maxim: put God first, your partner next and yourself as last to be considered.

Friday, June 17th. 1 Corinthians 7 : 12-24.

"Brethren, let every man, wherein he is called, therein abide with God" (v. 24).

The next problem Paul deals with is a very real one. There were homes where either husband or wife had accepted the Lord Jesus Christ but the other remained unconverted. For the one determined to follow Christ while sharing the home with an unbelieving partner the situation has so often deteriorated and become intolerable. Our conversion makes a change in us, but not always in our surroundings. Here the Bible calls upon the Christian to keep to the marriage vow and to stay with the unbelieving partner, "for better for worse, . . . until death us do part." The believer must not break the marriage vow, but remain on in the home, living on there as "home missionary," always with one objective, to influence, to win over the unsaved partner to Christ (vv. 15, 16). Jesus said "beginning at Jerusalem."

Saturday, June 18th. 1 Corinthians 7 : 25-40.

Christians who desire to marry are free to do so, on condition that they marry another Christian. The child of God is not at liberty to marry outside the family of God. Marriage must be a partnership, a doing of things together, but fellowship is impossible where one of the partners is bent upon pleasing and serving the Lord and the other is not so inclined. What a lot of intense misery and awful martyrdom in homes would have been avoided and disasters averted if only believers had adhered to the Bible stipulation and married "only in the Lord." Some have taken the risk, so often to break their vows of consecration to Christ, yielding to the pressure of the unsaved partner, finishing up with a broken heart and home. Every wedding day should be a very happy day, but for those who will marry in the Lord and who are prepared to go on living together following the Lord it will be the beginning of happier days.

Sunday, June 19th. 1 Corinthians 8 : 1-13.

One of the glories within the Church is that deep affection that each member has for the other; it is called "brotherly love." It is the very graciousness of the living Head of the Church knitting the souls of every one of His members. Brotherly love beautifies and adorns the believer, it binds all together with an unbreakable bond. The Christian will do all within his power to render his fellow service, and he will refuse to do anything likely to hurt or hinder him. He will be prepared to deny himself legitimate pleasure if he thinks it might hinder a weaker brother from following the Lord. We can afford to do nothing that might weaken our influence for good. Nothing can be right for me which might make another Christian stumble and fall. Among Christians the word is "others."

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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COMING EVENTS

(Please pray for these services)

BECONTREE. June 18-20. Elim Pentecostal Church, Green Lane. East London Revival Rally. Speaker: Tom Woods (Hackney). Musical items. Sat. 3 and 6.30, Sun. 11 and 6.30, Mon. 7.30.

BURTON-ON-TRENT. June 11-13. Elim Church, Moor Street. Sunday School Anniversary services. Speaker: R. Morrell (Sandiacre). Items by scholars. Sat. 7.30 (Convention), Sun. 3 and 6.30, Mon. 7.

COULSDON. June 18. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: Aaron Linford (A.O.G.). Leader: F. J. Stiemming (Elim). Special items by Kingston friends. 7.

EALING. June 12. Elim Church, Northfields Avenue. Revival and Divine healing service. 6.30.

HALIFAX. June 11. Elim Church, Hopwood Lane, Bond Street corner. Presbytery rally. Speaker: T. H. Stevenson. 6.30.

LEICESTER. June 18-20. Elim Church, Narborough Road junction. Annual Convention. Speaker: S. Brown. Convener: W. J. Allen. Sat. and Mon. 7.30, Sun. 10.45 and 6.30.

LEYTON. June 12. Elim Church, Vicarage Road. Visit of National Youth Director, J. Hywel Davies. 6.30. Monthly Youth Fellowship. 8. June 25. Saturday Night Special. Roy Jackman's Youth Choir. 7.

LONGTON. June 11-13. Elim Church, Lightwood Road. Sat. Youth Conference. Speakers: B. J. Garrard (Winson Green) and L. Knowles (A.O.G.) 7.30. Sun. and Mon. Sunday School Anniversary. Speaker: B. J. Garrard. Sun. 8.30 Communion, 9 Procession, 2.30 and 6.30 Anniversary services. "Soldiers of the Cross." Mon., final Anniversary service 7.30.

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ITINERARIES

Joseph Smith. May 28—June 26, Cardiff; July 2-21, Guernsey.

Miss Marion Paint. June 11, Scunthorpe; 12, Grimsby; 13, Mason Street; 14, Hull Temple; 15, Drifffield; 16, Scarborough; 18, Malton; 19, York; 20, Ripon; 21, Harrogate; 22, Selby; 23, Stockton-on-Tees; 25, Sunderland; 26, 27, Newcastle-on-Tyne; 28, Bishop Auckland.

D. C. Lewis. June 11, Nottingham; 12, Leicester; 13, Loughborough.

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BIRTHS

Brewer. On April 3rd, to Mr. and Mrs. Charles Brewer, Leyton; the gift of a daughter, Evelyn; a sister for Carol and Diane.

Cooper. On May 12th, to Geoff and Joyce Cooper (Clapham); God's gift of a son, Paul Geoffrey.

WITH CHRIST

Robinson. On May 17th, Mrs. Alice Robinson, aged 76, faithful member of Elim Church, Holyhead, passed to be with her Lord. Officiating minister at funeral: R. Hodge. C.322

Smith. On May 10th, after having been to prayer meeting as usual, beloved brother Alfred Smith, door-keeper at Elim Church, Leyton, was suddenly called to higher service. Officiating minister at funeral: L. N. Knipe.

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