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The

Elim Evangel

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

Vol. XXXVI. No. 29.

THREEPENCE

JULY 30TH, 1955.



LIVERPOOL CAMPAIGN

Queues outside the building during the Campaign by Pastor Alex Tee.

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

Remarkable Visitation in Cardiff

Remarkable scenes have taken place in the City Temple, Cardiff, during the past few weeks.

Over 130 people have publicly surrendered their lives to Christ, and during the recent Baptismal Service as the candidates came up out of the water two began to speak in other tongues as the Spirit gave them utterance. Two also when they arrived in the dressing rooms received the Baptism. This was indeed a visitation from God, and was the fulfilment of the Scripture "Repent and be baptised and you shall receive the Holy Ghost." The whole congregation became electric as this happened.

Forty-seven new members have been received into Fellowship during the past few weeks and many outstanding cases of conversion have taken place.

The Crusaders have gone from house to house with invitation cards and salvation messages and over 10,000 houses have been personally visited by the young people.

At the moment of writing this report the whole Temple is alive with expectancy for our Lord's near return.

Evangelist Campaign at Nuneaton

Following a month of prayer and preparation an Evangelistic and Divine Healing Campaign was launched by the minister of the church, Pastor A. Rowland Smith.

Throughout the month some thirty prayer meetings and thirty preaching services were held. One Sunday evening the Church was filled twice for two services.

Some sixty Decision Cards were signed. Included among the converts were a Roman Catholic, the Vice-President of the local Spiritualistic Church, two Teddy Boys, one whole family whose married life for seventeen years had been quarrelsome and sordid, now transformed and radiantly happy; a number of teenagers were also saved.

The power of the Lord to heal seemed to surge over the congregations like waves of the sea. One lady received the Baptism of the Holy Spirit as soon as hands were laid upon her. A deaf man could hear the most subdued tones and another lady almost deaf had her hearing restored. A man with a deformed back was prayed for and his back was straight the first time for six years. A lady whose arms had been completely paralysed for twelve years lifted them in the name of Jesus; she was able to sign her own Decision Card, go home and do her ironing and cooking. Another woman with arthritis and a locked hip of ten years' standing was instantly healed, then saved. A boy who had suffered with asthma and no appetite, after prayer, was healed.

In addition to the offerings which have covered the cost of the Campaign, some £700 has been received for the Building Fund during the Mission.

Farewell to Miss Grimwade—

Report from Rayleigh Review

Approximately 300 people gathered at the Salvation Army Citadel on Saturday, June 4th, at the Valedictory Service for Miss Ruby Grimwade, missionary to the Belgian Congo.

Many old and new friends gathered to wish her God's speed and blessing, Miss Grimwade spoke of God's call in her life, and of His leading and provision—the evidence of which was both a challenge and an inspiration to all who heard.

Also present were Pastor and Mrs. James Salter, pioneers and missionaries to the Belgian Congo for many years.

Both the afternoon and evening services were ably convened by Pastors J. H. Keates and G. Stormont respectively, who were supported by Dr. Philip Green, American evangelist on world tour, Capt. Grainger, local officer of the Rayleigh Salvation Army Corps, Miss G. M. Garton, missionary Secretary for the Elim Pentecostal Churches and Pastor D. W. Anthony. The singing by the Chelmsford Elim Choir was a tremendous contribution to the services. An offering of £43 was received for Miss Grimwade.

Tribute was paid to Capt. Grainger and comrades of the Rayleigh Corp for their kind co-operation in granting a loan of their building for this memorable occasion.

Pastor and Mrs. Salter ministered throughout the Sunday following, together with Miss Grimwade. During the Sunday School Pastor Salter held the children spell-bound and in a graphic way he told stories of lions, elephants, etc., whilst presenting the Gospel. Miss Grimwade, who was at one time a Sunday School teacher, was then presented with a Bible by the Minister on behalf of teachers and scholars. Ten pounds, collected by the children, was presented by Tony Kelsey who had collected the most pennies. A

bouquet of flowers was then handed to her by Ruth Yates, the youngest member in the Primary School.

A fitting climax to the week-end was when after Evening Service friends gathered in the Schoolroom and Mr. Salter took us, by the showing of slides, from Southampton to the Congo, thus step by step covering the journey Miss Grimwade will take.

Later, friends journeyed by coach to see her embark for the Congo.

Salisbury Convention

Convention services commenced at Elim Church, Salisbury, on Saturday evening and continued throughout the Whitsuntide. Pastor Flemming presided. Pastor J. Atkinson (Englefield Green) spoke on the victory of Pentecost and its infusion of power for the Church.

On Sunday evening he based his address on the results of Pentecost. He referred to evangelism in this country under Billy Graham, and the revival in South America under Tom Hicks, when, he said, over 140,000 came out for Christ, including President Peron.

On Monday afternoon the convention continued with chorus-singing, conducted by Pastor Bristow (Christchurch), who himself sang a solo. A time for testimony followed, then Pastor Atkinson gave an encouraging message on "Elijah under the juniper tree," ending with Elijah on Mount Horeb. Various numbers were given by visitors from Winton. The addresses by Pastor R. Chapman (Springbourne) and Pastor Atkinson were much enjoyed.

Churches from the surrounding district were represented at the convention.

Farewell to Miss Betty Tate

A crowded congregation gathered in Leicester to bid Godspeed to Miss Betty Tate on her departure for Tanganyika. From the very outset the presence of the Holy Spirit was felt. Miss Tate told how the Lord had called, equipped, and met every need. She paid tribute to the members of the Church, and to her mother, whose prayer and devotion had encouraged her to perform the will of God. Approximately ten years ago, her brother Pastor A. E. Tate, sailed for Africa and has been there ever since.

A farewell gift of £20 was presented by the Church Secretary who said that since an early age, Betty had been a pillar of the Church, and had contributed much to the Lord's work with her constancy and service, especially as the church pianist.

The S.S. Superintendent presented her with £1 collected by the scholars in farthings. He spoke of her sterling service in the Sunday School as a teacher, organizer, pianist and School Secretary. A member of the Elim Cadets presented a New Testament, expressing gratitude for all the work that she had done in helping to establish the Cadet Branch in Leicester.

Pastor J. C. Mulvagh, who convened the meeting, gave an appropriate message.

As the service ended the deacons of the Church and the Pastor committed Miss Tate to the Lord.

Blessing at Delancey

The hand of God has been moving in the Youth for Christ meetings, commenced last October (a new venture on the Island). Many of the Youth who received a personal invitation from our Crusaders found Christ as Saviour. After the Gospel Service each Sunday evening, the young people went out "fishing," using their cars (not boats!) as the means of transport. In this way many of

the Youth of the Island were brought into the services, joining in the bright singing and listened to the Gospel message.

At a recent united Baptismal Service, Delancey candidates were baptized with others in the Elim Church, Vazon. This was a most inspiring service and brought great blessing to all gathered.

A Gift Day was held recently when over £100 was raised, this was devoted to cover the cost of repair work and decoration of the church and schoolroom, which has just been done.

—M. Barbe.

Mountain Ash

God continues His blessing upon our efforts here. Recently, in a Sunday evening service we had the pleasure of extending the right hand of fellowship to eight new members. Four of these were Crusaders, brought in through the Sunday School.

The Sunday School Anniversary was a real success. The entire School participated, including the Bible Class, and presented a very pleasing spiritual programme. The Church was packed for the Sunday evening service.

The following Saturday was spent with the children at Barry. Four coach loads left the Church in bright sunshine and enjoyed a day on the sands.

The Church was recently granted permission by the local Council to have community hymn singing at the Gorsedd. For the benefit

of English readers, this is a very pretty spot, where the National Eisteddfod has been held on occasions, and where our present Queen, then Princess Elizabeth, was crowned a Bard. A large crowd enjoyed the programme of hymns.

Convention at Blackpool

The saints here in Blackpool are praising the Lord for the many blessings so lavishly bestowed upon them during their recent convention.

Our special speaker was Pastor J. Gardiner of Halifax, whose presentation of the truth has left an indelible impression. At the Sunday evening service one soul accepted Christ.

On the Monday Pastor S. Homer of Southport was present. His deep and heart-searching messages were appreciated.

Elim friends came from Birmingham, York, Halifax and Burnley. There was also a faithful company of brothers and sisters who made the journey from Southport to Blackpool in a double decker bus. It was grand to see so many smiling faces, and we enjoyed having fellowship with them.

The "Ambassadaires" took part in all the services under the able leadership of Pastor F. W. Jones.

—(Miss) M. Byth (Blackpool).

Spring Cleaning

With a Touch of Colour

By H. W. A. HOLLOWAY

At this time of year, when the morning sun appears across the green and peaceful countryside, bringing in all its glory the colour of the birds, the flowers, in all their various shades and hues, it's little wonder that everyone's attention is to look at material things a little closer, that they might in some way be able to pass on their share of this colour and brightness.

Around the home, washing, dusting, sweeping, and colour schemes, wherein the paint brushes, the wallpaper tools, will all be wielded to obtain one's own little piece of colour inspired by the thoughts of spring.

Others no doubt think of God's chosen places, the churches, the chapels, where application of colour by man's hand, will prove that all is not dull in Christianity, and make the outsider take another glance before passing.

What of the result of all this planning? Will it look as it should, will the colour last, and inspiration be of good avail?

The answer is in one word "PREPARATION." We cannot hope to obtain that "high gloss finish" unless we start at the bottom, remove all foreign matter, completely clean the surface for each succeeding coat of colour to build up a triumphant and lasting finish; for wallpaper we must "prepare" to get that finish that many will admire, stripping, cleaning and a smooth regular surface, only obtained by "Preparation."

But this is all very well, we can hear some say. We are only washing down this year. Well, here again start from the bottom and work to the top, lest tears of water forever stain the surface.

"Spring cleaning." What wonderful words, but how like our Christian life. Where is that colour, cleanliness and brightness? Have we lost it through lack of preparation?

Have we been prepared to start at the bottom, and work up? Do we clean ourselves for each day of our life? How often do we read these words: "smoothness of texture, good obliterating power, ease of working, a wonderful finish," in our daily news adverts. Let us therefore think of these things, start the day at the bottom, by prayer. Let us then work up to that final "high gloss finish" and retire at evening with the colour, the faultless surface and joy of Jesus, who had all these tributes, in our hearts.

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From You to Us . . .

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28/6/55.

The Editor, The ELIM EVANGEL.

Photograph of Last Wembley Meeting

Sir,

The outstanding characteristic of the Pentecostal Movement is the earnest desire of Pentecostal people to hear of, see and experience God working. The older denominations will dare to acquire the same desire if they are to join in the great evangelistic movement now appearing in various parts of the world. It is not easy to produce photographic evidence of God moving and using any of the nine gifts of the Spirit, but you have captured in the photograph on the cover of your issue of June 25th last, the most desirable of all His manifestations: the drawing of some 4,500 souls to our Lord and Saviour Jesus Christ in one meeting at which the Gospel had been faithfully preached.

Here you have captured and published an example of "The Lord working with them and confirming the word with signs following" (Mark xvi. 17-20). Doubtless this is what Paul had in mind when he wrote "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should . . . stand . . . in the power of God" (I. Cor. ii. 4, 5). That, praise God, is what was seen in the Hebrides, the Belgian Congo, the Argentine, Java, Harringay, Glasgow and Wembley. Now for Russia, China, etc. D.V.

—P. St. G. KIRKE.

* * * * *

Although not a member of Elim, I have taken the EVANGEL for many years, and have derived pleasure and profit from many soul-stirring articles. I was much impressed by a recent article on "The Three-fold Work of the Holy Spirit." This is truly an excellent contribution and should be a means of much good. We do certainly need the power of the Spirit of God. Please forgive the following observation, but I just wonder if your contributor has confused the two Mary's: Mary, Queen of Scotland, Mary Stewart; and Mary, Queen of England, Mary Tudor. It was, I think, the latter one who became known as "Bloody Mary." But even if I am right, it does not detract from the blessing I received. The article is worthy of any Christian publication. May God's richest blessing rest upon the ELIM EVANGEL, and all who love our Lord Jesus Christ in sincerity.

—Barnsley.

* * * * *

As a reader of the ELIM EVANGEL I would like to express my opinion with regard to the various items. They are all very interesting. I do not think it wise to cut anything out. To me the magazine is ideal; vital and instructive. I enjoy and look forward each week to reading it and find many blessings. I will also look forward to the various expressions from others readers of which you have requested.

—Southport.

* * * * *

You ask for any suggestions re the articles in the EVANGEL. Well, as so many use them in hospital visitation, the short evangelical articles are most helpful and I think you have a good range of interesting reading. I always find the EVANGEL very helpful, and have distributed them on board ships and in hospitals, knowing that the readers will find spiritual blessings in our magazine.

—Knottingley.

EDITORIAL

Dr. Leslie Weatherhead and Divine Healing

It was not surprising to hear over the radio, and to read in the press that Dr. Leslie Weatherhead had, at the Methodist Conference in Manchester, made an attack on Divine Healing services.

No one who has read Dr. Weatherhead's books has any doubt where he stands in regard to the miracles of the New Testament. Modern psychology, as he sets out in his writings, gives the perfect answer to the miracles and completely explains them away. The maniac of Gadara out of whom Jesus cast the evil spirit, is explained as having suffered life-long misery because of a fright when—as he supposes—the boy ran to his mother before the Roman legion responsible under Herod for the massacre of the infants. Jesus is represented as asking his name to gain his confidence. "Legion," the name he gives, is supposed to have given Jesus the clue as to his real trouble. The account of 2,000 swine perishing in the sea is supposed to have been because those who looked after them had fled to the city to tell about this man and his deliverance.

Can you wonder, then, that he is against public Divine Healing services and says that such services were not conducted by Jesus. If he reads Matthew viii. 16 he will see how the multitudes came in the evening of one Sabbath day so that they might be healed, when Jesus personally and individually ministered to them, healing the sick and casting out the spirits with His word, not explaining away their inhibitions, but "casting out the spirits with His word."

The drift away from the miraculous in the preaching of the Gospel is already too pronounced and may be Dr. Weatherhead prefers to think of the preaching of the Gospel as merely an oratorical exposition of the principles of Christian conduct. We like Paul's description better: "For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God."

On another page we quote his sayings from the *Daily Telegraph*, with a letter to the Editor of that paper by Pastor Fred Squire.

BANSTEAD, SURREY

Pentecostal friends living near Banstead will be interested to know that an Elim work has been commenced in the new St. John Ambulance Hall, just off High Street, Banstead. Services are held on Sunday afternoon, 3 (Sunday School), and Sunday evening at 6.30. Teen-agers especially invited on Thursday evening at 7.30.

TWO QUESTIONS AT PENTECOST

By ERNEST S. WILLIAMS

WHEN THE DAY OF PENTECOST came it brought with it happenings such as never had been before, causing two definite questions and bringing to each its answer. Multitudes had come to Jerusalem to worship, but what was their amazement when they saw the disciples of the rejected Jesus reeling under the power of the Spirit and speaking in other tongues the wonderful works of God? And why should we expect less of God? One of the great difficulties of the present church is that it has satisfied itself with activities of a purely human nature, in its efforts to further the Gospel. Thus it has come to believe that God's workings are things of the past. But it is the work of the Spirit that must be had if the work of God is to succeed.

Those at Pentecost were both amazed and doubtful, and asked, "What meaneth this?" It was the doubt of confused minds, not knowing what to think. There were those who, knowing the recipients of Pentecostal blessing were disciples of Jesus, used their influence against them. "These men are drunk with new wine," was their explanation. Satan always has those ready to give a scurrilous answer against the work of God.

But the opinion advanced by the Jerusalem scoffers was not the only answer received that day, for Peter, standing up with the eleven, said, "These men are not drunk with wine as ye suppose, . . . but this is that which was spoken by the prophet Joel." Cleansed by the blood of Jesus the disciples were above such intemperance, and only appeared guilty because of being the beneficiaries of a work of God which was entirely the fulfilment of the Scriptures—the fulfilment which removed the cloud that had been hanging over the crucified Saviour, for it testified His resurrection and ascension to the Father where His atonement was accepted at the eternal throne.

Residents of Jerusalem had enjoyed opportunities of accepting Jesus, but accepted Him not, while those who had come long pilgrimages were pricked in their hearts and accepted His salvation. What a warning to those who trust to the externals of religion. At Jerusalem they had the sacred Scriptures, the temple and its priests. Sabbath after Sabbath they could go to the Temple. They had become worshippers in form only. It was left for the devout pilgrims from afar, not so hardened, to feel the Spirit's power and their need of a Saviour's love. The arrows which fell lifeless from the breastplates of hardened unbelief worn by men of the holy city, pierced the hearts of those less callous who had come to that sacred place to worship their Lord. Surely there is a reason why it is written, "Thou hast hid these things from the wise and prudent and revealed them unto babes."

Pierced with the truth of the Gospel the receptive souls cried out, "Men and brethren, what must we do?" "Men!" Until now no respect has been shown either for Jesus or His disciples, but now disrespect gives way before honour. The disciples had been hounded like beasts and derided

with contempt; but when conviction came it brought a great change. "Men!" This put the disciples on an equality with others. The fact that they had come from the humbler walks of life was lost sight of. They were men, God's men. No one finds the Lord Jesus as long as contempt for His followers fills his heart. Some would like to enjoy the blessings which the Gospel affords, but are unwilling to classify themselves with those upon whom the blessings rest.

But those whose hearts were pricked at Pentecost were not content with classifying the lowly disciples as men, their equal. They went further. "Brethren!" Here is an acknowledging of relationship and a willingness to join them. To those enquiring hearts it was not, "How little can I confess and how much may I receive through these humble channels without loss to myself?" It was whole-hearted surrender, a willingness to yield all, that they might become fellow heirs. With Ruth of old they would say, "Thy people shall be my people, and thy God my God."

After this acknowledgment, which surrender to conviction always brings, we find them saying, "What shall we do?" They believed that, in spiritual things, the disciples knew more than they, and they were willing to learn. Salvation was to them counted above rubies, and they were not left without an answer. The Church has no answer for the critical and unbelieving inquirer. It is not the purpose of God to satisfy the whims of the depraved heart. The Church is not required to explain all mysteries and reply to, "What is the good of this, or that?" She is called to bear witness to the truth and to let her light shine, and is unto God a sweet savour both in them that are saved and in them that perish. "Beware, therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers and wonder and perish, for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

To the honest heart the answers of God are sufficient and clear. The answer of Peter was definite: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Some tell us that Pentecost was a collective affair, and not conditioned upon personal seeking; but the Scriptures teach differently. Was not our Lord Jesus seen of above five hundred brethren at once after His resurrection? Why then did not above five hundred brethren receive the promise of the Father at Pentecost? If there were no human conditions to be met such as tarrying, prayer and supplication, praise, and worship, why did they not all receive? The fact is that, although it was the appointment of God that the Spirit should be poured forth on that day, the receiving of the blessing was conditioned upon meeting scriptural conditions. Be not deceived; the

(Continued on page 347)

ONLY 450 CONVERTS at Liverpool? Yes, and surely there are multitudes more who need Christ out of this vast city renowned for its sin. My heart continues to be stirred as we see the teeming multitudes rushing to business, to duty, to the docks, and to eternity! Much is spoken of in the Bible about sowing and reaping, for the Jews were a farming people and they fully knew just what the prophets, apostles and the Saviour meant when they were referring to the seed and the sower, the fallow ground, the building of greater barns to bestow the goods, green pastures, sowing sparingly, gleaning behind the reapers, white fields, and many other phrases which bring familiar portions of the Scriptures to mind. The main thought running throughout is that this old world is full of men and women who need to be brought to Christ and harvested into the kingdom of God before the blasts of eternity's winter breaks upon their souls. Here in our country as well as in Palestine the harvest did not come in the spring nor yet in the summer, but in the autumn just before the cold winter time. If it is harvest time, then the winter is nigh. To change the metaphor, the night cometh when no man can work.

Jesus was for ever exhorting His disciples to get out and to get at it. "Say not there are yet so many months before the harvest," He added, "look, right now, at once, wake up to the true situation, the fields are literally white unto harvest."

Many of our beloved prayer partners have secretly longed to see a move here in Britain, and within the last year there has been some mighty campaign work going on and throughout our nation, the great truths of evangelism have been brought forcibly home as never before to the masses of our land. Whoever heard of evangelism on a British television set? Whoever heard of the greatest football fields in our land being packed for evangelistic rallies? Whoever heard of members of the Royal Family being so interested as to ask for an evangelist? There was never such a golden hour as **NOW!**

We are so often asked why are we not able to see much bigger Elim campaigns, why are our men not being used in a much bigger way? There are a number of clear answers and no one wants to see our Movement advance more than the evangelists who are giving their sweat and ministry to the work of advancement. Let me ask the whole Elim Movement everywhere to offer strong prayers with tears that God will give to all of our evangelists an even bigger ministry than ever they have had before. We feel our great lack and long with you for more Holy Ghost power in these days. On the other hand, let me ask that we will also pray for more labourers to get into the field and conduct more pioneer campaigns. Pray for the Lord to raise up more evangelists. It would be wonderful if we could have one for every presbytery who would do nothing else but open up the area. Oh, how vast is the need of soul winning, pioneer men. Beloved pray much for more harvesters.

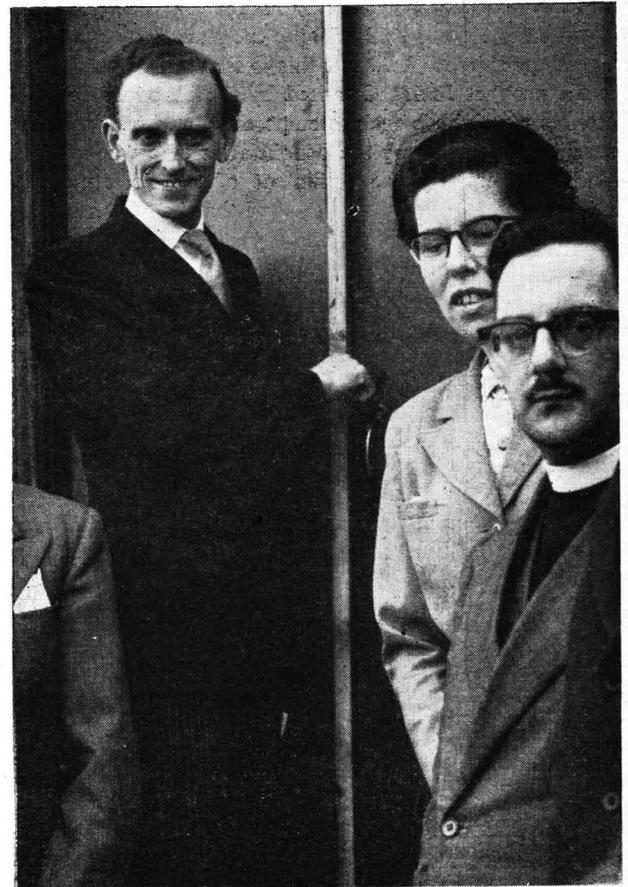
WHITE FIELDS BUT A SMALL HARVEST —WHY?

Elim is renowned in Britain as a Pentecostal Movement whose greatest emphasis is evangelism. If you believe in evangelism

this article is built to stir you to prayer and action.

By Pastor ALEX. TEE

(ELIM CHURCH, MOTHERWELL)



Pastor Alex. Tee opens the New Church in Liverpool.

There is one point I want to stress which comes as a sad burden on my heart. Let me take this Liverpool campaign as a clear example. Right now the campaign is in its fifth week. Last Sunday, amid a downpour of heavy rain between two and three hundred people turned out to the morning service and in the evening the church was jammed to its absolute capacity, with seats and chairs everywhere. The congregation smiled as I asked the ushers to go down the street and knock at a few of the houses nearby to ask if the people would loan us a few of their chairs from their front room to seat those who were still standing. It was exciting, and to see more converts raise their hands at the close of this first day in the newly-bought Elim church in Liverpool! It is something we all want to give God praise for. However, here is what I am coming to: We commenced the campaign in a most beautiful hall right in the centre of the city and the congregations were really inspiring. For two full weeks we carried on in this public building and some 400 people had signed literature after having raised their hands at the close of the Gospel address.

Because of the high price we had to pay for the building we were forced to transfer the whole campaign over to a smaller hall which was not so convenient to get at, which was up two flights of stairs and was not too well lit. The tragic result was that our numbers halved right away, and what is more sad, there were only a very few more converts. Why? Simply because we were unable to advertise any more, and having gone away into this place we were saddened to see the numbers going back and back as many of the folks were finding the stairs too much every night.

When we wrote to our office to ask for an added grant to try and save the campaign from this tragedy, our brethren found it most difficult as our funds were so drained. We do thank God that by His great help we have been able to save the situation from complete collapse and our new church has got off to a glorious start. But the vision of a city-wide campaign which could have developed into a most gracious move is one which surely makes any keen Christian sad. It would have been more of a thrill to read of thousands of converts than to read of four hundred, for if we had gone on for six weeks gaining momentum on the first two weeks, we should easily have been able to have seen more than one church opened up and many more saved and healed, with almost the same amount of energy expended on the part of the team. Big campaigns mean big expense. I heard that one of the recent united campaigns cost £250,000. But what better cause could it be spent in?

How big is our vision as a pentecostal people? I trust it is not just to see how many hands we can get raised up at the close of an evangelistic address, or how many we can quote as having been saved in one campaign, but rather how many we can see brought from foul darkness into a full New Testament Christianity, and housed into

lovely full Gospel assemblies, where they can grow in grace and know something of all of the sweet experiences our brethren and sisters of the first century enjoyed in the Acts of the Apostles. The faith once delivered to the saints is what Elim stands for, full-orbed New Testament experience.

It would seem to me that we are only touching the surface of what God would like to do in our land for us. God wants to see full Gospel assemblies established all over our country, and yet even when the Lord opens up a city like He did for us here in Liverpool, we find that we are totally crippled for the lack of funds. £250,000 is a lot of money in comparison to £250 which is the amount our campaign cost our funds. I most sincerely believe that if we could have been able to advertise as we wanted to and conduct the campaign in the correct public building, this great area which is most certainly white unto harvest, could have received a powerful visitation from the Lord. God is not going to do it all and let us lazily sit back; it takes sacrifice, it takes prayer, it takes travail of soul, it takes ministry, it takes sweat, it takes advertising, it takes wisdom, it takes money, it takes unity, it takes vision, and all of these as well as others are our part in the work, and not God's.

Dear reader what are you contributing in this vital list? We are now in the midst of a year of prayer, we are in earnest and we need to be. I have made it clear that our evangelistic funds are so low that we are being crippled. Do you feel happy about this? Do you feel it is fair to ask a whole team to leave their churches for well over a month at a time and work and sweat at the joy, only to find themselves being strangled by the rope of finance? You say, "Mr. Tee where is your faith?" I will gladly answer your question. It is in God and in God's people. God anoints His Word, God convicts sinners who are in the meeting; God heals the sick who have seen the advertising and come for prayer; God restores the backslider and quickens the Christian who has responded to the invitation to attend. I can assure you that God has been playing His part right up to the hilt, but God is not prepared to do it all, He asks for our co-operation. Therefore the evangelist must have faith in God's people as well as in God. The Lord will not build our Movement and bring in the outsider, sweep through the campaign area unless there is sacrifice and prayer and funds and hard work on our part. "What do you mean, Mr. Tee, when you say you need to have faith in God's people?" I simply mean that we rely on your seeing to it that we are not crippled, and my whole motive in publishing this page in our ELIM EVANGEL is to wave a red flag in your sight. Our soul-winning programme just cannot go on as it ought to, unless many of you sit down and enclose a definite sacrificial gift to our Headquarters, earmarking it for "The Evangelistic Fund." You can co-operate or cripple. **The fields are white.**

Faith Healing Warning by Dr. Weatherhead

The following is from the *Daily Telegraph*, 13th July, 1955, with a letter to the Editor by Pastor F. H. Squire.

13th July, 1955.

To the Editor, *Daily Telegraph*, London.

CROWDED CHAPELS

The crowded chapel with the unscreened public producing something like mass hysteria was not the right atmosphere for spiritual healing. Dr. Weatherhead, President of the Methodist Conference, said at the ministerial session of the Conference at the Albert Hall, Manchester, yesterday.

He added: "I can find nothing in our Lord's attitude to the sick to support healing services for all and sundry. Even though everything is done to exclude unhealthy emotion, one knows that it is there just 'below the surface'."

Dr. Weatherhead, who is minister of the City Temple, went on: "In such a situation, the temporary cure is terribly easy and often a matter of great publicity in the Press.

"The subsequent relapse is not publicized. But few experiences can be more bitter to the patient or fraught with greater danger to his soul.

ATTEMPT AT 'SHORT CUT'

"He is taught to suppose that the lapse is a loss of faith, or he concludes that religion is no good, or that God does not answer his prayer, when none of these reasons may be cogent, and the truth may well be that he has mistaken suggestibility for faith and has tried to make a short cut in the treatment of a hysterical illness.

"One has known so many people who have delayed medical, surgical or psychiatric treatment, waiting for the visit of some healer who is here today and gone tomorrow. One of the tasks in which the modern church must help is to guide people so that they find the relevant way of co-operating with God in the search for health.

"At the present state of our knowledge, this may be surgery, it may be medicine, it may be psychiatry, it may be prayer, it may be the laying on of hands. But loving God with our minds must certainly be carried into this field.

"It is truly wicked to invite a person, for example, to expect recovery when the very machinery which God devised for the healthy functioning of the body has been destroyed.

SUPPORT FOR SOME SERVICES

"To arouse expectation and to put all the onus on the patient when no discrimination has been made in regard to the nature of the illness is not only foolish, but wicked. At the same time, there are healing services which have my own entire support.

"The patient should be prepared for a service of prayer or the laying on of hands. By prepared I mean that he should not be too depressed if healing does not take place.

"It may be that the relevant way of co-operating with God has not been found. He should be taught that the aim of the service is his unity with God, a sense of entire forgiveness and restoration."

Faith Healing Warning by Dr. Weatherhead

Sir,

What a great amount of truth there is in the remarks of Dr. Leslie Weatherhead in regard to Faith Healing. Is it not a pity, however, that he has allowed some poison to slip in as well?

It is certainly sad that evidently some Methodist Chapels are experiencing "mass hysteria" in front of unscreened congregations who are meeting together for "spiritual healing" and presumably Dr. Weatherhead's remarks are aimed at regulating such unfortunate happenings? If so, I am sure most people will be in hearty agreement.

It would appear, however, that Dr. Weatherhead's knowledge of Spiritual Healing is rather limited, and therefore his remarks do not find much support in the Bible, which should be the Christian Minister's final court of appeal.

In the first place it is important to state that there is a vast difference between "Faith-Healing" (which includes mind over matter, psychology, etc.) and "Divine Healing" (which is all of God). I personally, do not believe in Faith Healing, but I do believe in "Divine Healing through faith in the Lord Jesus Christ," and the fact that miracles can and do happen today, because Jesus Christ the miracle-worker is "the same yesterday and today and forever" (Heb. xiii. 8). If this is NOT true, then it is time for every Christian church to close its doors.

It is true that there are many today who claim to be "healers" and conduct their practices both in private and public missions, very often with much gain to themselves. Any person who claims to be a Healer in that sense is dangerous and should be avoided, for there is only one Healer and that is God. Divine Healing is "Man coming in touch with God."

In regard to Public Services where the sick and afflicted are ministered to, Dr. Weatherhead condemns these; but what about the ministry of our Lord? He healed the sick in the Synagogue (Mark i. 25; ii. 5, and iii. 3). He healed in the open air, where at one time they brought many to Him and He healed them every one. At other times there were many there but He only healed one, and He gave commission to those who were to follow Him to "Go and preach the Gospel . . . and these signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover . . ." (Mark xvi.).

I, with others, can testify to many wonderful healings that I have witnessed in meetings throughout the world. There are thousands living today who have proved over the past twenty-five years that Divine Healing is a living reality, no matter what others may say.

Dr. Weatherhead says that there should be "Prepara-

(Continued on page 347)

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

Missionary Youth Page

WELL, WELL!

Pastor S. W. Law writes for our Missionary Youth Page from India: "We greet you from one of the jungle areas of India, a place of hills, forests and wild animals. Tribes-people inhabit the country and some of them are also wild and unread. Some of their customs are very barbarous. I heard the other day that in a village not far from here three persons had their heads severed from their bodies and offered as sacrifices to evil spirits. Their minds are dark and superstitious, for the light of the Gospel of our Lord Jesus Christ has not yet shone into their hearts.

"I am sending a picture of a well here in Ramanujanj. The well is lined with brick to the bottom, thirty-five feet or so, and as you see, has been built up at the top so that those drawing water should not be in danger of falling into it. Even the wheel, for the rope holding the bucket



to run on, has been fixed. It has been made by the Government at much cost and is a very fine well **except for one thing**. Can you guess what that is? It is a beautiful well but **without** water. It never has had any and is never likely to. I saw the well when it was being dug three years ago; the rock was so hard that work had to be abandoned, but having spent so much time and money on it, those responsible no doubt felt that they had to show their superiors that something had been done and so made it to look like a real well, but it is a great make-believe. No one goes near the well; the two girlies in the picture stood there for the photograph. Some Christians are like this well; they look real and seem to have everything, but they lack the most essential thing. No **WATER** in their well! Water, in the Bible, represents **LIFE**, and Jesus only can give this. He said, "the water that I shall give him shall be in him a **WELL** of **WATER** springing up into everlasting **LIFE**." Find the verse in chapter iv of

St. John's Gospel. When is a well not a well? The answer is, "When it has no water." When is a Christian not a Christian? The answer is, "When he does not possess the Water of Life." Have **you** water in **your** well?

ANOTHER ELIM SUNDAY SCHOOL SCHOLAR FOR THE MISSION FIELD

We invite you to pray for Miss Betty Tate who left for Tanganyika, and service with the Elim Missionary Society a few weeks ago. Our picture shows Miss Tate on the morning of her departure receiving the good wishes of Pastor H. W. Greenway and the N.Y.S.

Our sister's experience is an inspiration for all **our Sunday School teachers**. Miss Tate made her decision for Christ one Decision Sunday in 1943 in the Leicester Elim Sunday School. The invitation to accept the Lord Jesus was given by Miss Lucy Blades (Miss Tate's S.S. teacher) who is now in Christian service on the east coast. When we wrote to Miss Blades she replied that this was a great joy to her as she did not know until our letter arrived that she was responsible for Miss Tate's conversion.



Miss Blades

Sunday School Teacher . . . your faithfulness now may



be the origin of our future blessings, your class the birthplace of missionaries and evangelists. Their victories will be yours.

Last But Not Least—The ELIM MISSIONARY EVANGEL Youth Page is now supplied by Mr. Bernard Norris of the Elim Headquarters' Staff. This quarter the page features a competition for all to enter—see it for yourself.

E.Y.M. YOUTH CHALLENGE—Now on sale. Every member of the Elim Youth Movement should purchase a copy. Numerous letters of appreciation of this and last quarter's issues have been received by the Editors.

WHAT DO YOU DO FOR OUR MISSIONARIES?

There is a limit to the number of Missionaries in the Elim Missionary Society. That limit is determined by the financial income.

There is no limit, however, to the support we can give. The Elim Missionary Society should occupy one of the first places in the things that claim our time, talents and treasures.

IT IS YOUR RESPONSIBILITY TO—

- Pray for our Missionaries.
- Provide for our Missionaries.
- Prepare to be a Missionary.



**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 31st. Mark v. 35-43.

"And He suffered no man to follow Him, save Peter and James and John" (v. 37).

After the interview with the woman who touched the hem of His garment, news reaches Jairus that his little daughter was dead. On hearing this, Jesus allays the father's fear and solicits faith. On reaching the home, the professional mourners are present and Mark says they "wailed greatly." The same word is used in I. Cor. xiii. 1, "a tinkling cymbal"—a heartless noise. Jesus ejects these heartless mourners and suffers only the parents, together with the three disciples to witness the miracle. What a privilege to witness Jesus' resurrection power! Only those who are true and sincere, qualify.

MONDAY, August 1st. Mark vi. 1-13.

"... And they were offended at Him" (v. 3).

Nazareth was a place of poor reputation (John i. 46). The Nazarenes, whilst they must have resented this implication, recoiled at the idea of a fellow Nazarene rising above it. For the carpenter, the son of Mary, to attain authority as a teacher was too much for them, so they refused to believe in Him. As a result, the display of His miraculous power was hindered (v. 5). Unbelief ties the hands of Jesus. He was astonished at their unbelief, yet in mercy still taught and healed a few. He then commissions His disciples to go two by two, preparing them for the same treatment He Himself had received (vv. 10, 11).

TUESDAY, August 2nd. Mark vi. 14-29.

"Herodias had a quarrel (an inward grudge) against John . . . And when a convenient day was come . . ." (vv. 19, 21).

Herodias nursed a grudge until it hatched a foul execution. The word used means, "to hold in." Here was an injury cabined in a cruel heart which eventually gave birth to murder. "Grudge not one against another, brethren, lest ye be condemned . . ." (James v. 9). Herodias stands condemned for this foul deed. If we bear the inward grudge against another, we stand condemned before the Eternal Judge. If we nurse that grudge it will await its convenient day to get even with the one who has wronged us. Kill that grudge now!

WEDNESDAY, August 3rd. Mark vi. 30-44.

"Come ye apart into a desert place, and rest awhile . . ." (v. 31).

The missionaries had returned full of what they had said and done. Physically tired, Jesus suggests a retreat and to avoid walking, they use a boat. But the private retreat soon becomes a public rendezvous. It was a sort of refresher course for them to mingle with the crowd and listen to the Master Teacher (v. 34). At the close of the day the disciples abruptly say, "Send them away." But Jesus places the responsibility on them (v. 37), and this set

them calculating in terms of money. Jesus calculates in terms of bread, "How many loaves have ye?" In other words, "Give what ye have and I will use it."

THURSDAY, August 4th. Mark vi. 45-56.

"... He constrained His disciples to get into the ship . . . He departed into a mountain to pray" (vv. 45, 46).

Jesus had undertaken this journey, into a desert place, in company with His disciples (v. 32). Now on the return journey He forces them to ply off alone while He goes to a mountain to pray. About the fourth watch the little boat is labouring and the disciples are toiling hard, but Jesus sees their difficulty and makes His way to help them. We are on the sea of life today, subject to storm and wave, but Jesus, in the glory, sees and understands. He never fails to come to our aid.

FRIDAY, August 5th. Mark vii. 1-16.

"... This people honoureth Me with their lips, but their heart is far from Me" (v. 6).

The scribes and Pharisees were bound by the "tradition of the elders"—man-made applications of the law. So bound were they that God's Word was obscured and here they find fault with Jesus' disciples for their indifference to such traditions. Jesus reminds them tritely of Isaiah's words—lip service bereft of heart reality. This made their worship vain (v. 7), and rendered the Word of God of none effect (v. 13). How do we worship? Is it lip worship without heart sincerity? God is seeking those who will worship Him in spirit and truth.

SATURDAY, August 6th. Mark vii. 17-37.

"But He could not be hid" (v. 24).

Jesus could not be hidden, His fame always went before Him. When He is present in a human life, He cannot be hidden. If we let Jesus live out His life in ours He will manifest Himself. When He is present in a home He will reveal Himself—in the pictures on the walls, the books on the shelves and the music on the piano. When He is present in society He will manifest Himself to the betterment of that society. Let Him show Himself in your heart, your home, your society, for "If our Gospel be hid, it is hid to them that are lost" (II. Cor. iv. 3).

* * * * *

TWO PRAYERS

By Olive W. Ridenour

The Day Dawns—

I kneel in thankful prayer to God—
That once again He's cared for me
Through all the watches of the night;
I pray whate'er this day may be
He'll guide me—be with me always,
And help my blinded eyes to see
The way of life my feet should go—
As daylight dawns this is my plea.

The Day Ends—

I thank Him for the day that's past,
And that my life was spared this day;
I pray that all I've done and said
Has helped someone along life's way;
I pray tomorrow I may be
A better Christian than today,
And that whate'er the night may bring
He'll keep me in His care always.

COMING EVENTS

PRESIDENTIAL ITINERARY

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

CROYDON. Aug. 14. Elim Church, Stanley Road. The evening service will be broadcast on the B.B.C. Home Service. Speaker: Pastor H. W. Greenway (President-Elect). Scripture Lesson read by Pastor H. Burton Haynes. London Crusader Choir and Croydon Elim Choir conducted by Pastor D. B. Gray.

ILFORD. July 24-Aug. 14. Elim Church Scafton Road. Suns., 11 and 6.30. Week-nights: Tues., Thurs., Sat. (only), 7.30. Pastor W. George—Preacher and Singer.

ILFORD. Aug. 6. Elim Church, Scafton Road. Monthly Rally. Sat. 7.30. Speaker: Pastor W. George.

WELLS. Aug. 2-14. Elim Church, Chamberlain Street. Evangelistic Campaign conducted by Tom Allen, B.Sc. Week-nights 7.30. Suns. 11, 6.30 and 8.

AUGUST BANK HOLIDAY CONVENTIONS

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

BRIDLINGTON. Aug. 1. Congregational Church, Promenade. August Convention. Mon. at 3 and 6. Speakers include: Pastors D. G. Hathaway (Harrogate) and R. Hunston (Mansfield).

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.

BURGESS HILL. Aug. 6. I.B.T.I International Camp Convention (July 30-Aug. 7). Cuckfield Road and South of England B.P.F. Rally. Special visit of the London Crusader Choir at 3 and 7. Speakers include Pastors John Carter and Fred Squire. Cafeteria on Grounds.

BURTON-ON-TRENT. July 30-Aug. 4. Elim church, Moor St., Convention meetings. Speakers: Pastors F. J. Slemming (Salisbury) and L. Tranter (Barnsley). Weeknights 7.30. Sun. 11 and 6. Aug. Mon. 3 and 6.30 (cups of tea provided between meetings).

HEREFORD. July 30-Aug. 4. Annual Tent Convention. Tent situated in meadow adjoining the Old Worcester Road, 3 miles outside City. Services: Sat.-Thurs. 7.30. Sun. 11 and 6.30. Aug. Mon. 11, 2.30 and 6.30. Speakers include Pastors H. W. Greenway, E. Jarvis, B. Whittall, K. Hathaway and W. Plowright. (Cups of tea and refreshments Aug. Mon.).

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.)

PETERSFIELD. July 31-Aug. 1. Elim Church, High Street. Sun. 11.15 and 6.30. Mon. in the Congregational Church, College St. (kindly lent) 3 and 6.30 (tea provided between the meetings). Speakers: Pastor R. G. Smith (Tonypandy), Mrs. Pauline Nash (née Morgan). Convener: Pastor T. Waddington.

PONTYPRIDD. July 30-Aug. 7. Elim Church, Thurston Road. August Convention. Speakers: Pastors H. W. Greenway, J. H. Davies, D. W. Anthony. Convener: Pastor Ken Matthew. Sats. 7.15, Suns. 11, 6. Aug. Mon. 11 (Elim Church), 3, 6.30 Penuel Chapel, Town Centre (kindly lent). Elim Church, Tues. 3, 6.30. Wed. 7.15. Thurs. 3, Divine Healing, 7.15 (Refreshment Buffet, cups of tea free). Visit of 130 Kidderminster converts with Pastor Lambert, Aug. Mon.

ROMSEY. July 30-Aug. 1. Elim Church, Middlebridge Street. Annual August Convention. Speakers: Pastor Joseph Smith (Irish Supt.), Pastor C. Brookes of Southampton, and others. (Tea provided on Mon.).

MISSIONARY ITINERARY

Pastor J. MacInnes, Elim missionary on furlough from British Guiana will visit the following churches:

July 28, Truro. 30-Aug. 4, Newquay. 6, 7 (a.m. only) Camborne. 7 (p.m. only), Falmouth.

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

July 30th, midnight to August 6th, midnight.

Islington, Grimsby, Hull, (City Temple), Leyton, Brixton, Walton-on-Naze, Hereford, St. Helier, Reading, Clacton-on-Sea, Caerphilly, Watford.

PIONEER REVIVAL AND HEALING CAMPAIGN

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

in the
PUBLIC HALL, CORNMARKEt, 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!

TWO QUESTIONS AT PENTECOST—Continued.

promise of the Father is personal. Peter had to receive for himself, as did the other disciples, and so also must we. To teach that the Spirit came at Pentecost and since then has been in the world operating in and through the Church, but the infilling of the Spirit is not personal in experience, is a mistake. Repentance is personal, and the promise of the Spirit is personal; therefore, "Be filled with the Spirit"—"for the promise is unto you."

FAITH HEALING WARNING—Continued.

tion" for services where the sick are to be prayed for and that ". . . by prepared I mean that he should not be too depressed if healing does not take place." What a statement! (Christ had NO preparation services.)

That means we should have a service of preparation to prepare people to expect NOT to be healed! I think that would be the quickest way to depress anyone. And that is why so many do not go to Church today, because of a negative, rather than a positive Gospel!

Real Divine Healing has no quarrel with the Medical Profession in the noble work that they are doing for a suffering humanity, neither does it countenance any of the quackery of so-called "Healers" today.

Having said this, I would maintain that at least two facts are undeniable:

1. That Divine Healing is scriptural and therefore should be taught and encouraged by every section of the Church, and
2. That present-day experience proves that God does heal the sick today, thus proving the truth of the Bible and the fact of Divine Healing today.

Yours faithfully,

(Signed) FREDK. H. SQUIRE,
(I.B.T.I., Burgess Hill, Sussex.)

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.

BOARD-RESIDENCE, ETC.

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

Bournemouth, Ebenezer 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 Shalom 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

Corwall, 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

Eastbourne.—A delightful holiday is assured at the Elim Guest House; one minute from sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. 'Phone 633.

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.

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

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

BIRTH

Ladlow.—On July 5th, to Pastor and Mrs. Gerald L. W. Ladlow, God's precious gift of a son, Andrew Arthur; a brother for Rosemary and Sylvia.

MARRIAGE

Cooper: Birkenshaw.—On July 23rd, at Trinity Road Chapel, Tooting, London; Geoffrey Allan Cooper (organist at Elim Central Church) son of Mr. and Mrs. Ron Cooper, to Joyce, only daughter of Mr. and Mrs. Arthur Birkenshaw (Deacon of Central Church).

WITH CHRIST

Bruce.—On July 7th, John Bruce, one of the oldest members of Elim Church, Aberdeen. Funeral conducted by the Rev. Samuel M'Geachie.

Denton.—On July 5th, Mrs. Denton, faithful member of Elim Church, Aldershot since inception, passed into the presence of the Lord. Funeral conducted by Rev. Mr. Alwyn (Christchurch).

Pannell.—On July 12th, Mrs Phyllis May Pannell, aged 32, beloved member of Elim Church, Seaview Road, Southend. Funeral (by cremation) conducted by Pastor J. A. Wright.

Parker.—On July 11th, Charles Arthur Parker, aged 80. Funeral conducted by Pastor George Backhouse.

Henry.—On June 15th, Florence Henry, aged 85. Funeral conducted by Supt. Kirby, British Sailors' Society in absence of Pastor George Backhouse.

Saxey.—On June 27th, Mrs. Saxey, of Elim Central Church, Clapham, passed into the presence of the Lord. Funeral conducted by Pastor F. A. Hodge.

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, glacine 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