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The

# Elim Evangel

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

VOL. XXXIX. No. 37

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SEPTEMBER 13th, 1958



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**J. C. Mulvagh of the Elim Church writes on**

# “Let Me Be Loved”

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**A**N old-fashioned Gospel song used to say “the whole world is dying for a little bit of love.” Cynics and wits would no doubt find fuel and ammunition in this statement, but in an age too sophisticated to sing such “sentimentalism” one cannot help wondering whether the increasing mobs of “crazy mixed-up kids” and “angry young men” may be due to the lack of this very thing, *love*.

One of the best known clichés of religious jargon is “God is love.” To some people familiarity breeds contempt, so they despise this saying. To others it endears, and they are increasingly aware of the love of God. It is His love that is the answer to all their problems in these days of sputniks and H-bombs. It might be the answer to your problem too if you’d bother to consider what it is.

How can we describe God’s love? Peter found he couldn’t do so. “It passeth understanding,” he wrote. The pop song and CinemaScope idea of “love” is no guide. It is unfortunate that in the English language we have the same word “love” for so wide a use. For instance, you say you “love” fried bacon and eggs, or you “love” Tommy Steele, or you “love” Torquay, or you “love” God, or you say He is “love.”

All you can do to try to get it into right perspective is to think of the example of His love that God has given the world. Bethlehem was the invasion of earth by a superior Power from another dimension. Calvary was the supreme demonstration of love by the Creator to a rebellious people. Cribs and cradles, fun and feed have almost obliterated these truths for many people. We surround the birth and death of Jesus with fancy trimmings, as if we would like to forget that at His birth we gave Him a stable and at His death a cross. Yet He came to die. He lived to die. This was His purpose in coming—to love even unto death.

A pathetic glimpse of our need of Him and His powerful love is seen in the frantic race for supremacy in space as a result of Russia’s satellites, as if

man’s survival really depended upon a platform in the sky when only the Son of God from heaven is able to save mankind.

Around the world are millions who *have* peace and who are not afraid of Russia, H-bombs, or the end of the world, because they have personally experienced something that science and philosophy and academic training can never impart—the love of God in their own hearts and lives.

No need to “look back in anger” or around in perplexity, or forward in fear. Look up! “Look unto Me, and be ye saved, all ye ends of the earth.” He *has* loved and still loves. Not a weak, sentimental, piously vague “love,” but a vital force that can change lives and give one constant victory. God *is* love. He has many rivals and some imitations, but no substitute.

*“Could I with ink the ocean fill,  
And were the sky of parchment made,  
Were every stalk on earth a quill,  
And every man a scribe by trade:  
To write the love of God above would drain  
that ocean dry,  
Nor could the scroll contain the whole,  
Though stretched from sky to sky.”*

*The Burnley Express.*

## **SPECIAL PRAYER REQUEST TO ALL ELIM CHURCHES**

*As preparations are now being made for pioneer campaigns to be conducted by the Rev. P. S. Brewster and party in Derby, Durham and other cities, please pray that God will save souls; that signs and wonders will be done in the name of Jesus, and that suitable halls for campaigns and buildings in which to establish Elim churches will be secured.*

## Jewish Couple Remarried

(Remarkable ceremony at Salford Church)

A JEWISH couple who had been married a number of years under the canopy of the law of Moses, a marriage of contract, the husband taking the vows of a Jewish husband and the wife those of a Jewish wife, have since found Jesus as their Saviour-Messiah. The husband had been a Gentile and had entered Judaism as a proselyte, taking upon himself the rite of circumcision according to the law of Moses in order to marry his wife, a Jewess. A few years later, through a faithful missionary to the Jews, the wife was convinced Jesus was the Messiah Israel was waiting for, and through the reading of Isaiah 53 took Him into her heart, becoming a Hebrew Christian, leaving her husband in Judaism. Owing to spiritual conflicts he became very ill. However, during a journey he met a young Elim Bible College student, Keith Kingston, who told him of the love of Jesus. It was not long before Mr. Fearnley gave his heart to Jesus in the Stockport Elim Church and from there he and his wife came to Salford, where within a few weeks both have found great blessing. They requested to be baptised together in the name of Jesus, but before their baptism asked to be reunited in Christian matrimony as a witness that they wished to make their vows this time with Christ as the Head of the house.

The Spirit of God was really felt as nearly 500 people gathered for this service. Pastor Watkins of Bolton opened in prayer. Mr. Fearnley stood with his *talith* (prayer shawl), in which he had been mar-



The baptismal service at which Mr. and Mrs. Fearnley were baptised.



Pastor Brooks removing the talith.

ried the first time, as Pastor Brooks read the scriptures from 2 Corinthians 3, ending with "Nevertheless when it shall turn to the Lord, the veil shall be taken away," at the same time removing the prayer shawl. The shawl was given to Miss Muriel Roberts, a missionary to the Jews, to be used for His glory. Pastor Brooks then gave a short address on the marriage feast. It was difficult to keep tears away as, with members of the Pentecostal Jewish Mission to act as witnesses, they became one in Christ Jesus. Twelve-year-old Rita Gibbons, a baptismal candidate, recited Isaiah 53, and Mr. Jim Button, of the Pentecostal Jewish Mission, sang under a real anointing from God. After this Mr. and Mrs. Fearnley were baptised by immersion with twenty-nine other candidates.

M. ROBERTS.

(Pentecostal Missionary to the Jews)

## IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church on this station

SHORT WAVE : 20.2, 26.1, 32.3 metres

WEDNESDAY, SEPTEMBER 17th, 1958

Programme : 10.15 to 10.30 p.m.

Speaker : J. C. Kennedy (President)

Subject : "Being made nigh unto Him"

The programme also includes :

London Crusader Choir singing

"We plough the fields, and scatter"

"Come, ye thankful people, come" and "Great God of wonders"

Broadcast from the Elim Radio Studio, London

Produced by Douglas B. Gray (announcer)

Every Saturday morning at 7.45 the Elim Missionary Society presents a programme in Spanish on 321 metres medium wave over IBRA Radio. Please remember this programme in your prayers.

Friends wishing to join the IBRA Listeners' Federation should write for full particulars. Meanwhile pray for the broadcasts, and we invite your financial help. Send your gifts and address all correspondence to : Elim Radio Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

## CONFORMITY TO CHRIST'S DEATH

**W** RITING to the Philippians, the Apostle Paul revealed the longing and aspiration of his heart and soul: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (chapter 2:10). The significant truth underlying the phrase "being made conformable unto His death" can only be understood fully when we remember that Jesus accepted the will of God knowing that it meant obedience unto death, even that ignominious death on the accursed tree. The cross was the final expression of Christ's obedience to God. The Christian's obedience commences where the Saviour's ended—at the cross—and to be conformed to the will of God he must follow the same principle of obedience that took Jesus to Calvary. Conformity to Christ's death in the sense of becoming conformed to the will of God means denial of self and enthronement of Jesus as Lord. One thing that will serve as an incentive to conformity to God's will is to acknowledge the lordship of Jesus. The growing and appalling tendency among many of God's people is to look upon Jesus only as the medium of escape from eternal ruin, as the purchaser for them of an eternal salvation, while they do not live in conformity to the mind and will of God. The cause of this indifference is, to a large extent, failure to recognise that their lives are not their own, that they are bought with a price, and that Jesus is their Lord. Paul, realising this, said: "Ye are bought with a price: therefore glorify God." This reveals that, as a Christian belongs to the Lord, God's right to the government of his life is absolute. Christians need to remember that Christ's claim to kingship in their lives is not arbitrary or assumed, for He has purchased and redeemed them by His blood, therefore they ought to recognise His authority over them and wholeheartedly submit to Him in all things.

It has been stated that when Wendell Phillips was nearing death's door he was asked by a friend who sat beside him, "Did you ever make a personal consecration of yourself to God?" To this the great man replied, "Yes, when I was a boy fourteen years of age I heard Lyman Beecher preach on the theme 'You belong to God.' I went home after that sermon, threw myself on the floor of my room, with the door locked, and said: 'Oh God, I belong to You, take what is Thine own. I ask but this, that

whenever a thing be right it takes no courage to do it, that whenever a thing be wrong it may have no power of temptation over me.'" From this we see that Wendell Phillips considered his surrender to God as a committal of his life to the authority and kingship of Jesus Christ.

As Lord, Jesus is owner of, and has the right to govern and control, the life of each child of God. It would be of infinite value to every Christian to remember that the death of Christ not only reconciles to God but separates from the world and brings into submission to God's will the purpose and plan for the life. All this and much more is involved in "being made conformable unto His death."

## Sunshine in Autumn— Warmth in Winter

Why not get fortified for the winter by spending a late holiday in Elim's own private hotel at Eastbourne, or become a winter resident, escaping Britain's fogs and bad weather in this southern sunny spot? Good food, happy fellowship, warm friendship. Read these 1958 testimonials:

*"We would like to thank you for the grand time we have had. True Christian fellowship, very enjoyable meals, comfortable beds."*

A. and M.W.

*"We enjoyed every minute of the week . . . I feel very much stronger in spirit as well as being rested in body. I hope to spend many more happy holidays at Lascelles."*

R.H.

*"The fellowship was all that we could possibly wish for . . . This was our first visit and hope it will not be the last."*

E. and G.C.

*"We had one of the happiest holidays we have ever spent."*

R. and N.

Write at once for full particulars to:

**Miss D. Phillips**  
**Lascelles Private Hotel, Lascelles Terrace**  
**Eastbourne, Sussex**

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: J. Craig Kennedy (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

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# “Tand’ Abantu” (Lover of the people) Laid to Rest

A VERY beautiful and impressive funeral service for Mr. Blythen was held in the Apostolic Faith Church, Witbank, on Wednesday, August 6th.

It was evident from the number of Europeans present, and the beautiful flowers sent, that Mr. Blythen was held in very high respect by all. After the singing of one of his favourite hymns, “O Love that will not let me go,” Mr. Stewart, missionary and teacher in the African Bible School in which Mr. Blythen was vitally interested and of which he was one of the directors, read the Scripture. This was followed by prayer and an address from Mr. W. F. Mullan, Vice-Chairman of the Assemblies of God. Mr. H. C. Phillips, missionary, on behalf of the Elim Movement, spoke appropriate and touching words, having known both Mr. and Mrs. Blythen before they were saved. He had had the joy of seeing them accept the Lord, filled with the Spirit, and then thrust forth into Africa’s great harvest field. Mr. F. H. Burke, Principal of the African Bible Training Institute, spoke of Mr. Blythen’s sterling qualities, having worked with him for many years. Hearts were melted as Miss Meridy Seabrook sang beautifully, “By and by, when I look on His face, I’ll wish I had given Christ more!” The final address by Mr. L. B. Potgieter, given in his own inimitable way, was taken from Zechariah 11:2: “Weep, fir-tree, for the cedar has fallen.”

The bearers then took up their positions and all stood as Mrs. Joan Potgieter played so beautifully the Dead March in Saul. As the strains of the organ pealed through the church we felt that it was a fitting conclusion to the service, for we remembered that Mr. Blythen had been a faithful and valiant soldier of the cross. The military training he received as a boy never left him, and this was carried on into his missionary work. The sun was beginning to sink in the west as we stood beside the open grave, together with three or four hundred Africans who had come to show their love and respect for their beloved Umfundii. It was a most impressive sight and one that will not easily be forgotten. Tears flowed freely as many realised that never again would they see his cheery smile, and feel his hearty hand-clasp.

Through a life of selflessness and helpfulness Mr. Blythen had endeared himself to the people, so much so that he was affectionately known as *Tand’ Abantu* (Lover of the people). He was never too busy, never too tired to lend a helping hand by day or by night, and hundreds in the Witbank district will miss him. Missionaries and evangelists gave testimony to the wonderful work he had done, and there could be no doubt in our minds that in the passing of brother Blythen to higher service a vacancy was made which could not easily be filled.

The service closed with a choir of African girls, who had often sung at his bedside, singing “Shall we gather at the river?” As the crowd dispersed I felt that there was something left undone—the reveille! But no, we must wait for that glorious morning when the final reveille will sound forth from the trumpet of the Lord, and the dead in Christ will rise to meet the Lord in the air. Hallelujah!

JEAN PHILLIPS.

\* \* \* \*

WHAT more can I add? Eternity alone will show the results of our brother’s labours. In Witbank and in the surrounding country, churches were built, assemblies established, and many souls brought to the Lord and established in their faith. His loving influence on many a life will never be forgotten. God had fitted him for the work He gave him to do. “He was a good man, and full of the Holy Ghost.”

HUBERT C. PHILLIPS.

\* \* \* \*

IT is with a deep sense of loss that we think upon the home-call of Pastor R. Blythen, Elim missionary in the Transvaal, on July 28th. He had been ill for some months and had been taken into the hospital for the week-end after a hæmorrhage. He then went into a coma till he passed into the presence of the Lord early on the Monday morning.

Pastor and Mrs. Blythen were members of the Elim Church, Letchworth, and took an active part in the work of that church prior to leaving for South Africa in the spring of 1935 with their daughter. They took up their work among the natives in the Transvaal and had their main station at Witbank. From there they opened up a number of native churches with African leaders in charge. We pray that this loss will be made good and the gap filled, so that the work of Pastor and Mrs. Blythen of more than twenty-three years shall be maintained, and many more of Africa’s sons and daughters won to our Lord Jesus Christ. Our sympathy goes out to Mrs. Blythen and her daughter in their sad loss and we would ask for prayer on their behalf.

G. H. THOMAS (Missionary Secretary.)

# CHURCH NEWS FLASH



## SALFORD CONVENTION

A good congregation gathered for our first meeting, and Pastor Green of Bradford prepared our hearts for a great week-end with his message on the "God of the Much More." Mr. Hunter's solo brought blessing to all. On the last day of the convention a great baptismal service was held, when first of all twenty-six people were baptised, including Sunday school scholars, Pastor and Mrs. Brooks's own daughter and a brother of seventy-four. At the close an appeal was made to any others who desired to be baptised. A Church of England sidesman saved only the week before and a young Sunday school scholar who did not know his parents had also responded to the appeal, and three others came forward, thus bringing the total baptised that night to thirty-one. Many more rededicated their lives to God. We thank God for His mighty blessing on our week-end.

M. ROBERTS.

## BRISTOL AUGUST CONVENTION

From the first night the presence of the Lord was very real. The large numbers who attended the meetings were thrilled and challenged through the ministry of Pastors Brewster, Gardiner and Maybin. Monday brought a great climax. In the morning many gathered around the Lord's table. In the afternoon the children took part in the service. The evening meeting was grand. People came from Bath, Swindon, Wells, etc., not forgetting the splendid Caerphilly Male Voice Choir. At this meeting Pastors Gardiner and Maybin preached challenging and inspiring messages. Many people reconsecrated their lives. The convention ended with the singing of the theme chorus of the meetings, "Oh that will be glory for me."

F. W. NEWBY.

## ANDOVER : FAREWELL SERVICE TO PASTOR H. L. DAWSON

A goodly number of friends gathered to say farewell to our pastor. The Lord blessed the message, which was very appropriate, for it was based on Paul's farewell to the Corinthians. Paul exhorted the

saints to be of one mind and there was no doubt from the various statements made by individuals during the meeting that all were of one mind regarding the way in which the Word of God had been revealed to us by the Holy Spirit through our pastor. This is not the only way in which he will be remembered, for many testified to healing through his ministry. We also have our church looking like new inside; this our pastor did entirely alone. Mrs. Dawson read God's Word and then thanked all for the support given to the sisterhood. Because of our love for them we shall always pray that God will bless them in His service.

J. E. WOOR.

## LLANELLY

A welcome meeting and tea were given recently here to Pastor and Mrs. Denshaw. This service was convened by the treasurer, Mr. D. Guyfor Davies. The deacons, church members and a number of friends from the presbytery gave them a hearty welcome, as did the pastor of the Briton Ferry church. Pastor and Mrs. Bell from Pontardulais gave words of welcome and encouragement. There were also present friends from the Pontardulais church.

The new pastor responded, and it seems that everyone liked him very much. Prayers were offered on his behalf that he would be a great blessing and success in this his first pastorate in Wales.

DD. LLEWELYN BELL (Pontardulais).

## ELIM CHURCH, HUDDERSFIELD

It is almost eighteen months since Pastor F. W. Jones and his wife took up the pastorate here, and we thank God for the way He has blessed His servants' ministry.

The young people have a zeal and desire for the Lord, and we praise God for a really keen band of Crusaders.

Our experience has been a time of dearth, seemingly stagnant with waiting for the promised water and floods earnestly sought by the faithful few of the prayer meetings, and then the moving of the Spirit of God throughout the meetings, in con-



viction, warning and exhortation to seek and expect the "greater works" being done.

Praise God there is a "sound of a going," souls are being saved, bodies healed and the saints encouraged.

R. SMITH.

#### DELANCEY : FAREWELL SERVICE TO PASTOR AND MRS. J. HYDE

The Delancey folk packed the church to bid farewell to Pastor and Mrs. Hyde and family. It was a time of pathos and yet rejoicing in God for past blessings, for no one likes farewells, especially to those one has grown to love, and whose lives and example have meant so much to all of us.

The meeting opened with the hymn "How firm a foundation," for surely Pastor and Mrs. Hyde had built upon the rock Christ Jesus during their ministry. Space does not permit full details of this never-to-be-forgotten meeting. Gifts and thanks were given on behalf of the various sections of the church. Pastor Hyde was commended on his Youth for Christ work and old age pensioners' meetings. There were many misty eyes as we sang "God be with you till we meet again."

T. C. PARROTT.

#### WORTHING

Great times of blessing were experienced at the convention here, when we were favoured by the visit of Pastor O. Miles (Leeds), and Pastor F. Frost with his Pagham campers. Eight ministers were present, and the building was crowded. The Worthing choir sang and a choir member rendered two trumpet solos. The spiritual tone of the meetings was high, and it gave us great pleasure to see Pastor V. J. Walker convening after a long illness. Recently we were pleased to see our assembly filled again, when the Grove Vale Youth Club from Peckham worshipped with us, and it was with much joy that we welcomed back our pastor into full service again. An appropriate welcome was given to him at the Breaking of Bread service by brother A. E. Clarke.

A. E. CLARKE.

**Late News.** Just as we were going to press we heard that in Cardiff City Temple on the Sunday evening prior to Pastor Brewster leaving for World Conference, twenty-one people decided for Christ, seventeen people were baptised in water, and one young man was baptised with the Holy Ghost.

## Another Elim Church Opened

Another great day in the history of Elim was that on which the beautiful new building was opened at the popular south coast resort of Weymouth.

The church had experienced a difficult time, meeting in different halls since its commencement eighteen months ago, but a disused cinema in a central position gave the answer. New windows, a new entrance hall, electric lighting, baptistry, vestry, kitchen and contemporary platform were the main items of alteration, which together with complete redecoration were all completed in nine weeks, much of the work being done by the local minister and many voluntary workers. The opening night saw the church filled with a capacity crowd of over 400 people and some turned away. Pastor K. Matthew opened the building and commended the local minister, Pastor D. J. Green, Pastor P. W. King (who had assisted for two months) and all the local people on their fine building. Pastor S. Penney (District Superintendent) also brought words of congratulations on behalf of the ministers and churches of the area who supported the service. This building, which is the first Elim church to be opened in Dorset for over twenty-five years, is one of the most modern in the district and is already attracting many visitors from all parts of the country. It has been estimated that voluntary labour has saved the church at least £1,000 and everyone is now expecting even greater things than in the past. "To God be all the glory."

#### YOUTH CONFERENCE AND EVANGELISM

at the

Coronation Temple, Osborne Street, Swindon  
3.30 p.m. Conference—6 youth ptnels—fascinating topics  
6.30 p.m. Evangelism—modern Christian youth answer their critics

Organised by REV. RON JONES, Youth Commissioner

Saturday, September 20th. Everyone  
welcome



ALL of the Civil War chaplains of the 150th New York and 13th New Jersey regiments were sick. Church services had been suspended. On an August Sunday in 1863, a man in civilian clothes visited the regiments and suggested that they meet in the evening for prayer. Under his direction, over one hundred men gathered for the impromptu service.

Soon a soldier from General Ruger's headquarters stepped into the circle and said to the man in civilian clothes, "The general wants to see you." "Boys, go right on; the general wants to see me," the man said calmly, and marched away with the soldier.

"Who are you, and what are you here for?" the army headquarters demanded. "You are not the chaplain of either of those regiments. We once shot as a spy a man who came into our camp as you did today. By whose authority are you here?" "Oh, I know the whole of the 150th Regiment," the man assured them. "I am an agent of the American Tract Society, and have a pass from General Patrick

This being our year of "Personal Evangelism,"

George Stormont, sent us this timely and inte

The puzzled officer was glad to accept the suggestion of the colporteur's captors, who already had been accosted with similar questions from their captive. "General," they said, "take the man's promise that he will not tell of our whereabouts for twenty-four hours, and let us see him out of our lines. If not, we will have a prayer meeting from here to Richmond." And so he was permitted to return to the Union lines once more.

This tireless, enthusiastic soul winner of the last century had given his life to the Lord during revival services in Poughkeepsie, New York. In spite of praying parents, John Vassar had led an errant life,

# S H E P H E R D

and President Lincoln through the whole army of the Potomac. And now, General, do you love the Lord Jesus Christ? We can have a little season of prayer right here." "No, no," said the general, and hurriedly commanded an orderly to take the man back to his prayer meeting.

It was in such fashion that John Vassar grasped every opportunity to witness for the Lord he loved. On one occasion he became separated from the Union troops with whom he was travelling and was captured by Stuart's cavalry. Upon being questioned as a suspected spy, he fearlessly pressed the claims of Christ on those who had arrested him and on the general himself. "I am working as a colporteur of the American Tract Society trying to save the souls of the dear boys who fall around me daily. General, do you love Jesus?" The general tried to evade the question by remarking, "I know that good old society, and have no fear of its emissaries."

"But, my dear general, do you love Jesus?"

and did not respond to the call of Christ until he was twenty-eight years old. After refusing to attend several meetings, he finally consented, and then could not resist attending, even though his soul was in agony at the realisation of his guilt. On returning home after a service one night and finding his wife asleep, he roused her with the cry, "How can you rest when your husband is going right down to hell?"

After days of bitterness of soul, he found peace. His life was transformed, and he became radiant with the love of Christ.

His devotion to God and spiritual tasks enabled John Vassar to surmount the sorrow which darkened his life when he lost his entire family within less

By Dorot

Superintendent of the Elim Pentecostal Churches,  
Article.—Editor.

than three years. His two sons were taken, first the younger and then the older, and then his wife passed away. Not long after the last tragedy, he was commissioned as a colporteur for the American Tract Society in the west, where recent efforts had borne fruit. His pay was to be 160 dollars a year and travelling expenses. And so, at the age of thirty-seven, John Vassar, or "Uncle John," as he soon came to be known, began his distribution of Bibles and religious literature in the mid-west. Along with making personal contacts and witnessing from house to house, he spoke publicly in church services whenever the opportunity arose. But he always refused

"Five years! Oh, my dear brother and sister, both of you professors of religion and yet living here so long without even informing yourselves about the condition of those nearest to your doors! What a pity! What will the Lord say to you?"

The man and his wife, embarrassed and humbled, asked, "What could we have done?" As past opportunities were clearly pointed out, they became further concerned and asked for advice as to how they could take up their neglected duties. Uncle John mapped out a plan of labour and earnestly urged them to put it into operation without delay.

Weeks later he knocked at their door again. The woman, coming to the door, exclaimed, "I am so glad you have come! You are just in time." He entered and found several of the neighbours who had come together to talk over the religious welfare of the community. These old friends of Uncle John had brought together every neighbouring believer whom they could find, and with their help had

# D' S D O G

to be considered a preacher, declaring that his ministry was simply to go around and seek out troubled souls and bring them under the pastor's notice. For this reason he called himself the "Shepherd's Dog," a title by which he became almost as well known as "Uncle John."

While visiting friends in Illinois whom he had previously known in the east, Uncle John enjoyed a few hours talking over old times and places. But when he inquired about the new neighbours his friends had found, the lady of the house confessed that she scarcely knew them, for she had not endeavoured to become close friends with any of them. "How long did you say you had been living here?" Uncle John asked. "Five years next spring."

organised a Sunday school and revolutionised the habits of the neighbourhood.

Large numbers often turned to the Lord as a result of the faithful seeking of the "Shepherd's Dog." In one community, as he was travelling by foot along a country road, he met one of the deacons of a local church. When he asked the deacon whether his wife was a Christian, the man replied, "I am sorry to say that she is not." "Have you any objection to my calling and conversing with your family?" Uncle John asked. "Not in the least," replied the deacon, and continued down the road with his team and wagon. But he had not gone far before the thought came to him, "How is this?" Here is a stranger more concerned for the salvation of my household than I am. This is not right. This won't do." He stopped, unhitched the horses from the wagon, and returned home, arriving just in time to hear the prayer. That load was not moved again

(Continued on page 587)

I. Beuter

valuable books, because they were not in harmony with their new life.

☆ ☆ ☆

“And much study is a weariness of the flesh.” That is Solomon’s ending to the above text, but most of us are saved this weariness by shortage of time and money to obtain and study the desired books. Sometimes a good review or summary can give us the “meat” of a book, as the following from a summary of *Major Voices in American Theology*: “God is not a neutral, nor a combatant, nor a helpless victim. In war as in peace He is the creator and sovereign whose power sustains and governs, but does not annul, the activities of nature and of men.”

☆ ☆ ☆

Today I had reason to recall my visits in former years to an elderly man, blind and deaf. He lived in a dark and silent world, having lost his sight in boyhood and his hearing in early manhood, though retaining his speech. Playing hymn tunes on a mouth-organ, he remarked that the instrument was too highly pitched. By hand-touch signs his sister asked him my question: “How could he know this, being unable to hear the instrument, and what difference could it mean to him?” He replied, “I cannot explain how, but I feel in the nerve senses that the harmonica is highly pitched.” There are times when many of us would be more sensitive to spiritual things which may only be “felt” if we were less occupied with the constant things of sight and sound.

☆ ☆ ☆

When I spoke at a Free Church, the leader referred to my church and to Elim in very glowing terms, almost bordering on contrasting the shortcomings of their own church. Whether wisely or not, it was said in all sincerity, and I had reservations as to our meriting such praise. When others speak well of us—or ill of us—such knowledge should make us seek to be really more worthy in our witness.

☆ ☆ ☆

Seemingly the skiffle group sang on the radio that the Lord was a’coming, followed by their soloist singing that he had visited the witch doctor for advice about his love affair. Writing about this, a confessed agnostic (one who does not know) expressed bewilderment that young people do not know the difference between their two songs. Here is “the pot calling the kettle black”—confessing to not knowing, and complaining that others do not know. We can happily say, “I know whom I have believed.”



“YOUR future lies, with God’s help, in your own hands.” Almost daily I read these words, inscribed upon a stone of a modern office building, reminding me that, “without Me ye can do nothing,” and “I can do all things through Christ which strengtheneth me.”

☆ ☆ ☆

A fellow minister rang me up to inquire about the transfer of a member of his church. Some hours later a letter came from another Elim minister concerning two other members who had moved to his area. Within a week or two, seven have gone from us, in addition to two losses by death. In less than two and a half years, at least forty people have left us—a few by death, one or two who became discontented, and most of the others to live elsewhere. Thankfully we mention that many have come among us, but we prefer not to lose the others—even to other Elim churches.

☆ ☆ ☆

Solomon wrote, “Of making many books there is no end.” It is a far cry from the individual hand-written scroll to today’s mass-produced volumes, and great number of new publications each year. I believe more than 11,000 new titles have appeared in the first half of this year. “Reading maketh a full man,” but it depends on what you read as to what you will be full of. The Bible is a permanent library of sixty-six books, and in addition the Christian has much fine literature available. When some Ephesians turned to Christ they publicly burned their former

## Shepherd's Dog (continued)

for six weeks. The deacon's wife was converted and joined the local church along with more than forty new converts.

Uncle John was never particular about the type of person he approached with the claims of Christ. While waiting for a friend in Boston, he started conversing with a fashionable, proud-looking lady who was sitting in the same waiting room. He began to urge upon her the necessity of immediate acceptance of Christ. She protested that she did not believe in any of those things. He followed with earnest appeals, scripture quotations and warnings against rejecting Christ. After Uncle John's departure the lady's husband came in. "There has been an old man here talking with me about religion," she told him. "Why didn't you shut him up?" her husband asked gruffly. "He is one of those persons you can't shut up." "If I had been here, I would have told him very quickly to go about his own business." "If you had seen him," replied his wife, "you would have thought he was about his business."

And so, until he died at the age of sixty-five after a long and painful illness, the "Shepherd's Dog" continued to seek out and witness to all manner of people. He was labelled by officials of the Tract Society as "the most laborious and the most useful Christian layman of his age." Christians of any age will do well to imitate the Christian graces which were responsible for Uncle John Vassar's success as a soul winner: sincere faith in God, plus a patient, humble and loving attitude toward those he sought to bring to Christ, the Good Shepherd.

*Live.*

## Women's Column (continued)

Spirit. Those little "no harms" may be whittling away the rivers of blessing and revival. If you are not where you once were in your love, zeal and desire for the Lord you may depend upon it that the cause is some "tiny bit of grit." Get rid of it, and come right out for Jesus.

"Channels only, blessed Master,  
But with all Thy wondrous power  
Flowing through us, Thou canst use us  
Every day and every hour."

## Take Note :

We shall have all eternity to celebrate the victories, but we have only the few hours before sunset to win them.



# Women's Column

By Gladys Gorton

## WOT, NO WATER ?

"**B**ELIEVE it or not, we're running out of water! Pardon me for introducing into your morning reading a word you might prefer to forget. The word is *water*." Upon opening the morning paper these words seemed to be mockingly addressed to us because we had just finished mopping-up operations in our house. The night before water had poured out from the overflow pipe; the outside was flooded and the kitchen was almost as bad. It was midnight, so the "men of the moment" (my husband and a friend) fixed it—as they thought, but this wasn't the end. Oh no! The next morning the master of the house, who was down first (wasn't I glad!), was greeted with a flood of water in the kitchen as well as outside. There was water everywhere, almost enough to paddle in! Wot, no water indeed! Mr. Journalist, are you taking a rise out of me?

This time the main water tank in the loft was investigated by my husband. "It was a tiny bit of grit under the valve that was the cause of the trouble," he told me.

Think of it! All that trouble caused through a tiny wee mite of dirt. It's fantastic, but even so that bit of grit was the cause of undue work and trouble.

Speaking from the ministerial point of view, it may be only one member of the church out of touch with God who can do untold harm to a minister and his mission. The poor pastor worries about those who do harm, and therefore can easily overlook the loving, steadfast souls who hold his church together.

All through that bit of grit there was an overflow in the wrong direction. The usual channel through which the water flowed was choked.

Oh, to think that God has promised "rivers of living water," floods upon the dry ground, and because of little hindrances our life may be holding back the mighty blessing of the fulness of the Holy

(Continued in previous column)



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## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

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**Scripture Union Portions. Notes by J. H. Sainsbury**  
(Minister of Elim Church, Ipswich)

**Sunday, September 14th.** Matthew 27 : 1-10.

"Judas . . . when he saw . . . repented himself" (v. 3). Prior to the act of betrayal Satan "entered" into Judas (John 13 : 27), but in startling contrast to such a fact he has suddenly become aware of the magnitude of his sin! It may be that having taken him to the point of no return Satan withdrew from him, allowing him to see clearly the awful mocking reality of his sin. It is a sobering thought that such will be the experience of every unforgiven sinner beyond the pale of time.

**Monday, September 15th.** Matthew 27 : 11-26.

"Whether of the twain . . .? The first question in Pilate's famous trio (vv. 21-23) was one of choice between two persons. Christ or Barabbas, who was a robber (John 18 : 49) and a murderer (Acts 3 : 14). In spite of his evil character, however, the multitude chose him rather than Christ and in effect announced that they preferred to run the risk of more crime—of robbery and murder at the hands of this villain—than to release Jesus; such is the madness of sin (compare Ecclesiastes 9 : 3).

**Tuesday, September 16th.** Matthew 27 : 27-44.

"They crucified Him." Satan had known for centuries the purposes of God in Christ to save the souls of men, but we may rejoice in the knowledge that he was utterly unable to prevent its full completion at Calvary. It may be that he tried by the murderous hands of Herod in the slaughter of the babes of Bethlehem (Matthew 2 : 16), and certainly by his attempt to bribe the Lord at the temptation (Matthew 4 : 8, 9), but nothing he could do could prevent the triumph of the cross. Glory be to God!

**Wednesday, September 17th.** Matthew 27 : 45-56.

Before His crucifixion, Jesus, speaking of His life, said, "No man taketh it from Me, but I lay it down of Myself" (John 10 : 18). This remarkable prediction was fulfilled at Calvary, for Jesus did not die the normal lingering death of the crucified (Mark 15 : 44). His death was utterly unique and a demonstration of His divinity, for He "yielded up the ghost" (v. 50), a phrase which means He "dismissed" or "sent away" His spirit when the work of redemption was ended. Hallelujah! What a Saviour!

**Thursday, September 18th.** Matthew 27 : 57-66.

How restless is the guilty conscience (vv. 62-66). The enemies of Christ had seen their desires fulfilled—the body of Jesus lay in the tomb. But the dead Christ was a greater trouble to the chief priests and Pharisees than the living Christ had been! Their temple veil had been rent from top to bottom by an unseen hand (Matthew 27 : 51). Mid-day had been turned to midnight (Mark 15 : 33), and then with something akin to panic, and not without cause, they had remembered the words of Jesus: "After three days I will rise again."

**Friday, September 19th.** Matthew 28 : 1-10.

"Rolled back the stone . . . and sat upon it" (v. 2). The heavenly angel had rolled back the stone from the door of the sepulchre, surely not to let Christ out but to show to the world that He was no longer there—He had risen!

The act was accomplished in spite of the seal upon the stone and in spite of the Roman watch (v. 65) of sixty soldiers clustered around the entrance. Having rolled the stone away, the angel, as if expressing his utter contempt for all that man could do, sat upon it in glory and triumph—a scene to encourage us in the knowledge that God is more than equal to every circumstance of life.

**Saturday, September 20th.** Matthew 28 : 11-20.

Before the death of Christ the commission of the disciples extended only to the people of Israel (Matthew 10 : 5, 6), but Jesus had been lifted up and "the corn of wheat had fallen into the ground and died" (John 12 : 24, 32). In harmony with the predicted results of these happenings the commission of the disciples was enlarged to cover the world, "Go . . . and make disciples of all the nations" (v. 19, R.V.). This responsibility is ours also, and we may well ask ourselves if we are fulfilling it just where God has placed us.

### GREAT GOD-GIVEN GIFTS

*Introduction:* "Every one loveth gifts" (Isaiah 1 : 23). Desire spiritual gifts (1 Corinthians 14 : 1).

1. The gift of the Saviour (John 3 : 16).
2. The gift of the Spirit (1 Thessalonians 4 : 8).
3. The gift of the Scriptures (2 Timothy 3 : 16).

*Conclusion:* Having received these great God-given gifts, believers should offer to God the gift of self (2 Corinthians 8 : 5).—Elias C. Goehle.

## Public Meetings

at the

**1958 ELIM CONFERENCE**  
in the Town Hall, Bournemouth

**Monday, October 6th**—Induction of the President and Ordination of Ministers.

**Tuesday, October 7th**—Conference Convention.

**Wednesday, October 8th**—Evangelistic Rally.

**Thursday, October 9th**—Annual Missionary Rally.

Each evening at 7.30  
Service of Song at 7

On Wednesday at 9.30 there will be a United Communion Service, when members of the house parties join the conference delegates.

For accommodation, write without delay to the  
Rev. S. Penney, 84 Namu Road, Winton,  
Bournemouth, Hants.



Geo. Bremner writes of

## Obedience to a Vision

"I was not disobedient unto the heavenly vision" (Acts 26: 19).

**P**AUL had felt certain he was doing the will of God; he was a strict Pharisee living the law out to its very letter. He was commissioned by the chief priests to persecute the followers of Jesus at Damascus. He was under the impression that he was really doing God a favour, when at midday on his way to Damascus he received a vision of God.

### I. THE VISION REVEALED PAUL TO HIMSELF

He now saw himself as God saw him; in spite of his self-righteousness, and notwithstanding the fact that he kept the law to the letter, he saw himself a sinner in the sight of God.

What a revelation! It must have been a shock to his nerves; perhaps that was the natural cause of his blindness.

What a surprise he got! But he was convicted, and the penitent's natural cry came from his heart and lips. "What wilt Thou have me to do?"

### II. THE VISION REVEALED HIS DUTY

He was to go straight to the man he had started out to persecute and ask his help. This was a test of his sincerity; he had to ask the man whom he had looked upon previously as his enemy what the will of God was for him.

If Paul was having a fight within himself about this mission, he was no worse off than Ananias was when God told him that Paul, his enemy, was coming to him to ask his help and prayers. Ananias was afraid and tried to back out of it, but God was preparing both for the interview.

Should not this encourage us when God asks us to do some unpleasant duty or something against the flesh? He understands and prepares the way for us, if we will only carry out His will.

### III. PAUL TESTIFIED TO THE FACT THAT HE WAS NOT DISOBEDIENT TO THE HEAVENLY VISION

He had had such a test, too, becoming blind as

soon as he said "What do You want me to do?" - such an experience he had never known before. How the Devil must have tempted him and told him it was not, could not possibly be, God who had spoken, or He would not have treated him in that manner. Blindness had not hindered him when there were no doubts about it being the will of God for him. He had got others to lead him - a sure sign that he was humble in heart and truly becoming fit for the great work God had in store for him.

### IV. PAUL OBEYED THE VOICE PROMPTLY

He did not wait until his feelings worked off, or until the difficulties seemed too great, as many people do. He did not question the why or wherefore of the will of God.

How many people put the questions to themselves and to God and the vision passes off, and only regrets are left behind because they did not obey at once. The obedience which will please God at all times is *immediate obedience*, which does not wait to ask questions.

### V. PAUL GAVE GOD EXACTLY THE OBEDIENCE HE DESIRED

Nothing else would have done. How many people today do not give God *just what He asks*, but instead give something like it, or perhaps something else of apparently greater human value, but because it is not the service that God desires they are lean spiritually and do not enjoy religion. Paul went to the street called Straight, to the man whom God named Ananias.

If he had not gone there he would not have been the Paul we know him to be.

Paul goes on to say, "God helps me and I continue to obey Him, and He gives me power to witness to all people." (Read verse 22.)

# CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

**COMPETITION ANSWERS.** Here they are. First of all, the two words containing "K"—Kish and Luke and Rebekah; there are three for you. Now the five containing "Z"—Zebedee, Zacharias, Ezra and Boaz, as well as Lazarus. Now just for good measure here is another name with both a "K" and a "Z"—Ezekiel. It wasn't so hard after all, was it? Anyway, here are another twenty-six names to make the total of thirty-five. Asa, Asher, Baal, Cæsar, Calcb, Darius, Deborah, Dorcas, Eli, Elisha, Esau, Herod, Hosea, Isaiah, Israel, Leah, Lois, Lydia, Obadiah, Rachel, Rahab, Rhoda, Sarah, Sarai, Saul and Zedekiah. Why, there's another "K" and "Z"! Of course there are other names, like Archelaus, Chloe, Cush and Ohed.

I wonder how you got on. Incidentally, I sometimes wonder how the grown-ups get on, for I know several who have tried these competitions! Just the other day I heard of one who had come from Canada, and he had read our strip over there.

**STAMPS.** Thinking of other countries makes me remember a letter from Jacqueline O'Gorman, of Manchester. She used to collect stamps, and here is what she wrote to me: "Even though it has taken me a long time to get them I am willingly giving them up for your Missionary Society. I do hope they will be of some use, as your cause is such a worthy one."

Thank you Jacqueline, and God bless you. If anyone else would like to do the same, just send your collection direct to Pastor J. Newman, 363 Sewall Highway, Stoke Heath, Coventry. He will sell them and send the proceeds to the E.M.S. (Elim Missionary Society).

You remember I said I had a great pile to send him; well, he received them safely and wrote to say, "I have received no stamps for a long time, months in fact, so I am glad to have a job of sorting, etc."

We are still collecting ours at H.Q. Everyone pops into my office with a few and they soon mount up. Just imagine how many there would be if all the young people in Elim did the same! Well, what about stirring them up in your church?

Dear me, all our space has gone, and I was going to talk about photos and cameras. Oh well, I'll have to do that next week.

Cheerio for now, and God bless you.

BERNARD.

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## A REVIEW OF SIX FILMSTRIPS

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The coloured filmstrips produced by Alexark and Norsim, of Los Angeles, U.S.A., are the best I have ever seen. The drawings are superb and the colouring is magnificent. I would not hesitate to recommend them for adults as well as children. Educational Productions Ltd., who distribute them in the British Commonwealth, are to be commended for this work.

**ISAAC AND JACOB.** This tells the story of Jacob from his birth until his marriage to Rachel.

**JACOB AND JOSEPH.** The story begins with Jacob's love for Joseph, and ends with the other sons relating Joseph's "death" to his father.

**RUTH.** The whole of the familiar story is covered in this strip very tastefully.

**NEHEMIAH.** The colouring in this is perhaps the best of all the superb strips so far reviewed.

**JEREMIAH.** The eighth frame consists of two pictures, one above the other, and the ninth frame is the same. In the fourteenth frame there are again two pictures, but in this case side by side. The latter is of the vessel marred and then remade.

**EZRA.** In this strip the artist has excelled himself in magnificence. Some of the frames are marvellous.

The details of the buildings, the noble horses, the fine close-ups of the faces of men and women—all show first-class artistry. These strips could compare with the best the world could possibly produce.

BERNARD NORRIS.

## *A Book to Value -*

**THE MESSAGE OF SINAI.** F. A. Tafford,  
Lit.D. Crown 8vo., 87 pages, linson  
boards, 6/- net. (by post 6/6).

A wealth of instructive treasures from the  
teaching of the Decalogue.

*From your church bookstall or direct from*

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Clapham Crescent, London, S.W.A



# COMING EVENTS

(Please pray for these services)

**BATH.** September 13-16. Elim Church, Charlotte Street. Missionary Exhibition. Speakers, Miss C. M. Paint (India), A. D. Hathaway, G. H. Thomas, F. B. Phillips. Missionary films and filmstrips. Weeknights 7.30, Sunday 6.30, missionary meetings.

**BRIXTON.** September 13, 14 and 15. Elim Church, Milestead Street. Anniversary Services (Church's 9th and Bernard H. Norris's 1st). Sat and Mon. 8 p.m., Sun. 6.30. Visits from Wimbledon and Ealing Crusaders and Pastors Timbrell and McBurney. Everybody warmly invited. Comfortable tip-up seating now installed.

**CLAPHAM.** Commencing Sunday, September 14th. Elim Church, Clapham Crescent. Special visit of Lorne F. Fox Party. Suns. 6.30 p.m., week-nights (except Mon. 7.30 p.m. Wednesday, Sept. 17. Students' Welcome Service. C.944

**COULSDON.** Saturday, September 20. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally, 7 p.m. Speakers: Elisha Thompson (A.O.G.) and students of Kenley Bible School (others expected). C.942

**ILFORD.** September 20, 21, 22. Elim Church, Srafton Road. East London Revival Rally. Sat. 3 and 6.30, Sun. 11 and 6.30, Mon. 7.30. Speaker: J. H. Sainsbury (Ipswich). C.931

**INGATESTONE.** September 20—October 5 (inc.). The Elim Pentecostal Church, High Road. Evangelistic and Divine Healing Campaign by Pastor and Mrs. A. Chuter. Suns. 11, 3 and 6.30; Sats. Rallies 7 p.m.; week-nights 7.30. Divine Healing Services, Tues. 3 p.m. Sick prayed for each night. C.943

**IPSWICH.** September 11—14. Elim Church, Vernon Street. Annual Convention. Thurs., Fri., 7.30 p.m.; Sun. 11, 6.30 and 8 p.m.; Sat. 3 and 6.30. Two great rallies in St. Nicholas Congregational Church, St. Nicholas Street. Tea provided free between meetings. Speakers: J. Dyke (Birmingham) and R. J. Morrison (Kingstanding). C.946

## SUNNY BLUNDELL TOUR

September 13-18, Leeds; 20-25, Oxford; 27—October 2, Porth.

## LONDON CRUSADER CHOIR

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

September 14, Wormwood Scrubs prison and Barking; 21, Maidstone prison; 28, Worthing (Assembly Hall and Elim Church); October 4, Festival of Praise, Friends Meeting House, London; 5, Hornchurch; 11, Church House, Westminster; 12, Wimbledon; 18, 19, Portsmouth and Parkhurst prison (Isle of Wight); 26, Croydon.

## PRESIDENT'S TOUR

September 27 and 28, Swindon; 29, Christchurch; 30, Winton; October 1, Springbourne; 2, Weymouth; 3, Salisbury; 4, Wimborne; 5, Merriott (morning), Yeovil (evening).

## MR. F. B. PHILLIPS'S VISIT TO BATH AND BRISTOL

**Bristol.** September 17th and 19th—Missionary Films.

**September 18th.** Great United Literature Meeting at Elim Church, Charlotte Street, Bath, when the full-colour film "The Silent Messenger" will be shown.

All meetings at 7.30 p.m.

## - LONDONERS - KEEP THIS -

**ELIM CHURCH, FINCHLEY**  
King Street, N.2 (off Church Lane)

## FINCHLEY SATURDAY SPECIALS

**September 20th :** Pastor Neville West  
Pianist and artist

**October 18th :** Norton Colville  
Converted dance band leader

**November 22nd :** Rev. F. Lavender  
Minister of Loughborough Elim Church

**December 20th :** Rev. J. Hywel Davies  
Elim's National Youth Secretary

**RALLIES COMMENCE AT 7 P.M.**

**Bright supporting items**

For further details watch the Elim Evangel

**BOOK THESE DATES NOW !**

## GREAT NATIONAL RALLY of the BRITISH PENTECOSTAL FELLOWSHIP

will be held in

**The Methodist Central Hall**  
Old Market Street, Bristol

on

**Saturday, November 1st, 1958,**  
at 3 and 6.30 p.m.

Special speakers and chairmen will be announced later

## SPECIAL MINISTERIAL CONFERENCES

will be held in

**The City Temple**  
Jamaica Street, Bristol

on

**Friday, October 31st, 1958, at 3 and 7 p.m.**

Subject—THE LORD'S TABLE: (a) Its Doctrinal Aspect and Importance; (b) The Responsibility of the Minister; (c) The Heart Preparation of the Communicant; (d) Worship, Prayer and the Ministry of the Gifts.

These ministerial conferences are open to all Pentecostal ministers and there will be open discussion.

## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

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

### BOARD-RESIDENCE, ETC.

**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.637

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

**Ifracombe, Devon.** Maranatha Christian Guest House, Torrs Park. Home from home; happy Christian fellowship. Please write for our illustrated brochure. Mr. and Mrs. Puddicombe. C.623

### HOUSES, FLATS, ETC.

**Urgently** required for Christian lady, fully Pentecostal; Elim member; an unfurnished room in Leigh-on-Sea or Westcliff area. Telephone: Leigh 75777. C.935

### SITUATIONS VACANT

**Matron** required for Elim Eventide Home, Eastbourne. Write for particulars, giving age and experience, to the Secretary, 363 Norton Way South, Letchworth, Herts.

**Young lady** (16 to 18), preferably (but not necessarily) with previous office experience, required for Headquarters offices. Apply in own handwriting, giving full particulars and stating age, to the Secretary, Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.

### DEDICATION

**Garrattley.** On August 24th, at Elim Church, Great Barr, Birmingham: Russell Harold, infant son of Harold and Joan Garrattley, and brother of Dawn Joan Garrattley. Dedicated by Mr. R. Wilds. C.940

### WITH CHRIST

**Campbell.** On August 22nd, William Campbell, of Elim Church, Greenock; for many years head usher. "With Christ." Officiating ministers at funeral, W. J. Hilliard and James Murray (C. of S.). C.941

### MISCELLANEOUS

**Theological** books wanted as gifts for new church building fund. Carriage refunded. Lists of books for sale sent free upon request. Church Bookroom, 92 The Avenue, Redhill, Bournemouth. C.939

### FOR SALE

**300 shares** in the Elim Publishing Co. Ltd. offered for sale by the executors of a deceased member of the Company. Please write Box 13, Elim Evangel Office. C.938

# Festival of Gospel Music and Song

in the

**FRIENDS HOUSE, EUSTON ROAD, LONDON, N.W.1**

(opposite Euston Station)

**Saturday, October 4th, 1958, at 7 p.m.**

presented by the

**LONDON CRUSADER CHOIR**

with the

**Croydon Gospel Singers**

and the

**Walthamstow Male Voice Choir**

Speaker:

**TIMOTHY BUCKLEY (London Bible College)**

Chairman:

**REV. H. W. GREENWAY (Secretary-General)**

Programme directed by

**REV. DOUGLAS B. GRAY**

Reserved seats 2/6. Special rates for parties.

Unreserved section for which no tickets required.

Full information from Headquarters.