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The

Elim Evangel

Voice of the Elim Churches in the British Isles
Fundamental, Pentecostal, Evangelical

Vol. XXXVI. No. 27.

THREEPENCE

JULY 16TH, 1955.



photo by]

THE FINAL MEETING AT WEMBLEY STADIUM.

[D. V. Davenport.

The packed arena for the closing service of Billy Graham's "London Crusade, 1955," which left an indelible mark upon those privileged to be present.

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

BLESSING AT BRIDGWATER

Outstanding Miracles of Conversion and Divine Healing

Report by Dr. Maurice Turner

[Dr. Maurice Turner, the writer of this report, was the first new member to receive the right hand of fellowship into this new Elim Church. He was a believer before coming to the Campaign.—Ed.]

IT IS WITH VERY MUCH THANKSGIVING in our hearts that we look back upon Elim's Pioneer Campaign conducted by the Rev. W. Ronald Jones and his Revival Party (including Rev. Frank R. Asher and Rev. H. Ross Cordy) at the Bridgwater Town Hall.

For three weeks the meetings continued each night, and though one could not describe it as being spectacular, there is no doubt that the work accomplished by the Spirit of God has been very real. Numbers were not quite as high as had been hoped, and, particularly during the first week of the Campaign, the faith of the party must have been severely tested. Slowly but surely, however, numbers began to increase . . . enthusiasm grew and many were experiencing for the very first time the great joy of Salvation.

A significant feature of the Campaign was the way in which many of the people kept on coming back night after night, showing that a really deep effect had been made upon their lives; one woman was heard to remark that she had never been inside a church building in her life, and yet she was amongst those who hardly missed a service during the whole three weeks. Throughout the Crusade there was an absence of superficiality. The preaching of Rev. W. Ronald Jones was challenging, direct and with very great power, and those who made decisions did so in a calm and determined manner. Numbered amongst those who made the great decision were three Roman Catholics! Almost every evening people stayed behind to hold earnest conversation with the members of the Party. The Gospel in song, provided by the Rev. Asher and the Rev. Cordy, was always inspiring.

Prayer was made on behalf of many sick folk and there were striking testimonies afterwards as to how God's healing touch had been experienced . . . on at least three occasions the miraculous change was noticed spontaneously by the doctor of the person in question. Some of these thrilling testimonies are included at the close of this report.

In all, about 124 decisions were recorded. But much more telling than the cold, stark figures, were those smiling faces, giving evidence of new-found joy in Christ Jesus.

Since the Campaign closed great enthusiasm is in evidence at this new Elim work and numbers at the week-night services and on Sundays are most encouraging—and already a Sunday School has been commenced!

Our thanks to Elim for sending this grand Campaign Party to Bridgwater! For the future, we look confidently to God, who has already done so much, to give abundant increase.

MIRACLES OF HEALING AT BRIDGWATER

From amongst the many cases of healing in the Elim Campaign at Bridgwater we would mention the following, all local people:

"I had been suffering with severe head pains for nearly a year. I went to the Specialist last July and he told me that he could not do anything for me. I came to Rev. Jones's meeting and went out for special prayer. God miraculously healed me and I have been absolutely free from pain since."
—Mrs. Goodland.

"I came to the campaign in the Bridgwater Town Hall from a bed of sickness . . . a physical wreck. I have been in this condition since December 1942, through war service, whilst serving in the R.A.F. as a gunner. I have done very little work since, owing to my disability, and the various medical practitioners I have consulted have given me up as a hopeless case.

"On Friday, May 6th, as the Rev. W. R. Jones prayed for me I received instantaneous healing from Almighty God, and my doctor has discharged me as fit for work once more. To God be all the glory!
—John W. James.

"I came to the Town Hall Campaign almost totally blind. The first night that I heard the glorious Gospel preached by the Rev. Jones my spiritual eyes were opened and I accepted Jesus as my Saviour. The next night I went forward for prayer and after Mr. Jones had prayed for me there was a wonderful change. I now have an ordinary pair of glasses and am able to join in the singing of the campaign hymns, using my own hymn sheet. My doctor says a miraculous change has taken place. Jesus certainly opens the eyes of the blind—both spiritually and bodily—He did for me!"
—Mrs. Lewin.

"During the first week of the Crusade at Bridgwater the Rev. Jones prayed for me. I was suffering from severe heart trouble and had just been forbidden by my doctor to leave Bridgwater even for a holiday. A couple of days after I had been prayed for the doctor gave me another examination, and with amazement said 'You can go where you like on your holidays—when you like—and how you like!' At seventy-five years of age I now feel really wonderful and am enjoying every meeting."

—Mrs. Whitehead.

A Most Unique Experience — 2 **IN A COURT ROOM!**

Richard Hargreaves (Lancashire)

Yes! It was in a Court Room, and I would not have missed it for anything. It was the highlight of my holiday. That Court House was certainly filled with the presence of God, and it was filled with rejoicing men and women, some of whom had only recently accepted Christ as their Saviour. I had heard of the blessing attending the Campaign conducted in the Bridgwater Town Hall by the Rev. Ronald Jones and Party, and now I was privileged to see many of those new converts for myself, and how their faces glowed with the joy of the Lord. I saw too, some of those who had been miraculously healed in answer to prayer.

The singing was wonderful—the zeal and enthusiasm of

these new converts was inspiring. It gave me a new spirit of revival in my own soul.

When they stepped forward, in turn, to the front, the Rev. W. Ronald Jones gave them the right hand of fellowship into the new Elim Church in Bridgwater. Young and old they came, first, a fine young doctor, then his mother, and another fine young man just converted from Romanism. And so it continued. These were thrilling moments. The first group of Elim members had been received into membership of the new Bridgwater Church.

We had all entered by a door over which were the words "Witnesses this way," and what I heard and witnessed that night was stirring in every way. I am sure that that Grand old Court House had never witnessed a scene like this before. Evidences of His amazing grace in the House of Law! Yes! It was in a Court House, and I would not have missed it for anything.

SWINDON TENT CAMPAIGN

Conducted by Pastor GEORGE CANTY

I am writing this report myself because much interest was aroused by the Editor's remarks in which he explained that I was attempting a great tent campaign with no money whatever. Some will be wondering what was the outcome of this experiment.

The campaign is now over and I am not in debt, although the expense was considerable. Advertising alone cost £100. It has always seemed fantastic to me that God the Great Provider should be prevented from saving souls because of the state of a Campaign Fund. It seemed equally fantastic that men capable of such ministry, possessing an urge given by God, should go on from year to year seeking but never having an opportunity for evangelism. I felt the fault lay in ourselves.

When I made my intentions known I was offered much money—more than I needed, but which I refused as I wanted to prove such a campaign could be self-supporting. This I have done, which will be an encouragement to others to attempt something similar.

I think I had some special difficulties. I believe I can claim the unwelcome distinction of being the first to travel to conduct a tent meeting in a blizzard. Official reports spoke of 3 inches of snow. That meeting had in fact to be cancelled, and not a few others were nearly impossible because of the crazy May weather. People had to bring rugs and blankets to keep themselves warm in the tent. This seriously dislocated the continuity of the meetings and as we began in wild weather the initial effect of our advertising was practically nil, very few strangers being present the first night or so. Only the Gloucester church was able to send support for the meetings, apart from the Swindon stalwarts, and I was opposed by a number of local religious leaders, one letter saying that "such an effort as yours ought not to be encouraged." Also, thanks to certain pulpit announcements, the public was generally under the impression that we were Jehovah Witnesses. We were—but not the sort they thought!

Nevertheless right from the start people were saved and

healed. By the end of the campaign about 150 adults had decided for Christ, as well as about fifty boys and girls. My revival party consisted of members of my Gloucester church, including pianist, soloists, and song leader. I painted pictures as well.

The healing lines were never very long. In two nights only six came forward, but I know of three of them who were healed, namely of heart and nerve trouble, broken pelvis and torn muscle and blurred vision. The last night of the campaign many stood to speak of such things. One man was healed sitting listening to the message—he felt a "click" and arthritis which had troubled him for two years vanished immediately. Goitre, shock after accident, fibrositis, thyroid trouble, epilepsy, torn thigh muscle, speaker's throat, heart trouble—sufferers from these things rejoiced for what God had done.

It seems as if nearly all the eye cases get something for the trouble of coming forward. Benny, ten years old, with one bad eye getting worse, now can see well, uses no glasses and gets no headaches. Two people blind in one eye came for prayer and both could describe objects immediately after. A man with eye pains and bad vision was completely healed, he told us, as soon as he left the tent. The lady previously referred to thought everything seemed much brighter than usual next day after prayer and realized God had been busy.

An old lady with arthritis lifted her hands high and said "I could not do that this morning!" A nerve breakdown case had slept without drugs, was putting on weight, and feeling a different person. To God be the glory!

This was not a pioneer campaign—two Pentecostal churches exist in Swindon and such campaigns have lost their novelty with the public, but all concerned were more than thrilled with the blessing upon this endeavour. My name meant nothing to anybody, and Billy Graham undoubtedly drew people seventy miles to London that might have supported me that week, but certainly the Lord did not desert me to pay all attention to Wembley.

THE ELIM EVANGEL

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EDITORIAL

"A Burning and a shining light."

Shining is always costly. Light comes only at the cost of that which produces it. An unlit candle does no shining. Burning must come before shining. We cannot be of great use to others without cost to ourselves. Burning suggests suffering. We shrink from pain. We are apt to feel that we are doing the greatest good in the world when we are strong, and able for active duty, and when the heart and hands are full. When we are called aside and can only suffer, when we are sick, when we are consumed with pain, when all our activities have been dropped, we feel that we are no longer of use, that we are not doing anything. But if we are patient and submissive, it is almost certain that we are a greater blessing to the world in our time of suffering and pain than we were in the days when we thought we were doing the most of our work. We are burning now, and shining because we are burning.

"Full of the Holy Ghost."

Jesus was full of the Holy Ghost, and yet He was tempted. Temptation often comes upon a man with its strongest power when he is nearest to God. As someone has said, "The Devil aims high." He caused one apostle to say he did not even know Christ. Very few men have such conflicts with the Devil as Martin Luther had. Why? Because Martin Luther was going to shake the very kingdom of hell. Oh, what conflicts John Bunyan had! If a man has much of the Spirit of God, he will have great conflicts with the tempter. God permits temptation because it does for us that which the storms do for the oaks—it roots us; and what the fire does for the painting on the porcelain—it makes it permanent. You never know that you have a grip on Christ, or that He has a grip on you so much as when the Devil is using all his force to attract you from Him; then you feel the pull of Christ's right hand.

From You to Us . . .

Dear Sir,

I have read, with a great deal of interest, the extracts from letters written to you as the result of your bold invitation to readers of the ELIM EVANGEL to express to you their likes and dislikes. From these letters two facts emerge (a) You can never hope to please everyone, and (b) One man's meat is another man's poison. If you

are going to attempt to please everyone all the time you will require almost as many different editions of the ELIM EVANGEL as there are people to read them, and because (alas!) we are so changeable in our likes and dislikes, you would require to alter those editions so frequently that you, Sir, would quickly descend with grey hairs and sorrow to the grave, and there would certainly be no living soul who would attempt to fill the vacancy thus created.

On the question of "meat and poison," it is astonishing to note what a diversity of diets are required to satisfy our literary and spiritual palates; astonishing also to note what some regard as "meat" and others as "poison." This must be a reminder to me personally when next I come upon something my own predilections would consign to a blue bottle rather than to have reproduced in black ink.

It seems to me that, broadly speaking, any denominational periodical ought to have two clear objectives: (a) To minister to the needs of the people within its fellowship, and (b) to declare the message of that fellowship to those who are without.

Obviously the people within the fellowship must be divided into various groups and all must have their fair share of space and attention. Some of your correspondents would appear to have overlooked this. We have a Youth Page, for the most part admirably conducted by Hywel Davies, and we have quite a good proportion of devotional articles; I must, however, agree with some writers who deplore the scarcity of articles of a deeper, doctrinal nature. Further, I hope you will not be influenced by the correspondent who wants them all short (my meat and his poison, I suppose), but in our desire for brevity we must not merely trifle with great truths; they must be adequately and worthily presented. Nor must we be afraid of divergences of opinions. By the tolerant exchange of various views on a given theme, we learn, we are made to think, we are often chastened. Controversy of the right kind creates interest and infuses life into a paper.

The idea of a woman's page is a good one, for, as a correspondent has pointed out, a great many women read the ELIM EVANGEL. Only, if you please, Sir, a woman to conduct it who has real literary ability.

There is one point on which, I venture to say, that a great many of your readers are agreed, and that is the necessity of cutting out news items which, in fact, contain no news of any worth or relevance. The life of a paper is good news, the death of it is not its opposite, but merely inconsequential news. The people who partook of "the sumptuous tea provided by the ladies of the Church" might have a certain nostalgic interest in reading about it some weeks (alas, sometimes months!) after the event, but to be truthful Sir, I don't; nor do most of your readers who "suffer long" over many of our so-called news columns. You, Sir, are of a kindly, tolerant disposition, hating to hurt feelings and tread on toes, but in these instances, it ought to be done. With several of your correspondents in mind, I would suggest that what we really needed was not more pages in the ELIM EVANGEL, but more to the point in the ELIM EVANGEL.

In thinking about the second ministry of a denominational magazine we must remind ourselves that the Pentecostal Movement exists within the context of the Christian Church, it is neither separated from it nor a mere appendage to it. This being the case, we cannot therefore be indifferent to the thought, the activities, or the progress (or otherwise) of all the other sections of the Church. We are part of it, it is part of us. We can learn from all the other groups, all the other groups can learn from us. In the light of these facts, I should hate to think that we should close our columns to all outside our fellowship. This kind of sectarian exclusivism, which I detected in the letter of one of your correspondents, is bad. Let us review the books written by others if they are worth reviewing, for we have no monopoly of the truth, and then we shall have the gesture reciprocated, as for example, Wm. Barclay's fine review of H. W. Greenway's book "This Emotionalism" in the "British Weekly," (27/5/55).

The ELIM EVANGEL is one of our shop windows to the world and to the rest of the Church, in it we advertize our particular message—it is an instrument of propaganda. Because this is so, we require frequent articles on those subjects which are the marks of our distinctive character. Many of your readers and some of your correspondents have recognized this. I strongly urge the necessity for more solicited articles, contributed by a variety of writers whose only qualifications are that they have something to say and know how to say it.

Sir, your job is not an easy one, I suspect that you get more kicks than ha'pence, but the tacit admission of all your correspondents is that it is an important one, with which opinion agrees your present correspondent.

WALTER H. URCH.

THEIR ONLY DAUGHTER

By Mary Kathryn Bryan

NOT SO LONG AGO in a great western city, we were conducting a revival campaign in a large church. One night, after the meeting had been dismissed, a woman came down the aisle and took me by the hand. "I would like to speak to you a minute, Sister Bryan," she said, with a trembling voice.

"I will be glad to talk with you," I said, directing her to a seat.

"Sister Bryan," she began, "my husband and I are in the Lord's work. We were so happy as bride and groom, as we dedicated our lives to Him. We have always been happy in the Lord's work, all the twenty years together. We never had but one child, a daughter. Ever since she came to our home we have prayed for her and tried to lead her to Christ. She was a fine girl, obedient and a lovely Christian.

"When Helen, for that is our girl's name, graduated from high school, she had the reputation of being the brightest girl in her class. She received every honour that was possible for a girl to receive. Among her honours was a scholarship to a leading University.

"We are poor folks, Sister Bryan, but each week we had saved a little money out of the small salary my husband received as a missionary preacher. Sometimes it was hard to save, but we always saved a little. We had the money in the savings bank. My, we were happy to know Helen could go to such a fine university!

"The time came for her to go to the university. We packed her trunk. In the tray we placed a new Bible, marked with the Scripture she loved best and helpful Scriptures for her, as she left home for the first time.

"When she arrived at the girls' dormitory, where she was to stay during the school year, the girls made fun of Helen and especially her Bible. Helen did not seem to care; she laid the Bible on the table and studied it each night, until, just as one student said, 'Give her time, Jane. The Biology Professor will fix her. The Bible is all right for ignorant folks, but not for educated ones.'

"Soon Helen got into the Biology class. Little by little the teacher broke down her Christian experience and doctrine. Helen lost faith in God, she did not believe in the Bible.

"Helen came home from college, laughing at her father's preaching and my faith. We have pleaded with her and prayed over her, but she does not believe. Now, Sister Bryan, you are a college graduate, you have taught in college. Won't you please talk to Helen?"

How my heart ached for that mother and the daughter who had lost her faith. I remember how I had come under just such teaching in a certain high school, but had later gone to a Christian College where I soon had come back to my Saviour.

At the appointed hour Helen came for the talk. She was cold and indifferent. The evangelist and I both talked and pleaded with her. Then we knelt to pray. Helen ran out of the door.

The girl's parents and our Evangelistic Party, however, knew we could claim God's promise, when He said, "Whatsoever ye shall ask in prayer, believing, ye shall receive." So we laid Helen before His throne daily, through prayer.

One night, during the last night of our meeting, I noticed Helen was crying. After the meeting she came running to me. She said, "I was afraid to ask for prayer tonight for fear of what folks might say, but, oh, I am so miserable! Won't you pray with me?"

We found a Sunday School room and there we knelt. Helen poured out her heart to God; again, she believed.

The following year Helen did not return to the University. Instead she found a small Christian school where she has received a fine education.

Yesterday I visited Helen, as she worked in a large city. She cried as she talked about her experience in school.

"How happy I am, that I found Christ again! I would not give up my faith for any riches. He has rewarded me threefold by letting me lead others to Him."

Longton's Record Anniversary

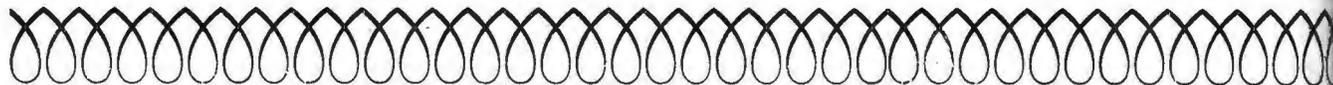
The Longton Bethel Evangelistic Church has celebrated its 24th Sunday School Anniversary. According to tradition, at 9 a.m. on Sunday morning, a procession of present and past scholars carrying Bibles and banners, headed by drums and tamberines and the Junior Salvation Army brass band, paraded Pottery streets. Hymn sheets and invitations by the hundreds were distributed to the residents as they flocked to doors and gates, attracted by the singing.

The preacher for the occasion was Pastor Leon C. Quest of Stafford, who held the record congregations simply spell bound with his original addresses demonstrated by the use of mysterious coconuts, and the puffing over of a builder's brick with just a puff of his breath. (Reader, try it!) The choirs of children and also of the adults were trained and conducted by Mrs. Henry W. Fardell. There were definite decisions for Christ, and we were encouraged by the large gatherings of parents and visitors.

Clacton-on-Sea

The church was filled to capacity on a recent Sunday evening when thirteen candidates passed through the waters of baptism, twelve being converts of recent months. Each brother and sister gave a stirring testimony and the date of their conversion before entering the water. Preceding the immersion Pastor Frost gave an arresting message. During the appeal seven raised their hands in response.





THE POWER OF EXAMPLE is proverbial. We are so constituted as to be moved and directed by example's power. There is no example so stimulating as the Lord Jesus Himself, whether we examine His character, listen to His words or observe His actions. From the glowing galaxy of His virtues I choose one for our morning meditation—His zeal. His heart, ever warm and zealous, must often be grieved with the lukewarmness of our own.

The Greek word translated "zeal" comes from a root with a double figure; "to boil," or "to burn with a fervent heat." Christ was always on the boil because He was always over or in, the Flame of God. Or, to use the second figure, every fibre of His being flamed with enthusiasm; root, branch and twig of His personality were all incandescent with its heat.

We shall observe His zeal is not misdirected or unbalanced, He rode no hobby horse or pet doctrine or wasted His intellectual faculties with abstract obsessions. Nor did He use spiritual power for a display of religious fireworks, spectacular but useless. His zeal did not diminish as He approached the altar. The fire of an unsatisfied longing burnt within Him to perfectly fulfil the will of God in man's redemption and to reach as a human the position in the Eternal Trinity He held as God.

Observe firstly, the zeal of His youth. "Wist ye not I must be about My Father's business?" (Luke ii. 49). In accordance with custom He had been taken to Jerusalem to be made a Son of the Law; He quickly showed to His mother and Joseph He was more, the Son of the Father and an active Partner in Deity's business. Here is the pristine, newly kindled flame of youth, a quality possessed by most young converts until contact with unspiritual, lethargic "elder brothers" have choked its flames with the ashes of disillusionment and cynicism. Yet His was not the unrestrained zeal of fanaticism which brushes aside authority and tramples on order. Beautiful is the thought in verse 51—"He returned . . . and was subject to them." Subject to those who knew less than He knew. The fires of enthusiasm were controlled by the discipline of submission. He boiled up but He never boiled over.

Now notice His zeal for the Law. "Think not I am come to destroy the Law and the prophets. I am not come to destroy but to fulfil" (Matt. xv. 17-20). Christ was no iconoclast. His zeal was properly directed, regulated and controlled. The burning lava flowing from His glowing heart was channelled. It was never allowed to overflow and destroy even a covenant which had fulfilled its purpose. He removed the Law by instituting something higher and holier (Heb. viii. 6) and not by violently overthrowing it. To wantonly destroy a good thing without adequately replacing it is wasteful, thoughtless fanaticism far removed

THE

ZEALOUS

By Pastor John

(Preached at a recent Sunday morning service)

from pure, God-inspired zeal. "'Tis a fanatic's faith indeed which blasts the shrines of false gods and erects no temples to the true."

Consider also His zeal for the house of God. He was faithful in His attendance. "As His custom was" (Luke iv. 16). Truly an admirable custom! Rain dampened not His desire for corporate fellowship nor wind extinguished its flame and I am sure He never insulted God, the minister and worshippers by being unnecessarily late. There were hypocrites in that particular synagogue, men whose hearts were filled with fury against Him (vv. 28, 29) but they did not prevent His attendance. All the trivial excuses which some make for absenting themselves from the house of God were unnoticed or ignored in the life of the Son of God. He was zealous or jealous—for these words once meant the same thing—for the purity of God's house. On

THE PRECIOUS

*There's power in the precious Blood
We often sing or say;
'Twas shed for us on Calvary,
And washes sin away.*

*Not only does it cleanse from sin
But oh, how much beside;
This precious Blood, with mighty power
This precious crimson tide.*

*Oh, Jesus
Thy Blood
Oh, cleanse
For ever*



RIST

street, Birmingham)



two occasions He blazed with deific wrath against those who defiled its sanctity. I wonder what He would have said to Pentecostal sweet merchants who litter church buildings with their toffee papers? The worship of God had been crowded out by big business but with holy indignation He drove out the priestly hucksters, overturned their tables, liberated the cattle, loosed the doves and in the space created by their absence, held a divine healing service (Matt. xxi. 12-14).

And what shall we say of the Saviour's zeal for prayer? If any man fully knew the value of prayer it was He. Long seasons of communion with God were the rule rather than the exception in His busy life. Sometimes He prayed with others; sometimes He prayed alone. Through prayer He negotiated the crises of His life and ministry. With a prayer-sensitised spirit He made His most momentous

OD OF CHRIST

*Our spirit, soul and body too,
Are all beneath its power;
Our minds when covered by the Blood,
Can be renewed each hour.*

*Our household cares, dear ones we love,
Wherever they may roam;
By faith, we claim them through the Blood
That He will lead them home.*

*of God,
r me;
bold me fast,*

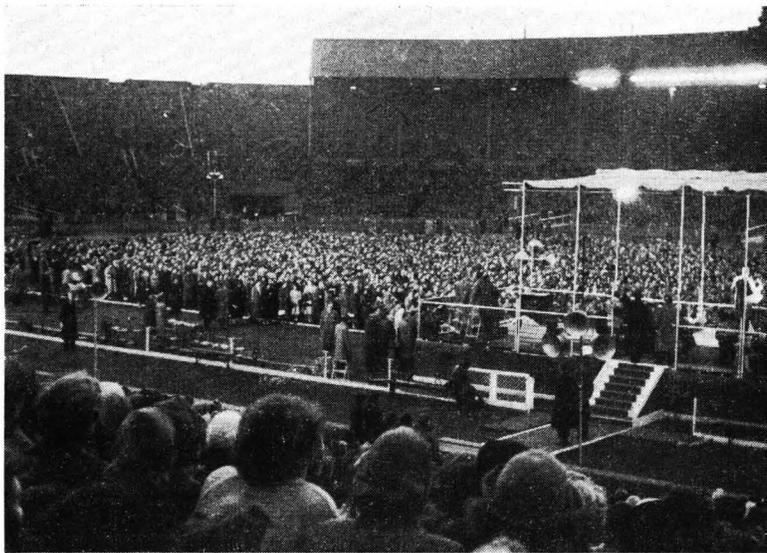
M. F. HOLDEN.

decisions. He was praying when He received the Baptism of the Spirit (Luke vi. 12). The night before He chose the Twelve was spent in prayer and daily He received His Father's instructions in the morning watch (Isa. l. 4). He dared not approach the altar of sacrifice, where zeal for God will bring us all, until He was immersed in prayer and even when His body was wracked with crucifixion pains, its incense still arose from the golden altar of His heart until with a word of prayer, He dismissed His spirit. We are weak before men because we are weak before God; we are powerless in public because we have prevailed not in secret. Christ found prayer to be the spring of spiritual energy, the seat of impulse, the source of power. May we find it so also.

And now behold His zeal for the Word of God. How scathing His denunciation of those who by their traditions, diminished its authority. Deep reverence for the Scriptures filled His heart. In His view the word of the Living God—of which He was the incarnate Expression—was the final court of appeal. Its pronouncements were the end of all argument. He fully and completely believed it to be the Word of God and not merely to contain the word of God. He accepted its full and complete inspiration. It was not only verbally inspired for He claimed its very tenses were authoritative. He fed His soul upon the divine precepts, meditating therein day and night. Large portions were committed to memory from whence they sprang spontaneously to His lips in times of need. Its language was woven into the warp and woof of His personality and His life was directed by its counsels. The words "that it may be fulfilled" might be written over every chapter of His blessed life. Opinions, customs, precedents, however long sanctified by human observance He swept away if they did not bear the imprimatur of a Divine origin.

Of course, His zeal was misunderstood. "He is beside Himself," said His friends as they tried to lay hold upon Him. The carnal minds of men cradled in indolence could not understand the activities of one burning or boiling for God. It always has been and it always will be so. The Lord Jesus Christ stands at the head of a long line of enthusiasts who in their turn have been dubbed fanatics, eccentrics, by those whose hearts were congealed in carnality. Respectable society shuddered when the Countess of Huntingdon identified herself with the despised Methodists, and when Elizabeth Fry passed like a ray of light through noisome dens of Newgate. Certainly C. T. Studd was beside himself when he abandoned cricket and capital for Christ and souls.

May this passionate passion possess our own souls until its flames at last mingle with the Seven Torches which burn perpetually before the throne of the Almighty.



London Crusade, 1955 at Wembley

Picture shows the Arena with the crowd of thousands of converts who streamed to the front when the appeal was made at the closing service. Billy Graham is seen on the right of the rostrum.

[Photo by Brian Garrard.]

From Milk to Meat

By E. Adams

The newborn converts to Christ from among the Jewish Dispersion to whom Peter wrote his first Epistle were to thirst for the pure milk of the Word, free from all admixture of plausible error and of those controversial matters that would occupy their minds when more mature.

As Paul had to tell the Corinthians, some in that church were still in spiritual childhood, and could not be fed with "meat," but continued in need of "milk." They had not grown up. They loved to display their remarkable gifts, and were impressed by the sensational. It is characteristic of the child to prefer the amusing to the useful, and the shining to the solid. In spite of their gifts, the Corinthian believers, in many instances, remained immature.

They were marked, too, by jealousy and strife and sectarianism, all characteristics of the immature or unconsecrated Christian. Sectarianism is a pride disease that says arrogantly: "I am of Paul," "I am of Apollos," or "I am of Cephas," and throws out the challenge, "Say now 'Shibboleth.'" And if we cannot pronounce it aright, or if we speak in no particular ecclesiastical dialect, then we belong to "the lesser breeds without the law!"

Another feature of spiritual immaturity is the inability or unwillingness to distinguish between the more important and the less important, in spite of our Lord's caution about attending to the "weightier matters." It is pathetic to see gifted Christian men using their abilities to push some side-issue, such as certain details of prophecy, of little or no importance except to their personal tastes and opinions. It may prove that some area in the life is not fully consecrated.

Those to whom the epistle to the Hebrews was addressed were rebuked for still stumbling amid the alphabet of the

Christian faith when they should have been teachers of others. They too had not got beyond the "milk" stage. They were in danger of returning to the Judaism which they had left, at all events in profession, and they were exhorted to "go on to perfection," that is, the apprehension of full-orbed Christianity both in its doctrinal and experimental aspects.

A child needs "sanctions," rules and punishments, and rewards; an adult should govern his life by principles. "In understanding be men," urges Paul. One mark of Christian progress is a growing power of spiritual perception.

Through the study of the Word, prayer, discipline and trial, soul-labour and inner toil, we shall advance from spiritual childhood to spiritual maturity. God our Father is our Educator. We are in His school, and He delights to instruct us and to develop the new life He has put within us.

Augustine represents the Lord saying to him, "I am the food of the full-grown man. Be a man and thou shalt feed on Me."

Anonymous Gifts

We have been encouraged by the following anonymous gifts, which we thankfully acknowledge:

Elim Missionary Society.—B'ham., £10; Swindon, £6; Birmingham, £20; Bournville, £3; A Birmingham believer, £1.

Campaigns.—E.B.C.S., £2.

N.B.—Will readers kindly note that gifts for the General Fund, or any department of the Elim work should be addressed to:—Elim Headquarters, 20, Clarence Avenue, Clapham Park, S.W.4.

I.B.R.A. RADIO

Owing to delay in the commencement of broadcasts from Radio Tangier, the Elim Churches broadcasts did not commence on July 3rd as was previously announced.

A further announcement will be made when final plans have been agreed upon.

We are
Crusading
for Christ

Elim Youth Page

We Fight
the good
fight

Conducted by Pastor J. HYWEL DAVIES (National Youth Secretary)

Elim Sunday School Teachers' Handbook

To assist our Sunday School Teachers we publish hereunder a detailed Curriculum for 1956. These are the lesson titles for the 1956 Teachers' Handbook (Handbooks should be ordered by writing to the National Youth Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4). Price 1/6 per copy (postage 3d. for single copies).

The 1956 National Scripture Examination Subject for our Sunday Schools will be "The Apostle Paul" (see the first six lessons of the Curriculum). Now is the time to begin your plans for next year's S.S. Scripture Examination—write to the National Youth Secretary for full details. Every Elim Sunday School should enter.

LESSONS—FIRST QUARTER

THE APOSTLE PAUL

	Senior	Intermediate	Primary
1. Jan. 1.	The Stoning of Stephen and after.	Consenting unto Stephen's Death.	The Silent Witness.
2. " 8.	The Damascus Road.	Arrested by God.	A great Light shone.
3. " 15.	His Baptism and Training.	Beginning to learn.	Ananias and Barnabas.
4. " 22.	The First Missionary Journey (Acts 13 : 1 to 15 : 35.)	The First Missionary Journey (Acts 13 : 1 to 15 : 35.)	Elymas the Sorcerer (Acts 13 : 4-13). The Cripple who walked (Acts 14 : 8-18). A great Friendship spoiled (Acts 15 : 36-41).
5. " 29.	" " " "	" " " "	Hymns that Children Sing.
6. Feb. 5.	" " " "	" " " "	Jesus wants me for a sunbeam.
7. " 12.	REVISION	REVISION	Children of Jerusalem.
8. " 19.	REVISION	REVISION	

MOSES TO JOSHUA

9. " 26.	The Adventure of the Spies.	Giants and Grasshoppers.	The Ten and the Two.
10. Mar. 4.	The New Captain.	Courage and Faith.	The Man who took Moses' place.

GREAT TRUTHS OF THE BIBLE

11. " 11.	The Trinity	Father, Son and Holy Ghost.	God, our Heavenly Father.
12. " 18.	BIOGRAPHY	BIOGRAPHY	Christ our Elder Brother.

THE EASTER MESSAGE

GREAT TRUTHS OF THE BIBLE

13. " 25.	Cheering—then mocking.	The Man of Sorrows.	The Spirit our Comforter.
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LESSONS—SECOND QUARTER

14. Apr. 1.	The Results of the Resurrection. (Easter Sun.)	More than Conqueror.	Jesus and Mary Magdalene.
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THE JUDGES OF ISRAEL

15. " 8.	Clothed with Gideon.	Least in his house.	Fearless Gideon.
16. " 15.	Survey of their Ministry.	Deborah and Barak.	Samson—strong and weak.
17. " 22.	Incomplete victory.	Falling short.	The danger of doing nothing.

SAMUEL THE LINK

18. " 29.	Prophet, Priest and Judge.	In touch with God.	The boy who became a great leader.
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THE ASCENSION OF JESUS

19. May 6.	The Authority of the Master.	Hope for the bewildered Apostles.	A task well done.
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THE WHITSUN MESSAGE

20. " 13.	What happened at Pentecost.	The Dove, the Fire and the Power.	The task and its fulfilment.
21. " 20.	What Pentecost means now.	Witnesses unto Christ.	The Spirit and the Bride.

MY CHURCH AND I PICTURES AND PARABLES

22. " 27.	The Lord's Supper.	Jesus the Door.	The way in.
23. June 3.	Soul-saving activity.	Jesus the Bread of Life.	The Life-giving Food.
24. " 10.	Preparing to stand in the Gap.	Jesus the True Vine.	Friendship with Jesus.
25. " 17.	BIOGRAPHY	BIOGRAPHY	Hymns that Children Sing.
26. " 24.	REVISION	REVISION	Jesus loves me, this I know. All things bright and beautiful.

LESSONS—THIRD QUARTER

THE FRUIT OF THE SPIRIT

27. July 1.	The greatest of these—Love.	The Royal Law (James 2 : 8).	The greatest thing in the world.
28. " 8.	Joy and Peace.	Everyman's Goal.	What the world lacks.
29. " 15.	Longsuffering and Gentleness.	These win friends.	The Power of the Snowdrop.
30. " 22.	Goodness and Faith.	Two Inseparables.	Kind and true.

Senior

Intermediate

Primary

THE KINGS OF ISRAEL

31. July 29.	David and Saul.	Innocence and Jealousy.	David and Goliath.
32. Aug. 5.	David the Great.	The Warrior-King.	Bringing home the Ark.
33. " 12.	Solomon—wise and foolish.	The Builder of the Temple.	Two Mothers and their babies.
34. " 19.	The Divided Kingdom.	Rehoboam and Jeroboam.	The Family Quarrel.
35. " 26.	Subsequent History.	Record of Failure.	Fifteen years longer (Hezekiah).

THE FRUIT OF THE SPIRIT (Continued)

36. Sept. 2.	Meekness.	Meekness—not weakness.	Moses the Man of God.
37. " 9.	Temperance.	Control.	Training for the Race of Life.
38. " 16.	The Gifts and the Fruit.	The Fruit—and works.	How the fruit grows.
			Hymns that Children Sing.
39. " 23.	BIOGRAPHY	BIOGRAPHY	God make my life.
40. " 30.	REVISION	REVISION	Jesus bids us shine.

LESSONS—FOURTH QUARTER GREAT TRUTHS OF THE BIBLE

41. Oct. 7.	Divine Healing.	Christ the Healer.	Bearing our sickness.
42. " 14.	The Second Coming.	This same Jesus.	The return of the King.
43. " 21.	Personality of the Holy Spirit.	A Person—not a Thing.	The Comforter.
44. " 28.	Deity of Christ.	The Son of God.	Christ—The Word.

THE PROPHETS OF ISRAEL

45. Nov. 4.	Isaiah.	The Prophet—Evangelist.	The Vision in the Temple (Isa. 6).
46. " 11.	Jeremiah.	Stedfast, True and Unafraid.	The lone Voice.
47. " 18.	Ezekiel.	The Great Visionary.	Israel's Watchman.
48. " 25.	Daniel.	The Faithful Prayer-Warrior.	Daniel and the lions.
49. Dec. 2.	Hosea, Joel and Amos.	Hosea, Joel and Amos.	Amos the Herdsman.
			Hymns that Children sing.
50. " 9.	BIOGRAPHY	BIOGRAPHY	Once in Royal David's City.
51. " 16.	REVISION	REVISION	Away in a Manger.

THE CHRISTMAS MESSAGE

52. " 23.	Mary and Joseph.	The Stable which became a Palace.	Mary and Elizabeth.
53. " 30.	The visit of the Wise Men.	Gold, Frankincense and Myrrh.	Presents for a King.



The Family Altar
and
Elim Prayer Circle

A page for your daily meditations and prayer

Scripture Union Portions. Notes by Pastor W. J. Maybin.

SUNDAY, July 17th. Psalm cxxxvi. 1-12.

"His mercy endureth for ever" (v. 1).

This is another liturgical Psalm. This refrain, appearing after every clause, marks distinctly that it was for choral use in the Temple. The Psalmist was full of the thoughts of God's mercy, for twenty-six times he uses this refrain within the compass of twenty-six verses. The Hebrew word "mercy" implies God's covenant grace, the special favour of Jehovah. We are indeed glad for God's mercy and like the Psalmist (vv. 1 and 26) we can say, "O give thanks unto the Lord." What a thought! His mercy endureth: no possibility of a break-down. "Having loved . . . He loved to the end" (John xiii. 1).

MONDAY, July 18th. Psalm cxxxvi. 13-26.

"Who remembered us in our low estate" (v. 23).

We think of those lovely words used by the mother of Jesus, following the annunciation, ". . . He hath regarded the low estate of His handmaiden . . ." (Luke i. 48). Paul expressed this truth in His Ephesian letter, "Even when we were dead in sins, hath quickened us together with Christ . . . and hath raised us up together . . . to sit in heavenly places . . ." (ii. 5, 6). We think of what we were and what we are now by Divine grace—"He remembered our low estate." He came from the heights of glory to the depths of despair that He might raise us up, and "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him . . ." (I. John iii. 2).

TUESDAY, July 19th. Mark i. 1-13.

"And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon Him" (v. 10).

This incident is peculiar to all the Gospels and Luke is emphatic "in a bodily shape like a dove." Several lessons are to be noted here. This form of manifestation was symbolic of the gentle and harmless nature of Jesus (Matt. x. 16). Again, at Pentecost the Holy Spirit came upon the disciples in flames of fire. Fire to purge, and Jesus being sinless needed no purging. But this striking incident admits a deeper explanation. Under the law of sacrifice, the dove was the sin-offering allowed to the poorest offerers. Here was the One, rich beyond human assessment, making Himself poor for the poorest of sinners that they might be made eternally rich.

WEDNESDAY, July 20th. Mark i. 14-28.

" . . . He saw Simon and Andrew casting a net into the sea . . . He saw James and John . . . mending their nets" (vv. 16, 19).

Casting and mending the nets. The net is symbolic of our Christian witness. Such a witness must be given if we are to catch men, and attention must be paid to the witness from time to time if it is to be effective. Successful fishermen must do both (Psalm li). Let us be ardent witnesses, but let us see that the net of witness is kept in a healthy state of repair. This can only be done by systematic and concentrated Bible study, private prayer and regular fellowship with those who love the Lord in deed and truth.

THURSDAY, July 21st. Mark i. 29-45.

"They came to Him from every quarter" (v. 45).

Jesus had a magnetic personality, He was always drawing people to Himself. "All the city was gathered" (v. 33). "All men seek for Thee" (v. 37). His promise is that where He is lifted up He will draw all men to Himself. Not all men without exception, but all men without distinction. Jesus still draws the masses and it is still true, they are coming from every quarter of the earth's surface. In foreign lands where superstition and ignorance still prevail they continue to come and will, until the number of the elect is complete. "Him that cometh unto Me I will in no wise cast out" (John vi. 37).

FRIDAY, July 22nd. Mark ii. 1-12.

" . . . One sick of the palsy . . . borne of four" (v. 3).

See this unfortunate victim of paralysis, a man hopeless and inert. See the four friends, hopeful and active, bearing him through many obstacles right to the feet of Jesus. Note that it took four to bring one! Have you ever reckoned how many were involved in getting you to Jesus? These were nameless, but not faithless men; insignificant maybe, but doing something which has secured for them a place in sacred history. They were motivated by a compassion

(Continued on page 323)

COMING EVENTS

PRESIDENTIAL ITINERARY

The President, Pastor John Dyke, will visit the following churches:

July 16, Salisbury. 17, Winton. 20, Andover. 21, Bath. 22, Wells. 23, 24, Gloucester. 25, Cheltenham. 27, Reading. 28, Oxford. 29-Aug. 2, Bristol. 6, Kidderminster.

ALDERSHOT. July 23-Aug. 7. Revival and Divine Healing Campaign in the Tent, Alfred Street (off High Street, opposite Police Station), conducted by Pastor Bryan Hopkins and Party. Suns. 6.30 and 8.15, then nightly at 7.30. Divine Healing services Suns. and Weds. at 3.

ASHINGDON. July 9-24. The Tent, Main Road. Evangelistic Campaign conducted by John Palmer. Sat. and Sun. 6.30. Week-nights (except Fri.) 7.30.

COULSDON. July 16. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speakers: Pastors S. J. Lawes (A.O.G.), W. Plowright (Elim). Party from Camberwell Elim Church. 7 p.m.

DORKING. July 3-20. The Tent, Cotmandene (off Dene Street). Revival and Divine Healing Campaign conducted by Pastor C. J. E. Kingston. Suns. 6.30, After-church Rally 8. Week-nights (except Fri.) 7.30.

OXFORD. July 16, 17. Oxford City Temple Botley Road. Sat. 7.15, Sun. 11 and 6.30. Visit of a Norwegian Choir (40 Youth) under the leadership of Knut Knutsen, the Headmaster of Oslo College.

THORNTON HEATH. July 17. Elim Church Moffatt Road. Visit of the London Crusader Choir. 6.30.

AUGUST BANK HOLIDAY CONVENTIONS

BIRMINGHAM. July 30-Aug. 2. Elim Church Graham Street. Annual Convention services. Speakers include Pastors J. McAvoyn and J. Watkins. Sat. 7.30. Sun. 11 and 6.30. Mon. 11, 3 and 6.30. Tues. 7.30.

BRISTOL. July 27-Aug. 1. The City Temple, Jamaica Street (Stokes Croft end). Great West of England Convention. Wed., Thurs., Fri., Sat. at 7.30. Sun. 11 and 6.30. Aug. Mon. 3 and 6.30. (Light refreshments between these services). Speakers: Pastor John Dyke (President), Pastor J. Craig Kennedy (Plymouth). Special musical features: Hear the new Hinton Electronic organ (Guest Organist: Geoffrey Cooper, London). Convener: Pastor W. Ronald Jones.

NEWQUAY. July 30-Aug. 4. Elim Church, Marcus Hill. Aug. Bank Holiday Convention. Speakers: Pastors John McInnes (Elim missionary) and J. H. Hunt. Weeknights 7.30. Sun. 11, 6, and 7.30. Bank Holiday Monday in Claremont Methodist Church, 3 and 6.30. (Tea provided between services.)

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

July 16th, midnight to July 23rd, midnight.

Porth, Paignton, Pontypridd, Tonypany, Barking, Hull (Mason Street), Cheltenham, Briton Ferry, Holyhead, Newport, Swansea (Morrison), East Ham.

PIONEER REVIVAL AND HEALING CAMPAIGN

Commencing Sunday, August 14th at 8 p.m. in the

PUBLIC HALL, CORNMARKE, WORCESTER

Continuing nightly 7.30 (except Sats.).

Sundays 3, 6.30 and 8; Thurs. 3 and 7.30

conducted by

Pastor KEN MATTHEW and PARTY

PLEASE - PRAY - THROUGH - FOR - US!

BANGOR, N.I. July 9-17. Elim Pentecostal Church, Southwell Road. Annual Convention. Sat. 8, Welcome Service. Suns. 11.30 and 7. Mon. 8, Tues. 3.30 and 6.30. Wed. 11.30, 3.30 and 6.30. Thurs. 8. Fri., Great Youth Rally. Refreshments provided. Speakers: Pastors H. W. Greenway, P. S. Brewster, J. H. Davies, W. J. D. Maybin. Soloist: Miss Louisa Beltran (Brazilian ex-opera singer). Convener: Pastor G. Wesley Gilpin.

FAMILY ALTAR—Continued.

akin to that of Jesus, a co-operation worthy of exemplification, and finally compensated beyond measure. Oh, that we could organize in this way to get the lost to Christ!

SATURDAY, July 23rd. Mark ii. 13-28.

"... The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath" (vv. 27, 28).

These two verses cannot in any way be divorced. Those who abuse the Christian Sabbath are prone to quote, "The Sabbath was made for man," forgetting that He who said that, also said that He was Lord of the Sabbath. We can certainly say from experience, "A Sunday well spent brings a week of content." How will you spend tomorrow? If Jesus is your Lord you will recognize His lordship of His day and will mingle with those mentioned in Acts xx. 7. You will follow the example of I. Corinthians xvi. 2, and, like John on the Isle of Patmos, you will be found in the Spirit (Rev. i. 10).

* * * * *

Please pray for an elderly sister (70) suffering from an internal growth. Specialists unable to operate.

THE NEGLECTED BIBLE

A remarkable story is told about an exceedingly costly jewel that for many years was considered of no more value than a mere pebble.

Gustaf Gillman, a Chicago lapidary, was at work in his shop, according to the narrative, when John Mihok, of Omaha, entered. Mihok, who was a labourer, drew out of his pocket, a rough, red stone and handed it to Gillman. "I want you to cut and polish this," said Mihok. "Where did you get it?" gasped Gillman, as his eyes almost popped out of his head. "My father picked it up in Hungary fifty years ago," was the reply of Mihok. "He thought it was a pretty pebble. When I landed in this country I found it in my valise. It has been lying around the house ever since. The children played about with it. My last baby cut his teeth on it.

"One night I dreamed it was a diamond and worth a lot of money; but it's not a diamond. It's red." "No, it's a pigeon's-blood ruby," said Gillman. "What might it be worth?" was the question of Mihok. "I'd say anywhere from £30,000 to £80,000, answered Gillman; and Mihok leaned against the door.

The big rough stone, we are told, cut to a flawless ruby of twenty-three and nine-tenths carats. It is believed to be the largest ruby in the country and possibly the largest in the world.

How sad it is that in many homes the Book that is worth more than many jewels is neglected and considered of little value!

The Annual Accounts and Balance Sheet of the E.F.G.A. for the year to 31st October, 1954, are now available and are obtainable, price 6d. (by post 8d.) each, from the Accountant, 20, Clarence Avenue, Clapham Park, London, S.W.4.

LIVERPOOL CAMPAIGN

New church at Liverpool packed to capacity with seats in the aisles on opening Sunday.

Classified Advertisements

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **WEDNESDAY mornings for issue a week the following Saturday.** 30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid. Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

Bangor, N. Ireland.—Rathmore House, 194, Seacliffe Road. Sea-front; adjacent sandy beach, putting and tennis greens; h. and c., spring interiors; superior catering. Special quotations for parties. Enquiries: Pastor and Mrs. Wesley Gilpin. 'Phone 1405. C.171

Bognor, Pagham.—Cancelled booking. Caravan vacant July 30th-August 6th. Eccles 4-berth, Dunlopillo mattresses, Calor gas, well equipped. Phone: Fairlands 8452, or write 87, Morden Way, Sutton, Surrey. C.270

Bournemouth, Ebenezzer Private Hotel, 2, Arnwood Road, Southbourne (late of 5, Chestnut Avenue). Good food, interior sprung beds; near sea, shops, and buses; h. and c. S.A.E. Misses H. Broomfield and L. Howarth. 'Phone 45122. C.228

Bridlington.—For happy fellowship, home comforts, good food, come to Shalome Christian Guest House, on sea front. Good situation for young and old. Special terms for pensioners from September 10th. Barraclough & Riley, 21, Albion Terrace. 'Phone: 5276. C.241

Cornwall, Newquay.—Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. 'Phone 2526. C.190

Elim Woodlands.—Open to visitors July 16th-September 10th. Situated in four acres of grounds and woodland; reasonable terms; Write for brochure to Mrs. J. T. Bradley, 30, Clarence Avenue, London, S.W.4. S.A.E. C.186

Hove.—50, Rutland Gardens. Ideal holiday accommodation, nice locality; full board or bed and breakfast; h. & c. basins, gas fires in bedrooms; near sea and shops; moderate. Mrs. Gubbins. 'Phone 38910. C.186

Ilfracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of

worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe "Maranatha," Torrs Park. C.116

Rhyl.—4-berth modern Caravan, fully equipped, every facility; 2 minutes sea; vacant from 20th July. Apply to Mr. S. Smith, 60, Wheatley Road, Warley, Birmingham 32 C.269

Weston-super-Mare.—Quiet, well-appointed Guest House; attractive position on level ground adjacent sea; bedrooms, hot and cold water, Slumberland mattresses; excellent catering; comfortable. Mrs. Hilton, Beachlands, Uphill Road. Telephone: 601. C.245

PROFESSIONAL

Oldchurch Hospital, Romford, Essex.—(722 beds). Student Nurses, female, between ages 18-35, are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £240 first year, £250 second year, £265 third year. Charge for board and lodging £113 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, quoting this paper. C.227

MARRIAGES

McKeown : Higgins.—On July 2nd in Ulster Temple, Belfast, by Pastors J. Smith and G. W. Gilpin; Pastor W. McVeigh McKeown to Vilia Margaret Higgins. Pastor and Mrs. McKeown are due to sail for S. Rhodesia on August 17th as Elim missionaries.

Nicolle : Watson.—On June 30th, at Eldad Elim Church, Guernsey, by Pastor J. Hyde; Terrence Edward Nicolle to Mary Elizabeth Watson.

WITH CHRIST

Evans.—On June 24th, William John Evans, of Mountain Ash, and friend of Elim Church. Funeral conducted by Pastor W. J. D. Maybin.

Haven.—On June 23rd, Mr. Haven, dearly beloved husband of Mrs. Haven, member of Elim Church, Mountain Ash. Funeral conducted by Pastor W. J. D. Maybin.

McGibney.—On July 2nd, Mrs. Matilda McGibney, aged 78, passed to be with Christ. Funeral conducted by Pastor A. Wilson. Mrs. McGibney has been a member of the Elim Church in Belfast from the early days of the Movement.

We are glad to announce that the Morocco editions of

REDEMPTION HYMNAL

are now available.

These two special editions, together with the Rexine edition of the words only, make admirable presents or presentation copies.

The following editions of REDEMPTION HYMNAL are obtainable through your church bookstall.

WORDS ONLY EDITIONS

Red Cloth, Stiff Board Covers	4/6
Rexine, round corners, gilt edges, title in gold letters	7/6

MUSIC EDITIONS

Printed on ordinary paper, full bound in Red Cloth Boards	15/-
Printed on India paper, full bound in Morocco limp, round corners, red under gilt edges, title in gold letters, glaci� jacket, each book in a separate box	40/-
As previous description, with the addition of a Yapp edged binding and leather lined	50/-

Order your copies through your church bookstall